

***Finnegans Wake* Notebook VI.B.2 Nativities, August-September 1923**

Viviana-Mirela Braslasu and Robbert-Jan Henkes

For a general introduction to this early notebook for *Finnegans Wake*, compiled from late August to late September 1923, its use in the drafts as well as to the identified sources, see two articles in *Genetic Joyce Studies* 14 (Spring 2014):

- Robbert-Jan Henkes, “2 weeks in the life of James Joyce: as gleaned from his 1923 Notebook VI.B.2 Nativities (revised edition)”
www.geneticjoycestudies.org/articles/GJS14/GJS14_Henkes_2weeks;
- Robbert-Jan Henkes, “2 more weeks in the life of James Joyce: as gleaned from his 1923 Notebook VI.B.2 Nativities”
www.geneticjoycestudies.org/articles/GJS14/GJS14_Henkes_2moreweeks.

In the 24 indexes below there is one recently discovered source. Apparently Joyce was supplied not only with the 1911 article of Adrien Pic about old age and its concomitant phenomena (*Veillesse et Senilité*, source no. 17), but also with Pic’s subsequent magnum opus of 890 pages, the 1912 *Précis des maladies des vieillards*. Still, this source does not account for all old age notes in this Notebook. There are still unidentified clusters on pages 54-55, 115 and 125-127 that maybe someday someone will find on the gallica.bnf.fr site or who knows in the last surviving antiquarian bookshop.

For completeness’ sake, we chose to include source no. 1, A. P. Graves’ *Irish Literary and Musical Studies*, which was already indexed in the *Genetic Joyce Studies* 18 (Spring 2108), gathering the VI.B.2 and VI.B.11 notes, and accompanied by an article detailing possible overlapping use of the Notebooks:

- Viviana-Mirela Braslasu and Robbert-Jan Henkes, “*Irish Literary and Musical Studies* in Notebooks VI.B.2 and VI.B.11”
www.geneticjoycestudies.org/articles/GJS18/GJS18_Braslasu_Henkes;
- Viviana-Mirela Braslasu and Robbert-Jan Henkes, “Order/Disorder in *Finnegans Wake* Notebooks VI.B.2 Nativities and VI.B.11 Assistance”
www.geneticjoycestudies.org/articles/GJS18/GJS18_Braslasu_Henkes2.

The indexes below are arranged by first occurrence of an identified source. The list consists of twenty-four separate indexes, as follows (with number of notes, their location in the Notebook and who identified the source):

1. Alfred Perceval Graves, *Irish Literary and Musical Studies*, London: Elkin Mathews, 1913 [126 notes: cover verso-a, c-f, h-j, 027h-i, 077h, 155m-156k, 157a-l; Robbert-Jan Henkes]
2. William Bullen Morris, *The Life of Saint Patrick, Apostle of Ireland: with a Preliminary Account of the Sources of the Saint’s History* (sixth edition, 1908) [71 notes: 001a-003f, 004f-009j, 012a-h; Robbert-Jan Henkes & Vincent Deane (independently)]

3. G. W. Foote, *Bible Romances*, 4th edition, Issued by the Secular Society, Limited, London, The Pioneer Press, 1922, 222 pages [120 notes: 010e-011q, 013e, 013g-016a, 016c-018g, 018i-021e; Robbert-Jan Henkes] (Recently, this edition has been added to googlebooks and is viewable in its entirety at <<https://books.google.bg/books?id=IugwAQAAAMAJ>>.)
4. Charles Selby, *The Boots at the Swan, An Original Farce in One Act* by Charles Selby, Comedian, n. d. (ca. 1875), French's Acting Edition Nr. 503 [24 notes: 026a-027m; Vincent Deane]
5. J. T. Lloyd, *God-Eating, A Study in Christianity and Cannibalism*, London, The Pioneer Press, 1921 [20 notes: 028a-029j; Robbert-Jan Henkes]
6. Margaret Maitland, *Life and Legends of St. Martin of Tours (316-397)*, London, Catholic Truth Society, 1908 [64 notes: 032a-037f; Wim Van Mierlo]
7. William J. Fitz-Patrick, *The Life of the Very Rev. Thomas N. Burke*, London, Kegan Paul, Trench & Co, 1885, 2 vols [25 notes: 037g-039h; Geert Lernout, index compiled by Robbert-Jan Henkes]
8. G.W. Foote, *The Mother of God*, Pioneer Press, 1931 (1918) [3 notes: 39m-o; Robbert-Jan Henkes]
9. Colonel Robert G. Ingersoll, *Mistakes of Moses* [n. d] (1879) (1921) [20 notes: 044c-045a, 045f-045l, 045n; Robbert-Jan Henkes]
10. Henri Boissonnot, *La Cathédrale de Tours: Histoire et description*, 1909 [23 notes: 045m-n, 046b-047h ; Robbert-Jan Henkes]
11. *The Graphic: An Illustrated Weekly Magazine*, August 25, 1923 [3 articles, 9 notes: 053e-054d; Robbert-Jan Henkes & Fiona Green]
12. J. M. Flood, *Ireland: Its Saints and Scholars* (1918) (1882) [3 notes: 055j, 079f, 80a; see the Brepols edition of Notebook VI.B.3]
13. Otto Jespersen, *Language, its Nature, Development and Origin*, London, Allen and Unwin, 1922 [133 notes: 056e-h, 057c-067a, 069a-073d, 073i-m, 095d-097i; Roland McHugh]
14. Dr. Constanza Pascal, *La démence précoce: étude psychologique, médicale et médico-légale*, Paris, F. Alcan, 1911 [65 notes: 075a-i, 076a-077e, 078n-m, 132h-134l, 167d-e, 167d-e, 168a-169j ; Robbert-Jan Henkes]
15. *The Leader*, 1 and 8 September 1923; 22 September 1923 [17 notes; 101f-102b, 104f-l; 141(f)-(i); Vincent Deane]
16. Benedict Fitzpatrick, *Ireland and the Making of Britain*, Funk & Wagnalls Company, New York & London, (3d or 4th ed., 1921) [64 notes: 102i-103i, 109f-i, 116l-117e, 118a-c, 118g-119h, 119k-n, 120g-121d, 121g-122a; Robbert-Jan Henkes; see also VI.B.3]
17. Adrien Pic, 'Vieillesse et sénilité', in: *Lyon Médical*, 43ème année, No.31, 30 July 1911, 210-225 [18 notes: 105f-106k ; Robbert-Jan Henkes]
18. Adrien Pic, *Précis des maladies des vieillards*, Paris, Octave Doin & Fils, 1912 [39 notes: 107a-n, 110b-f, 111-c-112c; Robbert-Jan Henkes]
19. *Lyon Médical*, weekly magazine, No. 39, 24 ix 1911, Société de Chirurgie de Lyon, séance du 4 mai 1911, présidence de M. Gangolphe, in: Tome 117, 1911, 638-641 (probably not the ultimate source, as only two items of the clusters are accounted for) [Robbert-Jan Henkes]
20. Giambattista Vico, *La Scienza Nuova* (1725) [15 notes: 131b-132e; Robbert-Jan Henkes] [the translations are Leon Pompa's, taken from Vico's *The First New Science*, Cambridge University Press, 2002]

21. E. G. Somerville and Martin Ross, *All on the Irish Shore, Irish Sketches*, Longmans, Green, and Co. 1903 (reprinted in 1910, 1911, 1917, 1922, 1925), Thomas Nelson and Sons, Ltd., London etc., n. d. (1917) [55 notes: 150a-n, 151j-152f, 153k-154f, 154k-155d, 155f-l, 156l-o; Robbert-Jan Henkes]
22. Cicero, *Cato Maior De Senectute, Cato the Elder On Old Age*, also known as *O Tite*, or *O Titus* [16 notes: 148f-149h, 167g; Joe Schork]
23. C. K. Ogden & I. A. Richards, *The Meaning of Meaning, A Study of the Influence of Language upon Thought and of the Science of Symbolism*, London, Kegan Paul, Trench, Trubner & Co, New York, Harcourt, Brace & Company, 1923 [or a very early review or preview, see also VI.B.12, 1926] [13 notes: 152i-153i; Robbert-Jan Henkes; see also VI.B.12]
24. G. W. Foote & J. M. Wheeler, *The Jewish Life of Christ, Being the Sepher Toldoth Jeshu, ספר ישו תולדות, or Book of the Generation of Jesus*, Translated from the Hebrew, edited (with an Historical Preface and Voluminous Notes) by G. W. Foote & J. M. Wheeler, London, Progressive Publishing Company, 1885 [22 notes: 161h-163e; Robbert-Jan Henkes]

The authors wish to thank Danis Rose for his assistance.

1) ALFRED PERCEVAL GRAVES, *IRISH LITERARY AND MUSICAL STUDIES*

VI.B.2.fcv

(a) **pub languished**

Irish Literary and Musical Studies ('Edward Bunting') 195-6: The band of enthusiastic folk song collectors was then divided, and the publication of Bunting's second volume languished. When it ultimately appeared in 1809, Moore [195] and Stevenson at once proceeded to pillage airs from it, and the poet had a very easy task in excelling the poor translations from Irish originals that served for its lyrics.

VI.C.2.6(a)

(b) **Nativities M.N. 18/X / SB 14/III / LW 15/IX / DP 14/IX / EP 6/X (8bre) / H.N. 3/Xii**

Note: The dates of birth respectively of Myron Nutting, Sylvia Beach, Lillian Wallace, Dorothy Pound, Ezra Pound, (*recte* Oct. 30) and Helen Nutting.

VI.C.2.6(b)-(g)

(c) **I - boxes teacher's ears**

Irish Literary and Musical Studies ('Edward Bunting') 192: Edward Bunting, but for whose collections of old Irish music Moore's melodies would never have seen the light, was the son of an English mining engineer, settled in the north of Ireland in the last quarter of the 18th century. His mother was a descendant of one Patrick Gruana O'Quinn, who had fallen in the Great Irish Rising of 1642. Left unprovided for by his father, he received so good a musical education from his brother Anthony that we find him at the age of eleven acting as deputy to a Belfast organist, Mr. William Ware, and, indeed, so outshining him as a performer that his employer was glad to secure him as a permanent assistant, not only at the organ, but as a teacher of the pianoforte to his pupils throughout the neighbouring county. The zeal of the boy-teacher, reinforced by a caustic tongue, from which he suffered through life, were often productive of ludicrous scenes. As an instance, he afterwards reported to Dr. Petrie, that on one occasion a lady pupil was so astonished "at the audacity of his reproofs that she indignantly turned round upon him and well boxed his ears."

VI.C.2.6(h)

(d) **long crooked nails >**

VI.C.2.6(j)

(e) **not left like behind**

Irish Literary and Musical Studies ('Edward Bunting') 192-3: Bunting was retained by Dr. MacDonnell to take down the airs played by the nine harpers who assembled on the occasion. He was barely nineteen at the time, but the impression left upon him by that gathering never passed [192] from his mind, and nearly fifty years afterwards he could thus write of it:

"The meeting in Belfast was better attended than any that had yet taken place, and its effects were more permanent, for it kindled an enthusiasm throughout the North which still burns bright in some honest hearts. All the best of the old Irish harpers (a race of men then nearly extinct and now gone for ever), Denis Hempson, Arthur O'Neill, Charles Fanning and seven others, the least able of whom has not left his like behind, were present. Hempson, who realised the antique picture drawn by Cambrensis and Galilei, for he played with long crooked nails, and in his performance "the tinkling of the small wires under the deep tones of the bass" was peculiarly thrilling, took the attention of the editor with a degree of interest which he can never forget."

VI.C.2.6(j)

(f) **moving spirit**

Irish Literary and Musical Studies ('Edward Bunting') 192: He [Edward Bunting] lodged with and became fast friends of the McCrackens, whose love for Irish folk music as well as the influence of Dr. James MacDonnell, the moving spirit in the Belfast Harper's Festival of 1792, drew him into that collection, study and arrangement of old Irish music which for the next fifty years absorbed all the time he had to spare from his duties as a professional musician.

VI.C.2.6(k)

(g) **RW 5/iii**

Note: A line connects this entry with the dates at (b). Richard Wallace. The initials followed by the date of birth should come between 'DP 14/IX' and 'EP 6/X (8bre)'.

VI.C.2.6(l)

(h) **early gapped instruments [RMV] >**

VI.C.2.6(m)

(i) **pentatonic [RMV] >**

VI.C.2.6(n)

(j) **plainchant to Irish [RMV]**

Irish Literary and Musical Studies ('Edward Bunting') 198-9: Lastly, do not the Irish Harp tunes stand, as a rule, quite apart from the airs of the Irish Folk songs, as the Welsh Harp tunes are proved to stand apart from the airs of the Welsh Folk songs? Is it not therefore reasonable to suppose that airs in pentatonic or other incomplete scales which still exist in Ireland and Wales side by side with diatonic tunes dating from the twelfth century, at any rate, take their origin in the main either from the use of early-gapped instruments, or from the secular use amongst the [198] Irish and Welsh Catholic peasantry of their Church's earliest forms of plainsong? Can any direct connection be set up, as suggested by Petrie, between Persian and Indian lullabies and those of Ireland, and can such early Irish airs as the Plough tunes be proved to have a like connection with the East?

VI.C.2.6(o)

VI.B.2.077 [upside down]

(g) **Bona Dea**

?*Irish Literary and Musical Studies*, ('William Allingham') 97: His [Allingham's] new *Bona Dea* is an address to Mother Nature—the Bride of God—his childhood's rapture, his manhood's guard against a despair, which, however, for a time broke through her embrace and his ultimate consoler and spiritualiser.

VI.C.2.66(k).

VI.B.2.155

(m) Friday- fattened

Irish Literary and Musical Studies ‘The Religious Songs of Connacht’ 124: Much traffic prevailed between Ireland and the Continent. Her clergy were trained in its great Colleges, and brought home with them the thoughts, the spirit, and the literature of Roman Catholic Europe during the seventeenth and eighteenth centuries. This is shown by the numbers of books translated from the Italian, French, and Spanish into Irish. Yet Dr. Hyde maintains that, in spite of what they suffered, the Irish Roman Catholics were not unreasonably embittered against those of the old Gaelic families whom the Penal Laws converted to the new faith, though the bards gave many a blow to “Martin” or to “John,” and to “the lot who fatten on Friday,”—that is to say, the people of the Bearla (the English language).

VI.C.2.104(l)

(n) PP’s corpus

Irish Literary and Musical Studies ‘The Religious Songs of Connacht’ 125-6: These religious songs were chiefly composed by the friars, regulars, and the people themselves, not by the parish priests. [125] Indeed, the latter had to suffer from the satire of the former, as in the following example:

O priest of the hips that are strong and portly and fine,
Bring in my soul safe in the shade of that corpus of thine!

VI.C.2.104(m)

(o) Verse – charms, satires,

Irish Literary and Musical Studies ‘The Religious Songs of Connacht’ 126-7: The religious poems of blind Raftery, who also wrote satires on the Tithe War, the establishment of National Schools, and the Clare Election of 1828, closed the series of the genuine religious Irish poets; and to Raftery Dr. Hyde gives the palm amongst later writers on the score of taste, sweetness, and simplicity. This praise is borne out by extracts from several of his longer poems, including a very remarkable one on *The Cholera Morbus*, and another entitled *Raftery’s Repentance*. It is only right, in conclusion, to call attention to the interesting series of prayers and invocations, not only of duty and observance, but also concerning such special acts as the covering up of the hearth fire, and even the smoking of tobacco. Dr. Hyde gives many charms against diseases and pains, such as whooping-cough, ague, and toothache. A comparison of these Irish charms with those in Alexander Carmichael’s delightful *Carmina Gadelica* shows that not a few of these are common to Ireland [126] and the Western Isles, but Mr. Carmichael’s collection is both stranger and more beautiful than Dr. Hyde’s. It may be mentioned in conclusion that Dr. Hyde not only gives the Irish text of his collection on the left-hand pages of his book, and the English version on the right-hand pages, but also adds literal translations of the religious poems in the footnotes below his metrical translations, thus enabling the Sassenach to compare the one with the other for critical purposes.

VI.C.2.104(n)

(p) bless & curse

Irish Literary and Musical Studies ‘The Religious Songs of Connacht’ 122, [Hyde’s preface]: “While collecting the poetry of the province of Connacht—a work which I began some twenty years ago—I found that those poems which touched upon piety or religion were very numerous. I found, moreover, that prayers put in a setting of poetry, melodious “paidirs” and short petitions composed in metre, were very numerous also. I found at the same time charms or “orthas” or “amhras,” I found pieces concerning the Church, I found pieces praising or dispraising people for their religion, I found stories about the Church or about the persecution of the Church, or about some saint or other, I found blessings, I found curses, and I put all these things down here with the rest. These things are all mixed together in this book. There is no special order or arrangement in them, and it is now in my reader’s power to form his own judgment—a thing which he could not have done if I had concealed from him anything that was coarse, bitter, foolish, half Pagan or otherwise unpleasing. . . . Very few indeed of these things have ever been put upon paper until now, and they will be becoming more scarce from day to day.”

VI.C.2.104(o)

(q) Puca (Puck) >

VI.C.2.105(a)

(r) Maebh (Mab)

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 128-9: Shakespeare, he [Matthew Arnold] considers full of Celtic magic in his handling of Nature. Where did he come by this superlative gift? Was it at second hand through Edmund Spenser, or his friend Dowland the Lutenist, through whom he is said to have introduced our Irish Puca, as his Puck, and our Queen Meabh, as his Queen Mab, into his plays? Or was his mother, Mary Arden, who came from the Welsh border [128] and whose kin was connected with the Welsh Tudor court, of Cymric blood? However this may be, Matthew Arnold’s fine discrimination between Shakespeare’s Greek and Celtic Nature notes deserves careful weighing.
VI.C.2.105(b)

VI.B.2.156

(a) lakes sink, woods vanish >

VI.C.2.106(f)

(b) rain of blood (lake turns bloody)

Irish Literary and Musical Studies ‘Dr. Joyce’s Irish Wonder Book’ 168-9: The splitting of Mutton Island near Miltown Malbay into three is a natural wonder, not only recorded in all the principal Irish annals as having occurred on St. Patrick’s Eve in A.D. 804, but still vividly imprinted upon local tradition. Evidently this disruption was caused by a shock of earthquake, and to a similar cause may be attributed what were regarded as the miraculous disappearances of lakes, Lee and Seoran, in A.D. 848 and A.D. 1054 respectively.

The record in A.D. 864 on the turning of Loch Leane in West Meath to blood for nine days, and that of a shower of blood in A.D. 875, are easily explicable in the latter instance by the whirling up into the air, as Dr. Joyce points out, “of water, coloured deep red by millions of little scarlet fungi and its descent to earth in distant places, and in the former [168] case by a sudden growth and no less sudden disappearance of these minute scarlet fungi about Loch Leane.”

VI.C.2.106(g)-(h)

(c) Kevin hands thro window >

VI.C.2.106(i)

(d) prays, blackbird lays >

Irish Literary and Musical Studies ‘Dr. Joyce’s Irish Wonder Book’ 169-70: Giraldus also records this charming story, which all bird lovers would like to believe:

“On one occasion St. Kevin of Glendalough had his hands stretched out in prayer, palms up, through the little window of his cell, when a blackbird laid her eggs in one palm and sat on them. When the Saint [169] at last observed the bird, after his prayer, he remained motionless in pity; and in gentleness and patience he held on till the young ones were hatched and flew away.”

VI.C.2.106(j)

(e) r‘Amen’ says the Lia Fail >

MS 47482a-42v, ScrMT: Amen says the clerk! | *JJA* 60:138 | Oct-Nov 1925 | III§4B.*0/4D.*0 | *FW* 558.20

(f) it has come (Stone)

Irish Literary and Musical Studies ‘Dr. Joyce’s Irish Wonder Book’ 172: The last wonder described by Dr. Joyce is the Lia Fail, or Coronation Stone of Tara, on which the ancient kings of Ireland were crowned and “which uttered a shout whenever a king of the true Scotie or Irish race stood or sat on it.”

VI.C.2.106(k)

(g) felt dead in himself

Irish Literary and Musical Studies ‘The English Spoken in Ireland’ 14: “The reflexive pronouns “myself,” “himself,” etc., have meanings borrowed from the Irish to be found in such phrases as “The birds are singing for themselves,” “I felt dead (dull) in myself.”

VI.C.2.106(l)

(h) 'the time >

MS 47482-26v, ScrLPA: ^+the time we were in bed ^+full well so we recall in mind+^ with Parrish's syrup & we shared affections+^ | *JJA* 57:054 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 431.35

(i) T Coady to leap her & she to fall

Irish Literary and Musical Studies 'The English Spoken in Ireland' 15: The following are instances of adverbial peculiarities in Hiberno-English: The Irish *Is amhlaidh* (it is the way), meaning "thus" or "how" or "in order that," is responsible for such expressions as these: "What do you want, James?" "'Tis *the way*, ma'am, my mother sent me for the loan of the shovel." "I brought an umbrella *the way* I wouldn't get wet." In colloquial Irish the words "even" and "itself" are expressed by *fein*, but the Anglo-Irish avoid the word "even" and incorrectly use "itself" in its place,—*i.e.*, "If I had that much itself," meaning "If I had even that much." The English "when" is expressed in Gaelic by *an uair*, the hour or the time; hence "The time you arrived I was away in town."

Verbal peculiarities from the Irish are the use of the narrative infinitive, a construction common to the old Irish annals, and still fast-rooted in Irish folk speech,—*e.g.*, "How did the mare get that hurt?" "Oh! Tom Coady *to leap her* over the garden wall, and she *to fall* on her knees on the stones."

VI.C.2.106(m)

(j) married on

Irish Literary and Musical Studies 'The English Spoken in Ireland' 16: The following sentences strung together in the narrative form from Dr. Joyce's pages will show how Irish idioms abound in the English spoken in Ireland:

"That was well and good, but the lion let such a roar out of him that she had like to be killed with the fright, and she was no fool of a girl neither; when up comes along Dicky Diver, the boy she was to be married on, with his regulation rifle and it wasn't long after that the lion got death from him. And if they didn't live happy ever after, that we may!

The day was rising (clearing) when I called in on the Murphys. "Is himself within?" I axed the servant girl. "He is so and herself too!" says she. With that I went in through the half-door. The woman had a nose on her (was looking sour) and neither of the two axed me had I a mouth on me (would I like some refreshment). Then I drew down with them (introduced the subject) about the money."

VI.C.2.106(n)

(k) sphere = fair [RM] >

VI.C.2.107(a)

(l) race = Lucrece >

VI.C.2.107(b)

(m) sea = say

Irish Literary and Musical Studies 'The English Spoken in Ireland' 17: Dr. Joyce points out that the correct English sound of the diphthongs *ea* and *ei*, and of long *a* was the same as long *a* in "fate" from Elizabethan to comparatively recent times. Thus Cowper rhymes "sea" with "way"; Tate and Brady rhyme "conceive" with "grave"; while Pope rhymes "race" with "Lucrece" and "sphere" with "fair." On the other hand, the correct old English pronunciation of *ie* and *ee* has not changed in Ireland; therefore Irish people never say *praste* for priest, *belave* for believe, *indade* for indeed, or *kape* for keep, as writers of shoddy Anglo-Irish think they do.

VI.C.2.107(c)

VI.B.2.157

(a) Boat stopped by weir (F.H.) >

VI.C.2.105(c)

(b) Hib. forested

Irish Literary and Musical Studies 'Celtic Nature Poetry' 136: As ancient Ireland was covered with forest its invaders were of necessity oversea people and maintained their position from points of vantage upon the shores, and more especially upon islands or peninsulas in the great estuaries, still keeping in touch with the sea and its

suggestions. This is true even of the later invaders of Ireland, the Danes, who never moved far inland, penetrating no further than the waters of the great rivers and lakes would allow them. The early Irish and Irish-Danish Sagas are therefore permeated with the joys and terrors of the ocean.

VI.C.2.105(d)

(c) elk, reindeer, boar, wolf

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 137: “The extraordinary physical and mental vigour inherent in a race which had not so long ago faced the dangers of an uncharted ocean in primeval vessels, incited them to constant deeds of arms and a not less constant activity in the chase of the boar and elk and red deer and wolf, which were then indigenous in Ireland.

VI.C.2.105(e)

(d) venison & fish, & badger on dish

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 138: “Deirdre’s Farewell to Scotland.” [...]

Glen Lay, O, Glen Lay, where we hunted all day.
Or crouched under cliffs in the summer moon’s ray,
Venison and fish, and badger on dish—
That was our portion in lovely Glen Lay.[...]

VI.C.2.105(f)

(e) ‘the wish of his mind

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 139-40: “Columkille’s Farewell.”

Alas for the voyage, O high King of Heaven,
Enjoined upon me.
For that I on the red plain of bloody Cooldrevin
Was present to see. [139]

How happy the son is of Dima; no sorrow
For him is designed,
He is having, this hour, round his own hill in Durrow
The wish of his mind.[...]

MS 47471b-31v, ScrLPA: ^+the wish of his mind+^ | *JJA* 46:256 | Dec 1923 | I.5§2.*0 | ‘The Revered Letter’ [>]
MS 47488-122, ScrMT: Did speece permit the bad example of setting before the military to the best of our belief in the earliest wish of the one in mind | *JJA* 63:187 | 1938 | IV§4.*0 | *FW* 616.28

(f) ‘Did space permit,

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 140: Space does not permit of our quoting more than a few fragments from these somewhat mystical and distinctly gnomic odes.

MS 47471b-32, ScrMT: I’ve heard it stated about the military but, did space permit, it is my belief I could show it was ^+the wish of his mind+^ to cure the king’s evil | *JJA* 46:257 | Dec 1923 | I.5§2.*0 | ‘The Revered Letter’ [>] MS 47488-122, ScrMT: Did speece permit the bad example of setting before the military to the best of our belief in the earliest wish of the one in mind | *JJA* 63:187 | 1938 | IV§4.*0 | *FW* 616.27

(g) tercets

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 140: The early Welsh poets, Aneurin, Taliesyn and Llywarch Hen, were warrior bards, yet possessed with a love of Nature so absorbing that they have left behind them entire poems devoted to Nature, some of them running to considerable length, such as Aneurin’s *Months* and Llywarch Hen’s *Tercets* and poem on *Winter*, while Taliesyn’s *Song of the Wind* forms a considerable episode in one of his longer poems.

VI.C.2.105(g)

(h) Rain falls in a sheet, the ocean lies drenched / By the whistling sleets the reed tops are wrenched / Feat after feat: but genius lies quenched

Irish Literary and Musical Studies ‘Celtic Nature Poetry’ 140-1: This is from the *Tercets* of Llywarch Hen, a sixth century Welsh bard, though the version of his [140] poem, from which the following is my translation, is in language of a much later date:

Set is the snare; the ash clusters glow,
 Ducks splash in the pools; breakers whiten below;
 More strong than a hundred is the heart’s hidden woe.
 * * * * *

The brambles with berries of purple are dressed;
 In silence the brooding thrush clings to her nest,
 In silence the liar can never take rest.
 * * * * *

Rain is without, but the shelter is near;
 Yellow the furze, the cow-parsnip is sere,
 God in Heaven, how couldst Thou create cowards here!

Rain and still rain, dank these tresses of mine!
 The feeble complain of the cliff’s steep incline;
 Wan is the main; sharp the breath of the brine.

Rain falls in a sheet; the Ocean is drenched;
 By the whistling sleet the reed-tops are wrenched;
 Feat after feat; but Genius lies quenched.

Partially transferred.
 VI.C.2.105(h)-(j)

(i) I’ve heard it stated >

MS 47471b-32, ScrMT: I’ve heard it stated about the military but, did space permit, it is my belief I could show it was ^+the wish of his mind+^ to cure the king’s evil | *JJA* 46:257 | Dec 1923 | I.5§2.*0 | ‘The Revered Letter’ [FW 000.00]

(j) There’s another of 7 wonders >

VI.C.2.105(k)

(k) Luna legit librium / Pernix feeit ^+facit+^ bullas >

VI.C.2.106(a)-(b)

(l) redhot animals juicy apples >

VI.C.2.106(c)

(m) niggerfyed sheep >

VI.C.2.106(d)

(n) he recognized his / ancestors

Irish Literary and Musical Studies ‘Dr. Joyce’s Irish Wonder Book’ 167-8: After such a wonder beyond Thule, how wanting in distinction are these instances of Welsh wonders which we have lately come across.

“I heard it stated yester morning that a ship of lead swam on the breakers, that a ship of copper sank to the bottom of the sea—that is one of the seven wonders. I’ve heard it stated that the sweet dove was on the sea keeping a public tavern, with her tiny cup to taste the liquor—that is another of the seven wonders.”

Four other wonders of a similar type are described, and the Welsh folk-lorist then concludes:

“I’ve heard it stated that the swallow was in the sea, putting on a horseshoe with her hammer of gold and silver anvil, and there are the seven wonders for you.”

What are these and pellet-making partridges and a self-acting sickle and a book-reading moon and even a cart-loading pig to an island of red-hot animals from whom Maeldune and his men snatched, not roasted chestnuts, but the juiciest of apples, or what are they to “An island which [167] dyed white and black,” and from which the voyagers fled lest they should share the fate of the white sheep which turned black when flung across a hedge and become all niggeryfied on the spot.

Yet Dr. Joyce’s *New Wonders of Old Ireland* will hold their own even against such marvels as these, though many of them are at the great disadvantage of being supposed to be true.

Here we have a new set of wonderful islands and in especial Inishglora, off the coast of Mayo, whose air and soil preserve dead bodies from decay. There they were left lying in the open air retaining their looks unchanged and growing their nails and hair quite naturally, “so that a person was able to recognise not only his father and grand-father, but even his ancestors to a remote generation.” Such powers of recognition seem quite an Irish inspiration.

VI.C.2.106(e)

VI.B.2.171

(a) *b*judge time by beard

Note: For the source see (d) below.

MS 47472-255, TsMT and ScrTsILA: all differing as clocks from keys as nobody appeared to have the same time ^+of beard, some saying it was Sygstrygg’s to nine, more holding it was Dane to pfife.+^ | *JJA* 46:091 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 077.12

(b) It is told of Southey

Irish Literary and Musical Studies ‘George Petrie as an Artist and Man of Letters’ 207: In literary merit, indeed, they were anything but failures, as might be expected, when it is considered that besides the names of Otway, Petrie and O’Donovan, we have among the contributors to the second work mentioned those of O’Curry, Wills, Anster, Ferguson, Mangan, Aubrey de Vere and Carleton. It is told of Southey, that he used to say, when speaking of these volumes, that he prized them as among the most valuable of his library.

VI.C.2.114(a)

(c) Is knew T meant [anders]

?*Irish Literary and Musical Studies* ‘George Petrie as an Artist and Man of Letters’ 200-1: One of the early recollections which Dr. Petrie has left on record was of a touching scene, of which when a boy he [200] was an unwilling spectator. His artist father had executed a commission for Sarah Curran, daughter to that distinguished orator and member of the Irish Bar, John Philpot Curran. She had been betrothed to Robert Emmet, whose life paid the penalty of his complicity in the rebellion of 1803; and knowing that Mr. James Petrie had painted Emmet, she requested that a portrait from memory, aided by his former studies of her lover, should be painted for her, and that when completed she might visit his studio alone. A day and hour were named by the artist; but his boy, unaware of the arrangement, was seated in a recess of the window, concealed by a curtain, when the lady, closely veiled, entered the room. She approached the easel, and gazed long and earnestly on the picture of her lover, then leaned her head against the wall and wept bitterly. The boy, attracted by her sobs, knew not how to act. She was quite unconscious of his presence, and before he could make up his mind what he ought to do, she recovered her self-control, drew down her veil, and left the room.

VI.C.2.114(b)

(d) Araners

Irish Literary and Musical Studies ‘George Petrie as an Artist and Man of Letters’ 209: “Mr. O’Flaherty may be justly called the *pater patriæ* of the Araners. He is the reconciler in all differences, the judge in all disputes, the adviser in all enterprises, and the friend in all things. A sound understanding and the kindest of hearts make him competent to be all those; and his decisions are never murmured against or his affection met by ingratitude. Of the love they bear him many instances might be adduced, but the following will be deemed sufficient, and too honourable both to them and him to be omitted.

VI.C.2.114(c)

(e) r5 corners of I

Irish Literary and Musical Studies ‘George Petrie as an Artist and Man of Letters’ 208: Quoting, with three notes of exclamation, Pinkerton’s statement that the wild Irish are at this day known to be some of the veriest savages in the globe, Petrie proceeds to show that after visiting Aran out of a desire to meet the islanders who were reputed to be the most primitive people within the five corners of Ireland, he found them to be where uncontaminated, as in Aranmore and Innisheer, a brave and hardy race, industrious and enterprising, simple and innocent, but also thoughtful and intelligent; credulous, and in matters of faith what persons of a different creed would call superstitious, but, being out of the reach of religious animosity, still strangers to bigotry and intolerance.

MS 47471b-2, ScrBMA and ScrMT: throughout ^+the 5 corners of+^ the land of Ireland. | *JJA* 45:027 | Oct 1923 | I.2§2.*0 | [FW 043.29]

(f) Woman keens in / orage Monasterboice

Irish Literary and Musical Studies ‘George Petrie as an Artist and Man of Letters’ 207-8: As a specimen of Petrie’s literary powers at this period a passage from his account of Monasterboice in the *Irish Penny Journal* may be cited:

“In its present deserted and ruined state it is a scene of the deepest and most solemn interest; and the mind must indeed be dull and earthly in which it fails to awaken feelings of touching and permanent interest; silence and solitude the most profound are impressed on all its time-worn features; we are among the dead only; and we are forced, as it were, to converse with the men of other days. With all our frequent visits to these ruins, we never saw a single human being amongst them but once.

It was during a terrific thunderstorm, which obliged us to seek shelter behind one of the stone crosses for an hour. The rain poured down in impetuous torrents, and the clouds were so black as to [207] give the appearance of night. It was at such an awful hour, that a woman of middle age, finely formed, and of a noble countenance, entered the cemetery, and, regardless of the storm raging around, flung herself down upon a grave, and commenced singing an Irish lamentation in tones of heartrending and surpassing beauty. This wail she carried on as long as we remained; and her voice coming on the ear between the thunderpeals had an effect singularly wild and unearthly; it would be fruitless to attempt a description of it.

The reader, if he knows what an Irishwoman’s song of sorrow is, must imagine the effect it would have at such a moment among those lightning shattered ruins, and chanted by such a living vocal monument of human woe and desolation.”

VI.C.2.114(d)

(g) s say no more about it

Irish Literary and Musical Studies ‘George Petrie as an Artist and Man of Letters’ 213: Father Frank is poor. The unglazed windows of his humble cottage and the threadbare appearance of his antique garments bespeak a poverty beyond most that of his flock. He is, in fact, altogether destitute of the comforts that should belong to old age. This is not the fault of his parishioners, by whom he is ardently beloved; they would gladly lessen their own comforts to increase his, and have frequently tried to force on him a better provision, which he has as often refused. “What,” said he on a late occasion to Mr. O’Flaherty, who was remonstrating with him on this refusal, “what does a priest want more than subsistence? And that I have. Could I take anything from these poor people to procure me comforts which they require so much more themselves? No, no, Pat, say no more about it.”

MS 47485-20, ScrLMA: And his monomyth! Ah ho! ^+Say no more about it!+^ I’m sorry! | *JJA* 60:271 | Mar-Apr 1926 | III§4.*2 | FW 581.24

(h) Dr Tom nurses typhus >

VI.C.2.114(e)

(i) in stone house

Irish Literary and Musical Studies ‘George Petrie as an Artist and Man of Letters’ 211-2: Tom, the tailor doctor, is really what many doctors are not, a clever fellow, he has a sharp and clear intellect, and a singularly retentive memory, stored with a variety of information, historical, traditional, genealogical, and topographical, relative to the West of Ireland. He has a romantic imagination, and is never happier, he says, than when wandering about

ancient ruins and among lakes and mountains. He is a great talker, a great lover of tobacco, and a great drinker—not a great drunkard—for it would be very difficult to make him drunk, and a great humorist, qualities which are all very Irish. A pint of whiskey he considers a small daily allowance; and on a late occasion, while attending Mr. O’Flaherty in a typhus fever, he was limited to six glasses, he begged that the whisky might be given to him in three equal portions or drams, morning and evening, so that, as he expressed it, “he might feel the good of it.”[...] But Tom O’Flaherty had other qualities of a better order. He was remarkable for humanity and active benevolence. In the spring of 1822 some very bad cases of typhus fever occurred in the island, one being that of a stranger lately settled there. The islanders who, like all the poor Irish, have a deep terror of this frightful disease, fled from him; he was without money or friends, and must have perished but for the courage and humanity of Tom O’Flaherty. Tom first removed him on his back from the infected house to a more airy situation, one of the old Irish stone houses which he had prepared for his reception. He then went to Mr. O’Flaherty and peremptorily demanded five shillings. “For what purpose, Tom? Is it a drink?” said the other. “No, trust me with it without asking any questions, I’ll make no bad use of it.” The money was obtained, and immediately sent off to Galway for the sick man. With this assistance, in addition to his own resources, he was enabled to bring the poor man successfully through the fever. [211] He visited him several times each day, sat with him, washed him, and performed all the duties of a humane and skilful nurse.

VI.C.2.114(f)

(j) favourite place of sepulture

Irish Literary and Musical Studies ‘George Petrie as an Antiquary’ 214-5: Looking around him in that great cemetery he was the first to recognise to what an extent it was filled with [214] inscribed monuments, recording the names of distinguished persons who had been buried there in former times. It was a favourite place of sepulchre for kings and chiefs, for bishops and abbots, for men of piety and learning, from the sixth to the twelfth century. Applying himself first to the copying of these inscriptions, he made drawings of above three hundred of them. But as few of them had been previously noted or explained in any previous work, he was obliged to investigate for himself the histories of the persons whose names were thus preserved.

VI.C.2.114(g)

(k) animalers

Not found in *Irish Literary and Musical Studies*.

VI.C.2.114(h)

VI.B.2.172 [upside down]

(a) pressed to name any sum

Irish Literary and Musical Studies ‘George Petrie as an Antiquary’ 218: “[...] Having had the good fortune under similar circumstances to become the possessor of the autograph copy of the second part of *The Annals of the Four Masters* he generously surrendered it to the Academy for the sum he had given for it, although, immediately on its becoming known in the sale room what the MS. was, he was offered, in the first instance, £100 over and above the purchase money, and was afterwards pressed to name any sum that would induce him to resign it. In acknowledgment of the generosity and zeal evinced on this occasion by Petrie, the Academy passed a resolution declaring him a member for life.”

VI.C.2.115(g)

(b) was now to show

Irish Literary and Musical Studies ‘George Petrie as an Antiquary’ 217: Petrie was now to show his great capacity as an organiser of archaeology as well as an individual worker in its cult. He was elected a member of the Royal Irish Academy and set to work at once in conjunction with other distinguished members to raise the Academy from that state of torpor in which it had remained for the previous quarter of a century.

VI.C.2.115(h)

(c) I can speak to his learning

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 235: “[...] He was a keen archæologist, a true lover of his country. The tenderness of his nature and his brilliant wit and humour were only manifested on occasion, for his manner was often abstracted, but his domestic affection and his love for his

chosen friends never failed. It was not everybody that could win his friendship,” as Petrie had done. And I can speak to a similar friendship between him and my own father, and between him and Lord Adare, afterwards the Earl of Dunraven, Sir Thomas Larcom, and of course Whitley and Margaret Stokes.

VI.C.2.115(i)

(d) 'hooker'

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 235-6: “In 1857,” writes Lady Ferguson, “the British Association met in Dublin, and the Ethnological section went on an excursion to Aran of the Saints. Stokes, Petrie, Burton, O’Curry were of the party, and [235] remained behind with Ferguson, who secured a roomy cottage and wrote to his wife to join him with their nephews, a servant and a well-stocked hamper. Dr. Stokes wrote for his wife, son and daughter.

The combined party chartered a hooker with its crew and retained, as guide, the local antiquary,” doubtless Tom O’Flaherty, whose portrait, drawn by Petrie, has already been presented.

“The friends, so congenial in their tastes, passed a few weeks of entire enjoyment.

They sailed from island to island, taking with them on board the hooker all the local singers of whom they could hear.

MS 47472-118v, ScrEM: ^+That hooker with the hammerfast vikings+^ | *JJA* 45:044 | Nov 1923 | I.2§3.*1+ | FW 046.15

(e) Dean Hercules Dickinson

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 237: Ferguson and his wife, absent on their vacation rambles in 1864, were joined in Sligo by their young English friends, Henry and William Winterbotham, afterwards Parliamentary Secretary for the Home Department and Member for Stroud, respectively. “I come to Ireland for the enjoyment of your society,” wrote the elder brother; “and whenever you are pleased to delve I am ready to hold the hod,” a reference to Sir Samuel Ferguson's antiquarian digging.

Here, too, came the Rev, Hercules Dickinson, later to become Dean of the Chapel Royal, Petrie, Dr. James Henthorn Todd, the famous scholar and antiquary, Dr. Stokes and his daughter Margaret.

VI.C.2.115(j)

(f) wet root (spud)

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 237-8: “[...] When rallied by his [237] companion on the uniform treatment ordered for every complaint, ‘My dear friend,’ he would say, ‘in whatever way these poor people describe their sensations, their ailments spring from the same cause—no change of diet, and their only food a wet root. The chops will do them good so long as they last. As for their rheumatism, it is slightly intensified by the wetness of this season—that is all.’ He would discourse, as we made our way across meadows, bogs and streams, from one poor habitation to another, on the philosophy of health and disease, and extort the admiration and respect of his listener by the wide range of his knowledge and the depth of his sympathy for the suffering and sorrowful condition.”

VI.C.2.115(k)

(g) G. Petrie M. Jerome / (no epitaph)

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 239: “He died,” as his biographer writes, “as a Christian man should do, not in triumph, nor yet in gloom, but in calm resignation to the will of Him Who doeth all things well.”

His remains were followed to the tomb by the members of the Royal Irish Academy; they rest in a grave without an epitaph in the cemetery of Mount Jerome.

VI.C.2.115(l)

(h) R. Emmet

Note: For the source see quotation at 171(c).

The Irish nationalist leader and insurgent Robert Emmet was caught in 1803 (in Harold’s Cross, near Mount Jerome Cemetery) and executed. The location of his grave is unknown. His last words feature, in a mangled form (“let my epitaph be written: I have done”) in *Ulysses*, at the end of the Sirens episode.

VI.C.2.115(m)

(i) There was in him

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 240: “Petrie united qualities which are seldom possessed by the same individual; he had the enthusiasm and the imaginative power which are essential to the artist; he also possessed the sagacity and calmness of judgment which are commonly supposed to be characteristic of the man of science. There was in him a singular gracefulness, combined with masculine force. He was sensitive, without being morbid; he was playful, but never wayward; he was candid in criticism, but never gave a gratuitous wound to the feelings of an opponent.[...]”
VI.C.2.116(a)

(j) De Danaan gods seek / aid of heroes in fights >
VI.C.2.116(b)

(k) deicidal >
VI.C.2.116(c)

(l) Cuch. loves Fand Mrs Manannan

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 144-5: The heroic warfare of the early Irish Gaelic warriors, their martial equipment and their mode of life ring true to the descriptions by Cæsar, Livy, and Tacitus of the Britons and Gauls with whom the Irish chieftains were contemporary, according to the traditional dates of these cycles of early Irish romance.

Yet while the Red Branch heroes claimed descent from the Tuatha De Danann gods, and the preternatural feats of Cuchulain and his companions were said to be due to this divine connection, their attitude towards these ancestral deities was too intimate to admit of acts of worship towards them. The relations between these gods and heroes resemble those that subsisted between the heroes of early Greece and their gods in the Trojan war, and not only do the gods take sides for or against Cuchulain, as the Greek gods did for or against Achilles, but we even find the De Danann divinities seeking the aid of the Irish heroes when engaged in conflicts with one another.

As suggested, the relation between the defeated De Danann gods, when they have passed into fairyland, and the Fenian heroes is of a still more intimate kind. These gods, turned fairies, engage the Fenian heroes in their wars with one another, spirit them off under a spell of magic mist into underground palaces, from which they are released by mortal brother warriors, befriend them when pursued by their enemies, or by the glamour of their fairy women draw them for a while into Tir n’ an Oge, the land of perpetual youth.

As Mr. Stopford Brooke writes in his fine introduction to his son-in-law, Mr. T. W. Rolleston’s *High Deeds of Finn*:

“These were the invisible lands and peoples of the Irish imagination; and they live in and out of many of the stories. Cuchulain is lured into a fairy land, and lives for more than a year in love with Fand, Manannan’s wife. Into another fairy land, through zones of mist, Cormac, as is told here, was lured by Manannan, who now has left the sea [144] to play on the land. Oisín flies with Niam over the sea to the Island of Eternal Youth. Etain, out of the immortal land, is born into an Irish girl and reclaimed and carried back to her native shore by Midir, a prince of the Fairy Host. Ethne, whose story also is here, has lived for all her youth in the court of Angus, deep in the hill beside the rushing of the Boyne.”
VI.C.2.116(d)

VI.B.2.173 [upside down]

(a) Round Towers, phallic, druid / eccl. beacons, keeps

Irish Literary and Musical Studies ‘George Petrie as an Antiquary’ 219-20: The essay on the Irish Round Towers by which Petrie has made a world-wide reputation, calls for our interested attention. These remarkable towers had attracted the observation of all Irish antiquaries, but the most astonishing difference of opinion had been displayed in the views taken of them. They had been described as Danish or Phœnician in origin, and had been considered by some to be fire temples; by others, places from which the Druidical festivals were proclaimed; by others, again, they were supposed to be astronomical observatories or phallic emblems or Buddhist temples. Lastly, to come to supposed Christian uses, some theorists held them to be Anchorite towers; others insisted that they were penitential prisons.

The antiquaries who held these views belonged to the old deductive school. Petrie was an inductive archaeologist. No doubt, as my father writes:

“There is something romantic in the notion of their being monuments belonging to a race wholly lost in the mist of antiquity, and there is something imposing in the parade of Oriental authorities and the jingle of fanciful etymologies in which Vallancy and his disciples so freely dealt. But I have never yet met any intelligent man who has taken the pains to read through and understand Petrie’s essay and who has also gone out of his study and examined round towers with his own eyes, and compared their masonry and architectural details with those of the ancient ecclesiastical structures, beside which they often stand, who is not ready to give his frank assent, I am speaking of the most remarkable essay that was ever produced by an Irish antiquary. You will therefore permit me to remind you what those conclusions were: (1) that the towers are of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries; [219] (2) that they were designed to answer at least a two-fold use—namely, to serve as belfries and as keeps or places of strength in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics, to whom they belonged, could retire for security in cases of sudden predatory attack; (3) that they were probably also used when occasion required as beacons and watch towers.[...]”
VI.C.2.114(i),(j)

(b) I verily believe >

VI.C.2.114(k)

(c) died early

Irish Literary and Musical Studies ‘George Petrie as an Antiquary’ 224: “[...] There was our venerable chief, with his ever-ready smile and gracious word; then poor Clarence Mangan, with his queer puns and jokes and odd little cloak and wonderful hat, which exactly resembled those that broomstick-riding witches are usually represented with, his flax-coloured wig, and false teeth, and the inevitable bottle of tar-water, from which he would sip and sip all day—except when asleep, with a plain deal desk for a pillow. By-the-by, it was in that office Mangan penned his since famous ballad. The Woman of Three Cows, and I verily believe the composition did not occupy him half an hour. Mangan was a man of many peculiarities. In addition to the curious hat and little round cloak, he made himself conspicuous by wearing a huge pair of green spectacles, which had the effect of setting off his singularly wan and wax-like countenance with as much force as might be accomplished by the contrast of colour. Sometimes, even in the most settled weather, he might be seen parading the streets with a very voluminous umbrella under each arm.[...]”

Then there was O’Connor, the companion of O’Donovan in very many of his topographical expeditions, a man of kindly feeling, and possessed of a very considerable amount of information on Irish subjects. He died early, however, and without having given more than a promise of taking a high place amongst those who have made Irish history and antiquities their peculiar study.[...]”

VI.C.2.114(l)

(d) Luggelaw

MS 47471b-76, ScrMT: ~~There was a holy hermit~~ ^+You know the glen+^ there near Luggelaw? | *JJA* 48:007 | Feb 1924 | I.8§1A.*0 | *FW* 203.17

(e) Milking Song

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 232: One volume of this collection, comprising, however, only about a tenth part of it, saw the light in 1857. A supplement contains thirty-six airs, some of which Dr. Stokes tells us were sent to Petrie by personal friends, such as Thomas Davis the patriot, William Allingham the poet, Frederick Burton the painter, and Patrick MacDowell the sculptor; “whilst physicians, students, parish priests, Irish scholars and college librarians all aided in the good work. But most of Petrie’s airs have been noted by himself from the singing of the people, the chanting of some poor ballad-singer, the song of the emigrant—of peasant girls while milking their cows, or performing their daily round of household duty—from the playing of wandering musicians, or from the whistling of farmers and ploughmen.”

VI.C.2.114(m)

(f) Irish Folk Songs / (Boosey) >

VI.C.2.115(a)

(g) — Songs & Ballads (Novello)

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 233-4: Some further airs drawn from the Petrie collection, after the publication of the volume of 1857, have appeared in the form of piano arrangements by Francis Hoffmann, and in vocal settings in *Songs of Old Ireland*, *Songs of Erin*, and *Irish Folk Songs*, published by Boosey and Co., and in *Irish Songs and Ballads*, published by Novello, Ewer and Co. Now, however, the entire collection of about 1,800 airs [234] in purely melodic form, exactly as they were noted down by Petrie—a vast treasure-house of folk song, has been published by Messrs. Boosey and Co., for our Irish Literary Society under the editorship of Sir Charles V. Stanford.

VI.C.2.115(b)

(h) Humphrey Lloyd >

VI.C.2.115(c)

(i) Pim (1st rlwy man) >

VI.C.2.115(d)

(j) Apjohn (chemist) >

VI.C.2.115(e)

(k) writes Lady F—

Irish Literary and Musical Studies ‘George Petrie as a Musician and amongst his Friends’ 234: And now for Petrie among his friends.

Here is a sketch by one of them, Samuel, afterwards Sir Samuel Ferguson, showing him amongst his friends of the Royal Irish Academy at one of their meetings:

“The Provost of the University presides. His son, the distinguished Humphrey Lloyd, sits near him. That animated individual with the eager eye and broad forehead, who is reading the formula from the demonstrating board, is Sir William Hamilton, the illustrious mathematician and astronomer. This intelligent-looking personage, whose countenance combines so much gravity and liveliness, is the Archbishop of Dublin. There is Petrie—he with the Grecian brow, long hair, and dark complexion—the accomplished antiquary; and here is Pim, the introducer of railroads into Ireland. Here sits the scientific Portlock, with Apjohn, our leading chemist; and this is Stokes, the great physician of the lungs, . . . And who are these who have just entered—one with a light step, huge frame, sharp Irish features and columnar forehead; the other lower in stature, of a paler complexion, large featured, with the absent aspect of a man of learning? They are Carleton, author of the *Traits and Stories of the Irish Peasantry*, and Anster, the translator of *Faust*.”

I may here say that on the only occasion on which I myself met Petrie, Dr. Anster was of the company, other men of note being Leopold von Ranke, the historian of the Popes (my father’s brother-in-law), my father himself, Dr. Ingram, Dr. Mahaffy, and Dr. Dowden.

“In the choice of his friends,” writes Lady Ferguson, “he was uninfluenced by political considerations, or any narrow feeling of sectarianism, a quality which none but those who know Ireland can sufficiently admire or estimate. Loving his country and feeling for her wrongs, he was liberal in politics, though from angry passions he ever held aloof.[...]”

VI.C.2.115(f)

VI.B.2.174 [upside down]

(a) the Dagda’s harp >

VI.C.2.117(a)

(b) Goltree, weep >

VI.C.2.117(b)

(c) Gentree, laugh >

VI.C.2.117(c)

(d) Soontree, sleep

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 147: Lugh, the king of the Tuatha de Danann and the Daghdha, their great chief and Druid, and Ogma, their bravest champion, followed the Formorians and their leader from the battle-field of Moytura, because they had carried off the Daghdha’s harper, Uaithne by name.

The pursuers reached the banquet house of the Fomorian chiefs and there found Breas, the son of Elathan, and Elathan, the son of Delbath, and also the Daghdha’s harp hanging upon the wall. This was the harp in which its music was spellbound so that it would not answer when summoned until the Daghdha evoked it, when he said, “Come Durdabla, come Coircethaircuir (the two names of the harp) . . .” The harp came forth from the wall then and killed nine persons in its passage. And it came to the Daghdha, and he played for them the three musical feats which give distinction to a harper, namely, the *Goltree* which, from its melting plaintiveness, caused crying, the *Gentree*, which, from its merriment, caused laughter, and the *Soontree*, which, from its deep murmuring, caused sleep.

He played them the *Goltree*, till their women cried tears; he played them the *Gentree* until their women and youths burst into laughter; he played them the *Soontree* until the entire host fell asleep. It was through that sleep that they, the three champions, escaped from those Fomorians who were desirous to slay them[sic]

VI.C.2.117(d)

(e) Fairy Abduction Club

Note: For the source see quotation at (i) below.

VI.C.2.117(e)

(f) Ale, wine, whisky

Note: For the source see quotation at (i) below.

VI.C.2.117(f)

(g) Candlemas knife / blackhafted knife >

VI.C.2.117(g-h)

(h) I watched her growing

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 148-9:

There is here my beautiful great house. Sho hoo lo!
Abundant is new ale there and old ale. Sho hoo lo!
Abundant is yellow honey and bee’s wax there. Sho hoo lo!
Many is the old man tightly bound there. Sho hoo lo! Sho been, etc.[...]

Say to my husband to come to-morrow. Sho hoo lo!
With the wax candle in the centre of his palm. Sho hoo lo!
And in his hand to bring a black-hafted knife. Sho hoo lo!
And beat the first horse out of the gap. Sho hoo lo! Sho-heen, etc.[...]

“The incident here clearly narrated,” writes O’Curry, “was believed at all times to be of frequent occurrence. It was for the last sixteen hundred years, at least, and is still, as firmly believed in as any fact in the history of this country—that the Tuatha de Danann, after their overthrow by the Milesians, had gone to reside in their hills and ancient forts, or in their dwellings on lakes and rivers—that they were in possession of a mortal immortality—and that they had the power to carry off from the visible world men and women in a living state, but sometimes under the semblance of death. [148]

“The persons taken off were generally beautiful infants, wanted for those in the hill who had no children, fine young women, before marriage and often on the day of marriage, for the young men of the hills who had been invisibly feasting on their growing beauties—perhaps from childhood; young men, in the same way, for the languishing damsels of fairyland; fresh, well-looking nurses for their nurseries. . . .”[...]

This poem refers to all the classes of abducted persons—abducted young men now grown old, comely young men and maidens and married women, like the speaker, needed for nurses. She describes a period before wine

and whiskey were in use, and therefore more than three hundred years past, in Irish of, at any rate, the fifteenth century. By her own account she was snatched from her palfrey, and must, therefore, have been a woman of consequence. She sees from within Lios-an-Chnocain, or the Fort of the Hillock, a neighbour, perhaps, washing clothes by the brink of the stream which runs past the fort, and, in the intervals of her hush-cries to her fairy nursling, she gives instructions to her friend how to secure her freedom.

The bit of wax candle which her husband was to carry in the centre of his palm would be, no doubt, a candle blessed on Candlemas Day, and the black-hafted knife was the only mortal weapon feared by the fairies.

Its use, as called for in the poem, was to strike the leading horse of the woman's fairy chariot when she left the fort the following day, and thus render her visible to her rescuing husband, who was then to possess himself of the herb that grew at the fort door, whose magical properties would guard her from recapture by the fairies.

Note: A line connects (*d*) to (*i*), or possibly parenthesizes the entries in between.

VI.C.2.117(i)

(i) overleaved

Irish Literary and Musical Studies 'The Preternatural in Early Irish Poetry' 151: [The Tryst after Death] [...]

Had they but lived, their valour bright
To-night had well avenged their lord.
And had not Death my purpose changed,
I had avenged them with my sword.

Theirs was a lithe and blithesome force.
Till man and horse lay on the mould.
The great, green forest hath received
And overleaved the champions bold. [...]

VI.C.2.117(j)

(j) slays namesake >

VI.C.2.117(k)

(k) 2 SP

Irish Literary and Musical Studies 'The Preternatural in Early Irish Poetry' 151: [The Tryst after Death] [...]

The three fierce Flanns, the Owens three.
From sea to sea six outlaws famed—
Each with his single hand slew four,
No coward's portion thus they claimed.

Swift charged Cu-Domna, singling out,
With gleesome shout, his name-sake dread.
Down the Hill of Conflict rolled,
Lies Flann, the Little, cold and dead.

Note: (*l*) probably a Joycean extension.

VI.C.2.117(l)

(l) ^bpiecebag (chess) >

MS 47472-289, ScrTsILA: ^+with pawns and prelates and pookas in her piecebag,+^ | *JJA* 46:111 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 102.16

(m) wantwit

Irish Literary and Musical Studies 'The Preternatural in Early Irish Poetry' 152-3: [The Tryst after Death] [...]

My draught-board, no mere treasure-stake.
Is thine to take without offence;
Noble blood its bright rim dyes.
Lady, it lies not far from hence.

While searching for that treasure prized,
Be thou advised thy speech to spare.

Earth never knew beneath the sun
A gift more wonderfully fair.

One half its pieces yellow gold.
White bronze of mould are all the rest;
Its woof of pearls a peerless frame
By every smith of fame confessed. [152]

The piece-bag—'tis a tale of tales—
Its rim with golden scales enwrought.
Its maker left a lock on it
Whose secret no want-wit hath caught.[...]

VI.C.2.117(m)

(n) clasp = 7 bondwomen

Irish Literary and Musical Studies 'The Preternatural in Early Irish Poetry' 153: [The Tryst after Death] [...]

Small is the casket and four-square,
Of coils of rare red gold its face,
The hundredth ounce of white bronze fine
Was weighed to line that matchless case.

O'ersea the red gold coil firm-wrought
Dinoll brought, a goldsmith nice;
Of its all-glittering clasps one even
Is fixed at seven bondwomen's price.

Tradition tells the treasure is
A masterpiece of Turvey's skill;
In the rich reign of Art the Good,
His cattle would a cantred fill.

VI.C.2.117(n)

(o) the ^+Red+^ Morrigan (femme qui / incite à hommes)

Irish Literary and Musical Studies 'The Preternatural in Early Irish Poetry' 153: [The Tryst after Death] [...]

No goldsmith at his glittering trade
A wonder made of brighter worth;
No royal jewel that outdid
Its glory hath been hid in earth.

If thou appraise its price with skill,
Want shall thy children ne'er attack;
If thou keep safe this gem of mine.
No heir of thine shall ever lack.

There are around us everywhere
Great spoils to share of famous luck;
Yet horribly at entrails grim
The Morrigan's dim fingers pluck.

Upon a spear-edge sharp alit,
With savage wit she urged us on.
Many the spoils she washes; dread
The laughter of Red Morrigan.

Her horrid mane abroad is flung,
The heart's well strung that shrinks not back.

Yet though to us she is so near,
Let no weak fear thy heart attack.
VI.C.2.117(o)

VI.B.2.175 [upside down]

(a) **Anann / Bauv / Macha } / mastfood = skulls >**
VI.C.2.116(e)

(b) **Bauv = carrion crow**

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 154-5: The relations between the phantom lover and his paramour are here very finely and delicately described. The Queen does not appear to be terrified by his appearance in the first instance, and is about to address him passionately, but, like Protesilaus, when permitted to appear to Laodamia, he gravely repels her affection, deplures the madness of their passion, and yet forgives her for her share in it. He proudly tells her of the details of the battle in which hero after hero fell, until he and her husband, King Alill of Munster, encountered one another and perished at each other’s hands. Again growing considerate for her, he warns her of the dangers of the battlefield, and above all cautions her against the haunting spirit of the Morrigan, one of the Battle goddesses or demons of the Gael. Of these there were three weird sisters, Anann or Ana, Bove or Bauv, and Macha, all malignant beings. “In an ancient glossary [154] quoted by Stokes,” writes Dr. Joyce in his *Social History of Ireland*, “Macha’s mast-food is said to be the heads of men slain in battle.” The accounts of these battle furies are somewhat confused, but they were all called Morrigan and Bauv. Morrigan means great queen; Bauv did not appear, as a rule, in queenly shape, but as a carrion crow fluttering over the heads of the combatants. Bauv was the war goddess among the ancient Gauls from whom her legend was brought to Ireland. Strangely enough, not many years ago, a small pillar stone was found in France with an interesting votive inscription upon it, addressed to this goddess under the name of Cathu (Irish Cath = battle) bodvae (the Irish Bauv).
VI.C.2.116(f)

(c) **he wd wet [LM] >**

Note: Mme Raphael transcribes units (b) and (c) on the same line, with unit (c) first.
VI.C.2.116(f)

(d) **prayerhouse [LM]**

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 158: [The Lament of the Old Woman of Beare] [...]

Youth’s summer sweet in which we were
And autumn fair I too have spent;
But winter’s overwhelming brow
Is o’er me now in anger bent.

Amen! So be it! Woe is me!
Each acorn from its tree takes flight;
After the banquet’s joyful gleam.
Can I esteem a prayer-house bright?

I had my day with kings indeed,
Rich wine and mead would wet my lip,
But all among the shrivelled hags
Whey-water now in rags I sip. [...]

VI.C.2.116(g)

(e) **^bmonkish gloss at <g> close**

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 155: Fothad Canann goes on to tell the queen where his special accoutrements, weapons, and treasures of jewelry are to be found on the battlefield, and he enters into a curiously close description of his draught-board, a very masterpiece of art. He ends his

conversation by promising that she shall be famous to all time for these ghostly *ranns* or verses addressed to her, if she will raise him a worthy tomb—a far-seeing monument, for the sake of her love to him. There follows a final Christian touch, not improbably one of those Monkish interpolations, introduced at the close of Pagan poems in order to justify their circulation, but contradicted by the phantom’s previous statement, that he was returning not to the fires of Purgatory, but to the companionship of the warrior band.
Not located in MS/*FW*.

(f) 'ah then

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 156: [The Lament of the Old Woman of Beare] [...]

At riches now girls’ eyes grow bright,
Not at the sight of heroes bold;
But when we lived, ah then, ah then,
We gave our love to men, not gold.

MS 47482b-19, ScrBMA: ^+Ah, then,+^ | *JJA* 57:039 | May 1924 | III§1A.*2//1D.*2//2A.*2/2C.*2 | *FW* 404.34

(g) 'let God’s Son

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 157: [The Lament of the Old Woman of Beare] [...]

My body bends its bitter load
Towards the abode ordained for all,
And when He deems my days are done,
Then let God’s Son my soul recall.

My arms, if now their shape is seen,
Are bony, lean, discoloured things;
Yet once they fondled soft and warm,
Form after form of gallant kings.

MS 47482b-25v, ScrLPA: ^+(let God’s son now be ~~good to~~ ^+looking down on+^ the poor fellow ^+preambler+^!)+^ | *JJA* 57:052 | May 1924 | III§1A.*2//1D.*2//2A.*2/2C.*2 | *FW* 429.03-04

(h) ^bthe old sea

Irish Literary and Musical Studies, (‘The Preternatural in Early Irish Poetry’) 157: [The Lament of the Old Woman of Beare] [...]

The Great Sea’s waters talk aloud,
Winter arises proud and grey;
Oh, Fermuid, mighty son of Mugh, †
I shall not meet with you to-day.

MS 47481-21, ScrBMA: ^+all say oremus prayer for navigants et peregrinantibus ~~land~~ in all the old sea and+^ | *JJA* 56:055 | Oct 1923 | II.4§2.*2 | *FW* 398.16

(i) Magmell / elysée [RM] >

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 159: “The mortals who went into Magh Mell, or the Irish pagan Elysium, did not go there by means of, or after death, they went as visitors, who could at will return again to earth. The distinction is essential. Until after the introduction of Christian teaching, the idea of a life after death seems to have been non-existent. It is quite different when we come to the late dialogues between Oisín and St. Patrick, which makes up a large portion of the Ossianic poetical literature. Though anti-Christian in tone, Oisín has so far adopted the standpoint of the Saint that he admits the continued existence of Fionn and his warriors after death, the point of contention between them being where and under what circumstances this existence is carried on. Such a line of argument would have been impossible in pre-Christian times, when the idea of a future existence had not yet been conceived of.”

VI.C.2.116(h)

(j) Lugh = Cuchulain >

VI.C.2.116(i)

(k) **Angus = Diarmuid >**

VI.C.2.116(j)

(l) **lovespot**

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 159: Undoubtedly there is much evidence in early Irish mythology of transmigration from form to form: thus the De Danann hero-god, Lugh, was re-born in Cuchulain, and Diarmuid is a reincarnation in Ossianic times of Angus the De Danann love-god, whose “love spot” or beauty fascinated all women.

Note: A line connects “Angus” to “lovespot”.

VI.C.2.116(k)

(m) **plain of Lir = Mare >>**

VI.C.2.116(l)

VI.B.2.176 [upside down]

(a) **Land of Promise = Sorcha >**

VI.C.2.119(c)

(b) **Honey Plain Mell**

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 159-60: Manannan Mac Lir, himself the son of a Celtic sea deity, after whom the ocean is sometimes called the Plain of Lir— [159] and who probably is the shadowy origin of Shakespeare’s King Lear—was the King of the Land of Promise of Sorcha (“clearness”), or Magh Mell the “Honey Plain.”

Partially transferred.

VI.C.2.119(d)

(c) **Silvercloud land**

Irish Literary and Musical Studies ‘The Preternatural in Early Irish Poetry’ 161: [The Isles of the Happy] [...]

And in its midst an Ancient Tree forth flowers,
Whence to the Hours beauteous birds outchime;
In harmony of song, with fluttering feather,
They hail together each new birth of Time.

And through the Isle smile all glad shades of colour,
No hue of dolour mars its beauty lone.
’Tis Silver Cloud Land that we ever name it,
And joy and music claim it for their own.

VI.C.2.119(e)

(d) **the 1000 1000’s**

?*Irish Literary and Musical Studies* ‘The Preternatural in Early Irish Poetry’ 162: [The Isles of the Happy] [...]

Evna of many shapes, beside the waters,
Thy thousand daughters many-hued to see—
How far soe’er or near the circling spaces
Of sea and sand to their bright faces be—

VI.C.2.119(f)

(i) **not to say**

Irish Literary and Musical Studies ‘Folk Song’ 175: There seems to be a general impression that the folk songs of the British Isles have been already collected, and are all to be found within the covers of old song books or on the broadside ballad sheets published in London and the larger provincial towns. There could be no graver error. Hundreds, not to say thousands, of British and Irish folk songs remain uncollected, if we are to judge by the results obtained within the last few years under the auspices of the Folk Song Societies.

VI.C.2.119(j)

(j) **^bNorthern Deemster**

Irish Literary and Musical Studies ‘Folk Song’ 178: About nineteen years ago Mr. W. H. Gill, brother of the Northern Deemster, came to me with an inquiry as to the possible Irish origin of some Manx folk songs which he had collected. It turned out that, after failing to secure more than a dozen fresh folk songs in the Isle of Man, he had altered his methods of research, and had thus collected 250 airs, some of English, some of Scotch, some of Norse, and some of Irish origin, yet all domesticated in little Ellan Vannin. Besides these, Mr. Speaker Moore has got together a considerable body of hitherto unnoted Manx airs.

?MS 47480-200v, ScrTsLPA: ^+The droll delight of deemsterhood, a win from the wood.+^ | *JJA* 55:348 | 1938 | II.3§6.4 | *FW* 362.21

(k) **Gotham**

Not found in *Irish Literary and Musical Studies*.
VI.C.2.119(k)

(l) **Ellan Vannin**

Note: For the source see (k).
VI.C.2.119(l)

(m) **^rburr (accent) >**

MS 47471b-1, ScrTMA: ^+with a brave outlander’s burr+^ | *JJA* 45:025 | Oct 1923 | I.2§2.*0 | *FW* 034.36

(n) **Mrs Kath Lee on waitress to / get folk airs from carters**

Irish Literary and Musical Studies ‘Folk Song’ 179: He learnt, as he said, very many of these old songs and “ballets” from shoemakers, who were always singing at their work. Others he learnt from labourers, who often could not read. For many a day he tried to learn an old song from a certain carter, but the man was shy and would not sing it, because he thought Mr. Berstow wanted to laugh at his “burr” (Sussex for “accent”). At length Mr. Berstow laid a deep plot. A confederate lured the carter into an alehouse, where Mr. Berstow sat hidden in an inner parlour. Flattered by his treacherous boon companion, the carter presently burst forth into his favourite “ballet,” and Mr. Berstow listened, learnt and sang the song from that day forth.

The first secretary of the Folk Song Society, Mrs. Kate Lee, was emboldened to attempt an even more desperate enterprise. To get hold of some folk songs which she knew were reserved for the ears of the frequenters of a country inn in The Broads, she obtained admittance as a waitress at the ordinary table, and when the diners had settled down to beer, tobacco, and song, she got those precious folk songs into her head, and kept them there for the benefit of the society.

VI.C.2.119(m)

VI.B.2.177 [upside down]

(a) **primitive children surprised / when folk air noted**

Irish Literary and Musical Studies ‘Folk Song’ 179-80: Except in the remote glens, amongst primitive peoples, few folk songs remain to be gleaned from the younger generation, but Miss Murray has been fortunate enough to make a remarkable collection, chiefly among the young island girls of the Hebrides. They were very shy about crooning before her, and could hardly be got to believe that the airs she set down from their chanting were what they had been reciting. To them *the words only* gave a suggestion of music, and they had therefore unconsciously assimilated the wild and uncommon airs to which the tunes [180] were matched. Like Mr. Berstow, they could not detach the tune from the words, and but for the latter the airs would have been lost.

VI.C.2.118(a)

(b) **fiddler remember when propped / & using bow crutch**

Irish Literary and Musical Studies ‘Folk Song’ 180: In less primitive places, folk songs are preserved by elderly and old people alone. This is true for Mr. Sharp’s collection, his singers ranging from sixty to nearly ninety years of age, and Mr. W. H. Gill has had the same experiences in the Isle of Man. The Manx are a shy race, and he had much difficulty in coaxing the old tunes out of them. Friendliness, combined with judicious *backsheesh*, in the way of snuff, tobacco, tea, and ale, unloosened their tongues and revived their memories. He extracted one excellent tune from a one-legged man who had played the fiddle in his youth, and could not be got to remember

the air in question till he had propped himself up against the wall, and had drawn his crutch for a long time across his shoulder, as if playing upon the long-disused instrument. With the air thus recovered in his head, he found himself able to hum it to Mr. Gill.

VI.C.2.118(b),(c)

(c) **Magyar choriambic / Welsh trochee, end —^av—^av—^av**

Irish Literary and Musical Studies ‘Folk Song’ 181-2: And here the genius of various languages comes in, as has been pointed out by Francis Korbay, the Hungarian [181] musician, in an article in Harper’s Magazine. The length of the Hungarian words tends to a peculiar rhythm, classically known as the “choriambic,” and the Hungarian folk songs are all stamped with that peculiar measure. In great contrast to these airs are the folk songs of The Principality, which are largely trochaic in measure, especially when of instrumental origin, and with a tendency to dissyllabic line endings, sometimes three times repeated, an effect helped doubtless by the cadences which are peculiar to Welsh harp music.

VI.C.2.118(d),(e)

(d) **cantilated >**

VI.C.2.118(f)

(e) **harper on battlefield >**

VI.C.2.118(g)

(f) **clan march >**

VI.C.2.118(h)

(g) **lament**

Irish Literary and Musical Studies ‘Folk Song’ 182: This mention of the harp suggests that to that instrument narrative poems were chanted or cantilated, often at great length. Words then were of prime consequence, and the bard, even upon the battlefield, would recite the achievements of his fathers, as an incitement to his chieftain. It is stated indeed that the bard thus chanted on the old Irish battlefields, surrounded by a group of harpers, who accompanied him, almost with the effect of a military band. Thus, no doubt, arose the clan marches, and where the chiefs fell fighting, the lamentations over fallen heroes common to the Gaelic and Cymric branches of the Celts.

VI.C.2.118(i)

(h) **Dord (fenian warcry) >**

VI.C.2.118(j)

(i) **^blubeen (occupat song with / chorus)**

Irish Literary and Musical Studies ‘Folk Song’ 182: It would not appear as if chorus songs were of early origin, though there is a hint or two of something of the kind in early Irish literature. In the Fenian tales there is occasional reference to the Dord, which would appear to be a concerted cry or chorus, a cry of warning, if not a war cry. And in some of the early Irish airs, such as “’Tis pretty to be in Ballindery,” there is an indication of a chorus. Later on, in Irish and Highland music, we find chorus songs of occupation, called “Lubeens” amongst the Irish and “Luinings” amongst the Highlanders. These seem to follow solos and alternate improvised utterances in song, such as amœbean contests as we find in the eclogues of Theocritus and Virgil, and in Welsh airs with choruses such as “Hob y Deri Dando.”

MS 47472-220, ScrTsILA: This ⁺, more krectly, lubeen,⁺ was first poured forth under the shadow of the monument of the shouldhavebeen legislator | *JJA* 45:079 | Mar-Apr 1927 | I.2§2.5/3.5 | *FW* 042.17

(j) **Dub. cap Norse Empire >**

VI.C.2.118(k)

(k) **Cruiskeen Lawn (hymn of Sedulius)**

Irish Literary and Musical Studies ‘Folk Song’ 183: I have suggested that each language has its own rhythmic genius; its accent, brogue, burr, or whatever you call it, is part of this, and a clever musical Scot told me he was prepared to show how the Scotch intonation affected Scotch music. If this be so, it is obvious that a popular air

carried from one country to another will become modified by the rhythmical genius of the race amongst which it is domesticated. A case in point is the air known in Ireland as the “Cruiskeen lawn,” an air of considerable antiquity, and, I believe, sung in an early form to one of Sedulius’s Latin hymns. That air was played to me at the Moore Centenary by a Swedish musician many years ago as a Norse air. It no doubt passed into Norway when Dublin was the capital of the Norse empire, and the tides of music flowed strongly between Ireland and Scandinavia.

VI.C.2.118(l)

(l) Indian / Persian } Ir. slumber tunes / & plough-whistles

Irish Literary and Musical Studies ‘Folk Song’ 183: All this suggests a fascinating aspect of folk song from what might be called the point of view, not of comparative philology, but “comparative philophony.” The root of an air would be looked for probably amongst Oriental peoples, like the Indians and Persians, who, according to Dr. Petrie, have set our Irish slumber tunes and ploughmen’s whistles agoing. Thence it would be traced in its various developments amongst different nationalities, till it reached a point of alteration which would make it unrecognisable to any but those who had thus followed it step by step from its primitive source. All this, of course, has to be systematically followed up, but what a joy to a great musical grammarian!

VI.C.2.119(a),(b)

VI.B.2.179 [upside down]

(a) development of harp >

VI.C.2.119(n)

(b) Preislied >

VI.C.2.119(o)

(c) Smutsongs hide heads in / Welsh ditches

Irish Literary and Musical Studies ‘Folk Song’ 184: The musical grammarian might very well trace these growing up into beautiful Scotch and Irish melodies. He would also find them degenerating in course of time into poor variants. How are we to account for these processes, and for the corresponding improvement and deterioration of the words to which these folk songs were sung? Surely, that very word “folk-song” gives the key to the explanation. One of the folk chants a song to a rude tune on a rude instrument. It is taken up, improved in rhythm, improved in air, and often benefited by an improved instrument—a harp of thirty strings, for example, as opposed to one with a dozen. A consummation is finally reached. A musical genius arises. Under his cultivation the simple rose of the hedgeroad blossoms into the perfect garden flower. And to match this beautiful melody, perfect words are needed, if indeed they have not inspired the absolute air. A Thomas Moore or a Robert Burns, with his “Minstrel Boy” or his “Scots wha hae wi’ Wallace bled,” crystallises the melody for ever.

Other airs are not so fortunate. Partnered by vulgar or meaningless or dissolute words, they drop out of favour, and many of these are at this very moment hiding their heads among the Welsh vales and mountains. Even Moore’s instinct was not unerring, and some of his melodies have ceased to hold the public, because the words written to the airs have proved to be of an ephemeral kind.

VI.C.2.120(a)

(d) a whopping song

Irish Literary and Musical Studies ‘Folk Song’ 184-5: Again beautiful, though distinctly secular tunes, are pressed into the services of the churches. Many of the Welsh love songs, I am told, are now used as Welsh hymns, and to restore them to their former use would probably be regarded as desecration. Some of the Welsh rollicking airs, too much associated in the past with the tavern and rowdy revelry, are now altogether discountenanced, while their instrumental use as dances, such as are favoured in Ireland and Scotland, is a thing of the past in Wales; [184] though a whisper reaches me that school children are obtaining permission to use their limbs in a way for which there is good scriptural precedent, and, perhaps, some of the good old Welsh dance measures may yet be revived.

VI.C.2.120(b)

(e) Lloyd Geo

Irish Literary and Musical Studies ‘Folk Song’ 185: I am given to understand that Mrs. Mary Davies, who as Mary Davis won so many laurels of song, possesses a MS. collection of Welsh airs unknown to the editors of the *Minstrelsy* in which there are many hitherto unpublished airs, some of them of great beauty. I understand, too, that my friends Sir Harry Reichel and Dr. Lloyd Williams, of University College, Bangor, have between them quite a couple of hundred of Welsh airs, many of which are of permanent value.
VI.C.2.120(c)

(f) **'a whisper reaches me**

Note: For the source see (d) above.

MS 47482b-20v, ScrLPS: ~~what then were it~~ ^+a whisper reaches us that it may turn out to be you+^ | *JJA* 57:042 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 000.00

(g) **fourpart (Mamalujo)**

Irish Literary and Musical Studies ‘Folk Song’ 185-6: There are several other considerable unpublished collections of Welsh airs, and with this information before me I cannot think that the inquiries of the editors of the *Cambrian Minstrelsy* have been sufficiently searching to justify their statement that there are not 200 Welsh [185] airs of permanent value in existence. Indeed, that statement is a distinct reflection upon the great and prolific musical genius of the Welsh, who long before the time of Geraldus Cambrensis were singing songs in four parts, and down along the ages, influenced by martial and patriotic traditions, carried music in the forefront of their fights for freedom, and at the present day are regarded as the most actively musical race in the British Isles.

VI.C.2.120(d)

(h) **^bB the^b Great ^b(the 4th)**

Irish Literary and Musical Studies ‘Folk Song’ 185-6: Welsh music not only solicits an accompaniment, but being chiefly composed for the harp is usually found with one; and indeed in harp tunes there are often solo passages for the bass as well as for the treble; it often resembles the scientific music of the 17th and 18th centuries, and there is, I believe, no probability that this degree of refinement was an introduction of later times. ‘Ffarwel Ednyfed Fychan’ is a tune bearing the name of the councillor, minister and general of Llewelyn the Great in the 13th century, and yet is remarkable for the characteristics for which I have mentioned it."

MS 47481-15, ScrMT and ScrBMA: Battersby ^+F. the fourth+^ | *JJA* 56:049 | Oct 1923 | II.4§2.*2 | *FW* 387.24

(i) **^bold folks at home**

Irish Literary and Musical Studies ‘Folk Song’ 187: I have had an interesting letter from Mr. Griffith, of the Dolgelly County School, on this very question, from which I make a few quotations: “I would like to call your attention to the efforts to represent the old folks’ performances of Welsh music. To name but a few of the points where it fails: the accent, or want of it; the melodic intervals, often not diatonic, and even wavering, not through ignorance or vocal incapacity; the grace notes, or more accurately perhaps explanatory or commentary notes, often highly elaborate and queerly timed with respect to any possible bars, and certain tricks of utterance, perhaps not unconnected with grace notes.

MS 47481-17, ScrLMA: ^+the old folks at home+^ | *JJA* 56:051 | Oct 1923 | II.4§2.*2 | *FW* 390.10

(j) **knock on head to Irish / slave**

Not found in *Irish Literary and Musical Studies*.

Note: Possibly an expansion of the story of the priest quoted at back cover recto(a), *infra*.

VI.C.2.120(e)

VI.B.2.bcr

(a) **^ball add ^+various+^ grace notes to air**

Irish Literary and Musical Studies ‘Folk Song’ 187-8: I cordially agree with these views of Mr. Griffith's, with this small reservation. So-called traditional singing is often [188] corrupt, not only because old rules are imperfectly remembered, but because the introduction of foreign fashions in the way of variations and flourishes has been imposed upon the original tradition. There is an apposite story of a Hebridean priest, who was so annoeyd [*sic*] by the choric confusion in his church created by the many variants upon a hymn tune sung by a

Gaelic-speaking congregation, that he insisted upon its being sung in its simplest modal form, with all grace notes left out. The Irish minstrels were undoubtedly much influenced in the 18th century by an Italian tendency of this kind, even Carolan showing it in many of his jigs, planxties, and concertos. The traditional singers of the Gaelic League will have to face this fact, and so, probably, will the Welsh traditional singers of the future, if they are to preserve their National music in its primitive purity.

MS 47481-2, ScrILA: oftentimes they used to be saying ^+grace together right enough+^ | *JJA* 56:026 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 384.09

MS 47481-2, ScrMT: the way they used to be saying grace before fish for auld lang syne | *JJA* 56:026 and 027 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 384.16

MS 47481-3v, ScrMT: before saying his grace before fish | *JJA* 56:032 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 391.22

MS 47481-4, ScrMT: and all the toilet ladies and their familiarities saying their grace before meals | *JJA* 56:034 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 395.21

(b) 'gets grief from

Irish Literary and Musical Studies 'Celtic Nature Poetry' 141: Much of the spirit of St. Francis animates these monkish and hermit poems. There is a tenderness for the sufferings, not only of the half-frozen wren during the snowstorm, but even of the prowling wolf or the hovering eagle.

Not even in Cuan's forest deep.

To-night the shaggy wolves can sleep,

Nor can the little wren keep warm

On Lon's wild side against the storm.

The ancient eagle of Glen Rye

Gets grief from out the storm-swept sky.

Great her misery, dire her drouth,

Famished, frozen, craw and mouth.

MS 47482b-31, ScrILA: ^+and let ye not be getting grief ^+from it+^ over my head+^ | *JJA* 57:063 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 453.26

(o) Milligan Fox >

VI.C.2.122(d)

(p) Annals of I. Harpers

Irish Literary and Musical Studies 'Edward Bunting' 191: Mrs. Milligan Fox, the energetic honorary secretary of the Irish Folk Song Society, while purchasing a harp at a leading London warehouse inquired whether any of the old harpers ever called in there to buy strings. "Well, no," replied the attendant; "but a gentleman was in here not long ago who bought a harp, and when giving the order said, 'It is only right that I should have a harp in my house, for it was my grandfather who preserved the music of the ancient Irish harpers.'"

Mrs. Fox thus got into communication with Dr. Louis Macrory of Battersea, Edward Bunting's grandson, and eventually obtained from him and from his cousin, Mrs. Deane of Dublin, a large mass of documents relating to their grandfather's famous collections of Irish music. Much of this material had never before been published, and in especial the Gaelic originals of a number of songs collected by Patrick Lynch nearly 110 years ago, during a tour through Connaught.

This find would have alone justified the issue of such a book as Mrs. Milligan Fox's *Annals of the Irish Harpers*, But there is besides much correspondence relating to the publication of Bunting's three collections of Irish airs, harmonised by himself, that throws an exceedingly interesting light upon the period of the Irish Rebellion of 1798 and the decade immediately following it, and is, therefore, eminently deserving of preservation.

VI.C.2.122(e)

2) WILLIAM BULLEN MORRIS, *THE LIFE OF SAINT PATRICK*

VI.B.2.001

(a) **^bheroicity of virtues >**

Note: See reproduction. A black line apparently separates unit (a) of (b).

MS Weaver-IV, ScrTsILA: acolyte ^+in heroicity+^ of cardinal virtues | *JJB* 29:003 | Aug 1923 | IV§2.5' | 'St Kevin' [FW 000.00]

(b) **^bfinal perseverance >**

MS Weaver-V, ScrTsILA: recluse, he ^+, finally persevering,+^ | *JJB* 29:003 | Aug 1923 | IV§2.5' | 'St Kevin' [FW 000.00]

(c) **miracles**

St Patrick Apostle of Ireland 36: There are few questions more open to discussion than that of ecclesiastical miracles. The miracles recorded in Holy Scripture are alone matters of divine faith. "In a process of canonisation, for instance, the evidence is not divine. The facts are in no sense revealed facts, for they are simply conclusions inferred from the evidence of human testimony, by which the heroicity of the virtues, the final perseverance, and the miracles of the Saints have been proved."¹

36n1: T. F. Knox, *When does the Church speak Infallibly?* p. 64.

VI.C.2.7(a)

(d) **older & greater Scotia**

St Patrick Apostle of Ireland 46-7: This work forms the second volume of Fr. Colgan's *Acta Sanctorum Veteris et Majoris Scotiæ seu Hiberniæ*, and contains seven different lives of St. Patrick, some of which are supposed, on [46] good grounds, to be the original lives of the Saint, written by his disciples, which Jocelyn used in the twelfth century.

VI.C.2.7(b)

(e) **demons**

St Patrick Apostle of Ireland 44: It is with the power of the demon to produce extraordinary physical phenomena that we are concerned in the life of St. Patrick. On this point St. Thomas affirms that demons can produce "all those changes in physical substances of which they are capable, according to their natural qualities," or those which are "produced by the movement of inferior bodies from place to place."

VI.C.2.7(c)

(f) **put gods' statue in / ignoble places**

St Patrick Apostle of Ireland 54: Constantine, in the final exercise of his office of *Pontifex Maximus*, turned the gods out of the temples, setting some to stand in the streets, and others in even more ignoble places.

VI.C.2.7(d),(e)

(g) **S Pat mentions only names / of self, pa & grandpa**

St Patrick Apostle of Ireland 72: It should be observed that the Saint gives us no dates, and that, with the exception of the names of his father and grandfather, and of a prince whom he excommunicates, there is not a single proper name to be found in St. Patrick's writings, although it is certain that he was in relations with some of the greatest Saints of his age.

VI.C.2.7(f)

(h) **elliptical style**

St Patrick Apostle of Ireland 70: It appears from this passage that the Saint had made some profession of faith which at first had irritated the unbelievers; but how their hearts were changed he does not tell us, for it is one of the characteristics of his style that he gives us no explanation of mysteries, as if he always assumed that the faith of the reader would be similar to his own.

VI.C.2.7(g)

(i) **S. Patrick [slave: scourge]**

Not found in *St Patrick Apostle of Ireland*.
VI.C.2.7(h)

(j) **shepherd**

?*St Patrick Apostle of Ireland* 62: If we accepted the Saint's words literally, we might suppose that he was not a Christian at this time; but this would only make the mystery of what follows more incomprehensible; for the Saint continues:

“On coming to Ireland I was daily tending sheep, and many times in the day I prayed, and more and more the love of God, and His fear and faith, grew in me, and the spirit was strengthened.”

VI.C.2.7(i)

(k) **holy S. Pat — ‘I & —’ >**

VI.C.2.7(j)

(l) **Agnes & Thecla were with me**

St Patrick Apostle of Ireland 82-4: Of that other life with God, from [82] which he [St. Martin] drew his strength, little is known, save that he held continual and familiar intercourse with the inhabitants of heaven. This we learn from the following narrative in the Dialogues of Sulpicius Severus, in which the disciple Gallus is introduced as spokesman:

“One day as I and Sulpicius were keeping watch at his (Martin's) door, for some hours we had sat in silence, and with great fear and trembling, much as if we were the sentinels of an angel's tabernacle; for the door being closed, he knew not that we were outside. Meanwhile from within we heard the murmur of voices, and at once there stole over us a sort of horror and amazement, and we were overcome by the feeling of some divine manifestation. After the lapse of about two hours Martin joined us, and then the same Sulpicius (for no one was more familiar with him) implored him to explain the reason of that religious fear which we both acknowledged that we had felt, and also to tell us who had been speaking with him in his cell . . . then after a long pause (for there was nothing which he could refuse to Sulpicius; perhaps what I am going to say may seem incredible, but I call Christ to witness that I speak the truth, unless there be anyone so sacrilegious as suppose that Martin was a liar), ‘I will tell you,’ he said; ‘but I beseech that you reveal it to no [83] one; Agnes, Thecla, and Mary were with me,’ and he described the countenances and dress of each. And he confessed that they, as well as the Apostles Peter and Paul, were his frequent visitors.”

VI.C.2.7(k)

(m) **nephews of S. Martin**

St Patrick Apostle of Ireland 87n1: The history of *Les Sept-Dormants* of Marmoutier must be distinguished from that of *Les Sept-Dormants* of Ephesus in St. Gregory of Tours (*De Gloria Martyr.*, L. i., c. cxcv.). The seven brothers of Marmoutier, according to Dom. Martène, were nephews of St. Martin, and consequently cousins of St. Patrick. It is interesting to note that the chapel of the Saints, at its restoration in 1881, was blessed by Mgr. Colet, Archbishop of Tours, on the Feast of St. Patrick (*Notre-Dame des Sept-Dormants*, pp. 19, 81. L'Abbe Püan. Tours, 1881).

VI.C.2.7(l)

(n) **Ambrose present / at funeral**

St Patrick Apostle of Ireland 88: At the burial of St. Martin, St. Patrick must have met St. Ambrose, who at one and the same time was present and visible to his flock in the Cathedral of Milan while he performed the obsequies of his friend St. Martin at Tours; and thus St. Patrick had the privilege of catching inspiration from the face of the man who had converted Augustine, and brought Theodosius to repentance, and whose memory lives in the Church as the representative of her majesty in resisting and reproving the sins of princes.

St. Gregory of Tours, writing in the century after the death of St. Patrick, gives the following account of this memorable instance of bilocation:

“It came to pass on this day of the Lord, after the lection of the Prophet, when the reader, standing before the altar, was about to begin that of St. Paul, that the most blessed Bishop Ambrose slept at the altar. Many observed it, but no one presumed to awaken him, while two or three hours passed in this way. Then they aroused him, saying, ‘The hour is past, let our Lord command the reader to proceed, for the wearied people are waiting’. Then Bishop Ambrose replied, ‘Be not troubled, for this sleep has been of great profit to me, to whom God has

manifested so great a miracle. For you must know that the soul of my brother Martin [88] the priest has departed, and that I have paid the last offices to him in the usual manner; the little chapter (*Capitellum*) alone, I have not finished, because of your interruption.’ In astonishment and wonder, they noted the day, and having made careful inquiries, they found that the Saint had passed away on the same day, and at the same time when the Blessed Confessor declared that he had assisted at his obsequies.”

VI.C.2.7(m)

VI.B.2.003

(a) Patrick Crozier

?*St Patrick Apostle of Ireland* 199-200: The precise situation of this historical locality has not been hitherto authoritatively ascertained by any of our antiquarian investigators; but it is pretty clear that if any man fairly acquainted with our ancient native documents, and practised in the examination of the ruined monuments of antiquity so thickly scattered over the face of our country if, I say, such a man, with this article in his hand and an [199] extract from the life of St. Patrick, should go to any of the points here described in the route of the belligerent forces, he will have but little difficulty in reaching the actual scene of the battle, and will then stand, with certainty, in the veritable Magh-Slecht; nay, even may, perhaps, discover the identical Crom Cruach himself, with his twelve buried satellites, where they fell, and were interred when struck down by St. Patrick with his crozier, the Bachall Josa, or Sacred Staff of Jesus.”

VI.C.2.8(a)

(b) S. Amator — / Maximus of Turin / Amahor >

Note: See reproduction. A vertical line, resembling an accolade, precedes both (a) and (b).

VI.C.2.8(b)

(c) Augusta Taurinorum

St Patrick Apostle of Ireland 112-3: The history of St. Germanus justifies the conjecture that he was then actually at the Court of the Emperor, who often journeyed to and fro from Ravenna to the imperial city Turin, the *Augusta Taurinorum* of those times. The Popes, too, are often met with, even in the scanty records of that age that have come down to us, visiting Ravenna, the headquarters of the Western Empire, and other cities of North Italy. . . .

Some one will, perhaps, say that there was no Saint at that time in the north of Italy whose name corresponds with Amator, or Amatheorex, remarkable for his learning and sanctity. We reply that there was at this time the great St. Maximus ruling the See of Turin, which city, in a straight course, is [112] not more distant than a few miles from Ivrea. The name Maximus in the old Celtic form would be precisely Amahor, and the transition from that to the various Latinised names given above is easily explained.

VI.C.2.8(c)

(d) Metropolitan {representation of shamrock} / Metropole

St Patrick Apostle of Ireland 115: Without attempting to enlist that high-sounding expression “unanimous” on our side, we may say that ancient Irish writers who allude to the subject, and the traditions of the Irish Church, undisputed for ten centuries, all declare that St. Patrick received his mission from Pope St. Celestine. We have no reason to suppose that the decision of the Pontiff was preceded by all those official forms which attend the appointment of a metropolitan in our own times. The episcopate was the only difficulty, as we see from St. Patrick’s writings: for the rest his mission merely meant the apostolic blessing on one who was about to go in search of martyrdom.

Note: See also the note on 005(j).

VI.C.2.8(d),(e)

VI.B.2.004

(f) Irish kings / Cimboeth to Rory / (BC 289 —?)

St Patrick Apostle of Ireland 143-4: If the sword was the chief institution it was so everywhere; for in those days time was measured by battles, and history was written in blood. People who ran their eyes down the entries of the ancient annals of Ireland, after the manner of the investigator who, with the help of a card, slipped over the pages of the Bollandists, and found nothing in them, have come away with the impression that from the days of

Cimboeth¹ to those of Lae-[143]ghaire and St. Patrick, the history of Ireland is little more than a catalogue of wars, domestic and foreign.

143n1: In *Irish Annals* he is synchronised with Ptolomey Lagus, B.C. 289, and Tighernach fixes the reign of this monarch as the period at which Irish authentic history begins. *Usque Cimboeth omnia monumenta Scotorum incerta sunt*. “All the monuments of the Scots to the time of Cimboeth were uncertain.” O’Curry, *MS. M.*, p. 63.

Note: Cimbaéth (Cimboeth) was thrice King of Ireland in the 8th-7th century BC, or the 5th according to other sources. Joyce exchanges Leary for Rory, obviously with the hero of his first vignette, Roderick O’Connor, in mind.

VI.C.2.9(b),(c)

(g) Irel cloistered by waves

St Patrick Apostle of Ireland 165: Cloistered by the Atlantic, Ireland had produced generations of men of the stamp of Vercingetorix, Caractacus and Clovis

VI.C.2.9(d)

(h) bard’s wand sanctuary

St Patrick Apostle of Ireland 163: “The Ollamh, or philosopher,” writes Mr. O’Curry, “when *ordained* by the king or chief—for this is the expression used on the occasion—was entitled to rank next to the monarch himself at table.... He was, besides, entitled to a singular privilege within his territory, that of conferring a temporary sanctuary from injury or arrest, by carrying his wand, or having it carried, around or over the person or place to be protected. His wife also enjoyed certain other valuable privileges. . . . Similar rank and emoluments were awarded to the *Seanchaidhe*, or historian.”

VI.C.2.9(e)

(i) Eire óg inis na naomh

St Patrick Apostle of Ireland 166: If the chain is a long one which binds Ireland to St. Patrick, it is unbroken; and thus the present is the witness of the past. Her title of “Virgin Ireland, Island of Saints,”² is a summary of her history for fourteen centuries.

166n2: “Eiré óg inis na naomh. —O’Curry, *MS. M.*, p.163.

VI.C.2.9(f)

(j) SP lands mouth of Vartry >>

VI.C.2.9(g)

VI.B.2.005

(a) Dathi drives back

St Patrick Apostle of Ireland 170-1: The hills of Wicklow were the first objects which saluted the eyes of St. Patrick on his return to Ireland, and authorities are pretty well agreed [170] that *Inbher Dea*, the mouth of the modern river Vartry, in Wicklow, was the spot at which he landed. Wicklow had been the scene of the unsuccessful enterprise of St. Palladius in the preceding year, and at first it seemed as if a similar fate was about to involve the mission of St. Patrick. Wicklow had been the scene of the unsuccessful enterprise of St. Palladius in the preceding year, and at first it seemed as if a similar fate was about to involve the mission of St. Patrick. To Nathi, the son of Garchon, the territorial chieftain, belongs an unenviable distinction. He had driven St. Palladius from the shores of Ireland, and, in the first instance, St. Patrick was compelled to retreat before this ferocious enemy of the Christian name; this being the only occasion mentioned in the life of the Saint in which he was ever known to give way to any force, material or moral.

VI.C.2.9(h)

(b) Malahide, Holme Patrick

St Patrick Apostle of Ireland 172: Leaving Wicklow, he set sail for the North, and touching at Malahide and Holme Patrick, he landed in Meath, at *Inbher-Naingé*, the mouth of the modern river Nanny. It was here that, amongst the first-fruits of his apostolate, if not actually the first, God gave him his beloved disciple Benignus, whose name will often meet us in the course of this narrative. The account of his vocation is substantially the same in ancient records.

VI.C.2.9(i)

(c) **Dichu sets dog**

St Patrick Apostle of Ireland 173-4: From Meath St. Patrick proceeded on his way to the North, until he reached Strangford Lough, in Down, where he again landed. Here he was met by Dichu, prince of that province. According to [173] Jocelyn, he had received information of the arrival of the Saint from the court of the chief monarch Laeghaire at Tara. There is a tradition that, some years before, the King's Druids had foretold the Apostle's coming, describing even his vestments and tonsure, declaring that he would destroy idolatry, and that the religion which he should introduce would live for ever in Erin; and whatever may be thought of druidical prophecies, it is not improbable that at this time the ministers of paganism in Ireland may have anticipated the advent of those Christian missionaries whose influence had been so destructive to the power of their order in neighbouring countries. Laeghaire had therefore given orders that when this intruder landed, he should at once be driven from the shores of Ireland. Accordingly, when Dichu's servants brought the tidings of the landing of one whose appearance seemed to correspond with that of the prophet anticipated by the Druids, the chief descended to the coast. At first, either from superstitious dread of the strange visitor, or disdaining to draw his sword on an old unarmed man, the chief set his dog at him. Whereupon the Saint repeated the words of the Psalm, "Deliver not up to beasts the souls that confess Thee," and the animal stood still, rigid as stone.
VI.C.2.9(j)

(d) **Milcho burns house >**

VI.C.2.9(k)

(e) **rage, repentance of proud**

St Patrick Apostle of Ireland 175: The Saint does not appear at this time to have made any stay in Down, but steadfastly to have set his face to the North. One thought seems to have urged him on, and to have given him no rest, and this was his desire to see Milcho, his old master: it was the man who had most wronged him whom he most desired to save. St. Evin writes that Patrick took gold with him, that by his gifts he might first win the heart of this man, who was a great miser, and thus induce him to listen to the message from heaven. When Milcho heard of the return of Patrick to Antrim, he appears to have regarded his arrival as the beginning of the fulfilment of that strange dream which had so troubled him. He could not have forgotten the signs of supernatural greatness which had shone forth in the poor boy whom he had so cruelly treated; but it was rage, the repentance of the proud, which filled his heart at the thought of having to yield to one who had been his slave, and in a fit of despair he gathered all his treasures into his house, and setting it on fire, perished in the flames.
VI.C.2.9(l)

(f) **8 deer, 1 fawn & 1 white bird / clerics Benignus book satchel**

St Patrick Apostle of Ireland 181-2: Laeghaire, amazed but unsubdued, dissimulated, and asked the Saint to come to see him at his palace on the next day. Doubtless he thought, like Simon Magus when witnessing the Apostle's powers, that St. Patrick was no more than a magician, and that in the end he might find some way to subdue him. In the first place, he determined to make another attempt on the Saint's life, so with this design he posted men on all the roads which led from Slane to Tara. The Saint, to whom God had revealed the king's intention, took eight of his clerics and the boy Benignus to bear him company, and having blessed them, set out on his way; and the soldiers of the king saw nothing but eight deer followed by [181] a fawn¹ passing them along the mountain. It was on this journey from Slane to Tara that the Saint composed and sang that beautiful hymn of invocation known as St. Patrick's "Lorica," or Breastplate, portions of which are still used by the Irish peasantry in their prayers.

182n1: In the *Lebher Brecc* (Whitley Stokes, Trans., p. 25) the words are "one fawn with a white bird on its shoulder—that is, Benen with Patrick's book-satchel on his back". The Saint himself was totally invisible.
VI.C.2.9(m)-VI.C.2.10(a)

(g) **^binvolve plain in darkness**

St Patrick Apostle of Ireland 185-6: Patrick was then invited to eat, and was offered a goblet of poisoned ale. The Saint blessed the goblet, and turning it over, the poison alone fell [185] out in the sight of all. When the party had arisen from table they adjourned to a plain outside Tara, and a great multitude went with them. Here the Druid Luchat Mael challenged the Saint to work wonders before the multitude. In the contest which followed, God allowed the magician to exercise strange and preternatural powers, which turned in the end to his own confusion. By his spells and incantations he brought snow upon the ground up to the men's girdles, and involved the whole

plain in darkness, but he could neither remove the snow nor dispel the darkness, both of which disappeared at the prayer of Patrick.

MS 47472-260, ScrTsILA: ^+, the plain being involved in darkness,+^ | JJA 46:092 | Apr-May 1927 | I.4§1.5/2.5 | FW 079.01

(h) presbyter

St Patrick Apostle of Ireland 189: Let the miracles be as far as this to-day.

“There are the miracles which the elders of Ireland declared, and connected with a thread of narration. Colomb Gille, son of Fedlimid, first declared Patrick’s miracles and composed them. (Then) Ultan, son of Conchobar’s descendant, Adamnan, grandson of Tinne, Eleran of the Wisdom, Ciaran of Belach Duin, Bishop Ermedach of Clochar, Colman Uamach, Presbyter Collait of Druim Roilgech.”

VI.C.2.10(b)

(i) against spells of / women, magi, druids

St Patrick Apostle of Ireland 183 [The Breastplate of St. Patrick]: Whether far or near,
Whether alone, or with many.

I have invoked all these virtues

Against every hostile, savage power

Warring upon my body and my soul,

Against the enchantments of false Prophets,

Against the black laws of heathenism,

Against the false laws of heresy,

Against the deceits of idolatry,

Against the spells of women, magicians, and Druids,

Against all knowledge which blinds the soul of man.

VI.C.2.10(c)-(d)

(j) Trinity

St Patrick Apostle of Ireland 189-90 [but references occur passim]: Patrick with his followers passed through the whole country, baptising the believers in the name [189] of the Holy Trinity and God was his helper, and confirmed the word by the signs which followed.”

St Patrick Apostle of Ireland 191: If we had no image of St. Patrick other than that which is presented for our contemplation in the pages of the *Tripartite* and Jocelyn, we should find it hard to introduce the tradition that on this occasion St. Patrick taught men to read the mystery of the Holy Trinity in the simple form in which it is written on the triple leaf of the shamrock.¹

191n1f: St. Patrick’s consecration of the shamrock has had its gainsayers. “This story,” says Dr. Joyce, “must be an invention of recent times, for we find no mention of it in any of the old lives of the Saints.”—*Irish Names of Places*, p. 54. The obvious answer is that there were very many things said and done by St. Patrick which were not written down. The tradition exists at Tara, and it is easy to conceive that it continued to be a local one until some [191] unrecorded circumstance raised the shamrock to its present dignity as the national emblem. It is worthy of notice that in the modern Church of the Braid, at the foot of Slemish, we find an ancient stone font in the form of a shamrock, which is said to have come down from St. Patrick’s time. It has been built into the wall to save it from marauding antiquaries. See also P. Bardonm *R.S.A.I. Journal*, June, 1895, p. 178.

VI.C.2.10(e)

(k) Lagenians (Leinster) / buried arms of valour / to face foes

St Patrick Apostle of Ireland 194-5: “The body of Laeghaire was afterwards brought from the south, and interred, with his arms of valour, in the south-east of the external rampart of the royal Rath-Laeghaire at Tamar (Tara), with his face turned southward upon [194] the Lagenians—as it were, fighting with them; for he was the enemy of the Lagenians (men of Leinster) in his lifetime”.¹

195n1: *Leabhar na Huidre*, ap. Petrie, *Antiq. Tara*, p.170.

VI.C.2.10(f)-(g)

VI.B.2.006

(a) **who holds crozier / = bishop**

St Patrick Apostle of Ireland 200n1: MS. Materials, p. 103. This crozier, or “bacillus” as it was called in the ecclesiastical language of the time, was said to have been given to the Saint by our Lord Himself. It is mentioned by St. Bernard, in his *Life of St. Malachy*, Archbishop of Armagh, as being, in his time, one of the chief insignia of that See. It was plated with gold, and adorned with precious stones, on account of the tradition that the Lord Himself had fashioned it, and held it in His own hands. So great was the veneration in which it was held, says St. Bernard, that whoever possessed it was regarded by the simple and foolish populace as the true Bishop. *Vita, S. Malachiae*, c. xxi.

VI.C.2.10(h)

(b) **preventing grace for**

St Patrick Apostle of Ireland 204: [St. Patrick baptises Ethna and Fidelm]: “ ‘Do you believe,’ said the holy man,’ that by the power of so great a King all your sins and offences can be remitted by the pouring of water; or that if sins are committed after this outpouring, they can be blotted out, and atoned for by penance?’ And when the Virgins, anointed with the preventing grace of the Holy Spirit, replied that they were prepared to believe these, and the other mysteries of the faith which was preached to them, not only were they baptised by the holy man, but likewise, by the reception of the sacred veil from the hand of St. Patrick, they were still more closely united to the Heavenly Spouse.

VI.C.2.10(i)

(c) **Adaucti (saints) / converted by sight / of martyrs**

St Patrick Apostle of Ireland 206: Sudden conversions, with the unhesitating acceptance of all the consequences of faith, have been phenomena of conquering grace in all ages. Such were those Saints without a name, the Adaucti, with whose commemorations the Martyrology is studded, who were converted at the mere sight of Martyrs on their way to victory, and by the baptism of blood became their companions.

VI.C.2.10(j),(k)

(d) **no drink passed / his lips >**

VI.C.2.11(a)

(e) **Irel effaced 7 yrs before Doom >**

VI.C.2.11(b)

(f) **SP judge of men of Erin**

St Patrick Apostle of Ireland 209-11: There is something characteristic of our Saint in the choice of such a place as Croagh Patrick from whence to lay siege to heaven; for from his youth he had learned to ascend to God on the wings of the elements. At Slemish, Tara, and Croagh Patrick we find the same revelation of the conscious and triumphant supremacy of his soul over the forces of the visible world. It is hard to tell how much of the details of what passed between God and His servant on this occasion are authentic history, for no one supposes that there was any human witness present at the time. It is [209] certain that for forty days and nights he was alone upon the mountain wrestling in prayer with God who has made His omnipotence the servant of prayer. No food or drink passed his lips, and his heart was wrung out before the throne of God while he prayed for the salvation of his people, and the living fire of his words, now so familiar to us, tell us what was the character of that prayer. St. Patrick prayed and wept until his tears drenched his monastic cowl, and that amongst other petitions he prayed that the barbarian, by which is understood the unbeliever, should never, by consent or force, hold Erin while he was in heaven. Also, it is said that he made a demand, which faith alone can appreciate, to the effect that seven years before the day of doom the waters should cover the island that he loved and our Lord’s words [210] explain the meaning of this prayer when He tells us that, *Unless these days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.* (St. Matt, xxiv. 22). Then, says the writer of the *Tripartite*, he claimed from God that on the day that “the twelve royal seats shall be on the Mount, and when the four rivers of fire shall be about the Mount, and when the three peoples shall be there—viz., the people of heaven, the people of earth, and the people of hell—I myself shall be the judge over the men of Erin on that day”.

VI.C.2.11(c)

(g) **rdividual dust**

St Patrick Apostle of Ireland 212: “ ‘That thou sought’st
Shall lack not consummation. Many a race,
Shrivelling in sunshine of its prosperous years,
Shall cease from faith, and, shamed though shameless, sink
Back to its native clay; but over thine
God shall the shadow of His hand extend,
And through the night of centuries teach to her
In woe that song which, when the nations wake,
Shall sound their glad deliverance: nor alone
This nation, from the blind dividual dust
Of instincts brute, thoughts driftless, warring wills
By thee evoked, and shapen by thy hands
To God’s fair image, which confers alone
Manhood on nations, shall to God stand true;
But nations far in undiscovered seas,
Her stately progeny, while ages waste,
The kingly ermine of her faith shall wear.’
. . . Then Patrick knelt, and blessed the land, and said:
‘Praise be to God who hears the sinner’s prayer.’”

—De Vere’s *St. Patrick*, p. 49.

MS 47471b-64v, ScrLPA: ^+the ^+varied ^+progressive+^^ reflection from his ^+individual+^ person of lived life ^+unlived+^ transaccidentated, in the slow fire of consciousness a dividual chaos, perilous, potent, common to all flesh, mortal only,+^ | *JJA* 47:360 | Jan 1924 | I.7§1.*1 | *FW* 186.04-5

(h) **Cashel of the kings**

St Patrick Apostle of Ireland 215: In Munster, miraculous signs and wonders had prepared the minds of the people for the coming of the man of God. In the south of Ireland, the provincial king resided at “Cashel of the Kings,” as it was then called and thither St. Patrick directed his steps; for it seems to have been his custom to seek out the rulers of the provinces which he entered, knowing that if he could win them over the people would more easily follow.

VI.C.2.11(d)

(i) **prince of Cavan**

St Patrick Apostle of Ireland 215-6: Ængus, the prince whom the Saint found there, appears at this time to have been acting for his father, whom he ultimately succeeded on the throne. It is related that when the prince arose on the morning of the day of the Saint’s arrival at Cashel, he found all the idols in the fort prostrate on the ground, and that, influenced, doubtless, by this sign from heaven, he [215] received Patrick and his followers joyfully. While the Saint preached and prepared the people for baptism, Ængus stood beside him, and the sharp point of the sacred crozier, or “staff of Jesus,” upon which the Saint supported himself, resting on the prince’s foot, pierced it; but Ængus neither moved nor gave any sign of pain. When the blood flowing on the ground revealed the torture endured by the patient and heroic listener, St. Patrick asked him why he had been silent, to which the prince replied that he had supposed he was only submitting to one of the ordinances of the faith.

?*St Patrick Apostle of Ireland 200*: Before leaving Cavan, St. Patrick founded a church on the spot where he had overthrown the idols; then, turning his face westward, he passed over the Shannon into Connaught, near the present Clonmacnoise. Here we find him again in relations with members of the reigning royal family. Ethna and Fidelm, the two daughters of King Laeghaire, were living at Cruachan, the residence of the kings of Connaught.

VI.C.2.11(e)

VI.B.2.007

(a) **I bless you all to the west / SP to Kerryboys >**

MS 47482b-31v, ScrLPA: ^+I bless you all to the west as Whutshisname said to the Kerryboys+^ | *JJA* 57:064 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 469.24

(b) no Donaghmore (Domi - / ini^+c+^a magna) in Kerry / or Clare

St Patrick Apostle of Ireland 217n1: The writer is indebted to Mr. Hennessey for the following facts in support of St. Evin's statement:—"The tradition so widely known and so carefully handed down, that the churches founded by St. Patrick in the course of his itineraries were afterwards distinguished by the name Domnach-Mor (*Dominica magna*), receives some confirmation from the fact that, whereas there are churches called Donaghmore in the neighbouring counties of Cork, Limerick, and Tipperary, there is no place bearing the name in Clare or Kerry. Even at the present day, Irish-speaking people are often heard to say to persons situated to the west of them, '*Bennaigim uaim siar sibh mar adubairt Naem Patraic las na Ciarraidib*' (I bless you all to the West, as St. Patrick said to the Kerry men')." VI.C.2.11(f)

(c) SP resuscitated dead >

VI.C.2.11(g)

(d) S Odran (SP's jarvey) / protomartyr — they / change livery

St Patrick Apostle of Ireland 217-9: St. Evin gives a graphic account of the enthusiastic devotion manifested towards our Saint by [217] the people of Munster. "After that Patrick had founded cells and churches in Munster, and had ordained persons of every grade, and healed all sick persons, and resuscitated the dead, he bade them farewell, and left his blessing with them." When the people heard that the Saint had left them, they rose up like one man and followed him, overtaking him at Brosna, in King's County, and filling the air with shouts of joy at seeing him again. St. Patrick blessed them once more, and continued his journey.

It is at this time, as the Saint passed through Leinster on his way to the north, that we find the record of the martyrdom of St. Odran, the only martyr of the Irish Church in St. Patrick's time. An obstinate pagan, named Foilge Berrad, had long nourished murderous designs against St. Patrick, the destruction of the chief idol of Erin, Crom Cruach, in the Plain of Adoration, having robbed him of his favourite deity: "for it was this," says St. Evin, "that was a god to Foilge". He had declared his intention of assassinating St. Patrick, but St. Evin adds that, for some reason or other, St. Patrick's people said nothing to him concerning [218] the designs of the conspirator; perhaps experience had taught them that it was vain, or unnecessary, to warn their master against such dangers. We gather from St. Evin's narrative that St. Patrick sometimes travelled alone with Odran, passing swiftly through the country in one of the light chariots than used in Ireland, and that one day, when the faithful servant knew that they were likely to fall in with Foilge Berrad, he asked St. Patrick to change places with him, and take the reins; the Saint consented, and, by this stratagem, Odran won the crown of martyrdom, falling beneath the blow intended for St. Patrick,¹

219n1: It is remarkable that the Protomartyrs of Ireland and England, SS. Odran and Alban, both met death in the same way, each offering his own life to save that of a priest.

VI.C.2.11(h),(i)

(e) Garban feigns death

St Patrick Apostle of Ireland 232-4: We have a striking instance of the way in which [233] he infused this faith, and took instantaneous possession of souls, in the conversion and penance of the robber chief MacKyle afterwards a Saint and bishop. This man and his band were the scourge of Ulster, and when he heard of the arrival of the Saint in the neighbourhood, his first thought was to make away with the priest whose teaching brought such shame on his own unholy trade; but, bad and bloodthirsty as he was, some sort of wild chivalry in his heart restrained him. He therefore determined to make sport of the Saint, and thus bring discredit upon him and his mission, and, with this design, arranged that one of his band, named Garban, should simulate death. Accordingly, Garban laid himself upon a bier, and his companions, having covered him with a pall, entreated the Saint to bring the dead man to life. St. Patrick, who knew by divine revelation all that had occurred, prayed over the man, and then went on his way. When his associates approached, and drew the pall from the face of Garban, they found that the jest had become earnest, and that the man was really dead. In fear and trembling, the whole band followed the Saint, and, falling at his feet, implored his pardon for their own sins, and life for their friend. St. Patrick took pity on them, and at his prayer the dead man arose; and he, with his companions, believed in Christ, and [233] was baptised.

VI.C.2.11(j)

(f) no faith in heaven

St Patrick Apostle of Ireland 231: If we may estimate his faith by his works, we shall be inclined to consider it to have been his predominant virtue. Faith belongs to this world: it has no place in heaven. Consequently, it seems to have a special reward and glory in time; for it appears to be almost an unvarying law in God's government of the world that spiritual power on earth is attributed to faith.

VI.C.2.12(a)

(g) ambassador of † ^+X+^

St Patrick Apostle of Ireland 232: A vision from heaven, in his youth, brought to him from afar "the voice of the Irish," but he was an old man before God allowed him to begin his work. In his humility he styled himself "an ignorant sinner," "a fool," "the rudest and least of the faithful"; but, when he spoke in the name of God, faith gave him majesty and authority, and he became in very truth that which he announced himself to be, "the Ambassador of Christ".

VI.C.2.12(b)

VI.B.2.008

(a) wilful lie of priest = / sacrilege (sacri lips)

St Patrick Apostle of Ireland 234-5: Another famous penitent was St. Assicus, whom [234] St. Patrick had consecrated, and appointed Bishop of Elphin: he was also the founder of a monastery in his diocese, over which he presided. Now, it happened that this servant of God once told a lie, and then, entering into himself, was filled with such bitter regret, and such a spirit of penance, that he fled the face of men, and buried himself in solitude, where for seven years he remained concealed, for he judged that he was unworthy any more to be a pastor and guide of souls. During these years his monks sought him sorrowing, and at length discovered his hiding-place, which was a cavern in a lonely valley. They besought him in vain to return to that Church which was his spouse, and expected him; they even tried violence, but failed, for the Bishop declared himself unworthy ever again to exercise his pontifical office, since from his lips had proceeded a wilful lie, which, coming from a priest, the sacred canons declare to be a sacrilege. Such are the words of the ancient chronicler.

VI.C.2.12(c),(d)

(b) coracle

St Patrick Apostle of Ireland 234: Then their leader MacKyle came forward, and confessed how it had entered into his mind to take away St. Patrick's life, and then, in the simplicity and energy of his repentance, he asked how he could atone for the crime which he had meditated. The Saint must have seen that he had to deal with one already transformed by grace, and equal to any sacrifice, for the penance imposed and accepted could only have been justified by a divine revelation. At the command of St. Patrick, MacKyle went down to the sea-shore, and having bound and locked his feet together with an iron chain, he flung the key into the sea, and in a light coracle, or boat made of a single skin, committed himself to the waves, with God alone as his pilot. And the Lord, mindful of the faith of His servant Patrick, and of the sublime sacrifice of the penitent, guided the boat until it was cast on the shore of the Isle of Man.

VI.C.2.12(e)

(c) desert in ocean >

VI.C.2.12(f)

(d) silence & solitude >

VI.C.2.12(g)

(e) every 10th M - W (SP)

St Patrick Apostle of Ireland 236-7: St. Patrick brought with him to Ireland those traditions of the religious life which, beginning in Palestine and Egypt, had been [236] imported into the West by St. Martin and St. Ambrose; and the sacred contagion spread, so that the whole nation presented a sight similar to that seen at Milan when St. Ambrose preached his famous sermons on virginity, and mothers feared to let their daughters listen to him, and shut them up at home, because the Divine Bridegroom threatened to bear them all away. When we find how marvellous were the signs and favours by which God encouraged His chosen servants at this time, and attracted

them to Himself, we are prepared for the statement that, before he died, the Saint had consecrated every tenth man and women in Ireland to God.¹

237n1: *Acta SS. Mart.*, xvii., p. 475. As it was after St. Patrick's death that the great Monasteries of Clonard, Bangor, Clonfert, &c., were founded, we may suppose that the majority of the men and women whom St. Patrick consecrated to God lived in the world like members of those Third Orders, now so common in the Church, and that, in process of time, the spirit infused by St. Patrick gathered them into communities. Many of these, like that of Bangor, in Down, counted their members by thousands. St. Bernard, in his *Life of St. Malachy*, tells us that one monk from Bangor is said to have founded as many as a hundred monasteries; and the glory of this great sanctuary reached its climax when, about the year 823, being attacked by the Danes, it gave in one day nine hundred martyrs to Christ. It appears also that the number of anchorites dwelling in complete solitude and silence was very great; and Mr. Haverty (*Hist. Ireland*, p. 92) tells us of some who, in their passion for solitude, spent their days at sea, where, alone in their light coracles, they sought and found a *desert* on the ocean.

VI.C.2.12(h)

(f) SP (childsnatcher) >

VI.C.2.12(i)

(g) Carberry MacNeill

St Patrick Apostle of Ireland 238-40: There was the blessed child, St. Treha, whose holiness was foretold by St. Patrick before her birth. She was the daughter of a powerful chief named Cartheud, who was converted to the faith; and when he and his wife were receiving baptism, the Saint told the mother that the unborn child whom she bore was one, whom, in the fulness of time, he should veil, and consecrate for a heavenly Lover. When the child had reached her tenth year, she set out in search of the Saint to obtain the fulfilment of his promise. On her way she arrived at the shores of a lake, from whence she saw the Saint in the distance, on the other side of the water. Wearied with the journey, she sat down on the bank, and, with an anxious heart and longing eyes, followed the distant form of the man of God. Then St. Patrick, understanding and compassionating her trouble, prayed, and, the waters receding, made way for the child to pass. When the Saint had received her vows, and consecrated this spouse of Christ, there is a tradition that an angel of the Lord laid a veil upon her head, which, covering her eyes, extended to the nostrils. The Saint was about to lift the veil, but the maiden objected, and earnestly besought him, saying, "I implore thee, [238] my lord, to allow this veil to remain as it is, so that never again mine eyes may see the vain things of this world, and that thus, with pure interior vision, I may be able to contemplate the bright beauty of my Spouse". The Saint, filled with consolation, assented; "and thus," continues the narrator, "this veil, descending from heaven, remained all the days of her life, covering those cheeks and eyes, which were like those of the turtle-dove; keeping out all visions of evil, lest death should by any chance enter in at the windows".

St. Cinne, another soul consecrated by St. Patrick to God, was the only child of a prince named Eochaidh, and her parents had promised her in marriage to Cormac, son of Cairbre M'Neill. At the exhortation of Patrick, the virgin declined this alliance with one who appears to have belonged to the reigning royal family, and consecrated herself to Christ. When her father found that his daughter's determination was immovable, he sent for the Saint and made a strange proposal. He told him how he had expected to find in his grandchildren his own consolation and the strength of his house, but that, in thus influencing his daughter, St. Patrick had cut off his succession, and frustrated all his hopes: if, however, in return for this loss, [239] the Saint would promise him the kingdom of heaven, and at the same time not compel him unwillingly to receive baptism, he would allow his daughter to go her way. St. Patrick, trusting in the mercy of God, made the strange agreement demanded, seeing, we may suppose, something in the man's simplicity which made both his sacrifice and his demand acceptable in the sight of God. The maiden received the veil, and was consecrated to Christ; and, serving God in virginity and great holiness, she led many people to follow her example, and was glorified by miracles in her life and after her death.

VI.C.2.12(j)

(h) ^bwith all his house >

MS 47472-97v, ScrLMA: ^+where he sat with all his house+^ | JJA 45:003 | Aug-Sep 1923 | I.2§1.*0 | FW 033.04-5

(i) SP sends child to do / miracles

St Patrick Apostle of Ireland 241-2: Like St. Francis Xavier, who was wont to send children to work miracles for him, our Saint sometimes appointed deputies to do these wonderful works. There was a chief named Elelius, who obstinately shut his ears to the teaching of St. Patrick, until at length sorrow and tribulation changed his heart. He

had one child, a son, whom he loved tenderly, who was attacked by a herd of swine, and torn limb from limb. The wretched father came to the Saint, and declared that he would believe in his God, and obey Him, if in His name he would restore his son to life. Whereupon St. Patrick turned to one of his disciples, named Malachy, and [241] told him to go and do as the sorrowing father wished; but Malachy's faith was weak, and he refused, saying that it would be tempting God were he to attempt such a thing. Then the Saint asked him if he had not read the promise of the Lord beginning, "Whatsoever thou shalt ask the Father in My name"; and again: "If you have faith as a grain of mustard-seed, you shall say to this mountain, remove from hence thither, and it shall remove"? and he foretold that, for the future, Malachy should be empty-handed in the Church. Then St. Patrick chose two other disciples, who, with great faith, accepted his commission, and while the Saint remained in prayer, they restored the child not only to life, but to all his former strength and beauty. It is needless to add that the father believed and was baptised with all his house.

VI.C.2.12(k)

VI.B.2.009

(a) Clonmacnois, favourite / place of interment

St Patrick Apostle of Ireland 246n1: St. Ciaran, born in 516, was the founder of Clonmacnois, which continued to be the seat of learning and sanctity, the retreat of devotion and solitude, and the favourite place of interment for the kings, chiefs, and nobles of both sides of the Shannon, for a thousand years after the founder's time.— O'Curry, *MS. Materials*, pp. 58-60.

VI.C.2.12(l),(m)

(b) SP thrashes cleric / — fasts on Trian!

St Patrick Apostle of Ireland 248-9: The holy master Patrick was one who taught clearly that charity was no a mere matter of feeling, but a duty, as we see from the punishments he inflicted on those who sinned against this virtue. An instance of this is recorded in the case of the cure of a blind man, who hearing that the Saint was passing, ran to meet him in the hope of receiving his sight; and as he hurried along, staggering and falling, as he had no one to guide him, one of the clerics in the Saint's company burst out laughing, and made sport of the poor man. St. Patrick was filled with indignation, and as a warning to those around him when he had rebuked the scoffer, and chastised him with his own hand, he said, "Amen: I say to you that, in the name of my God, the eyes of this man, now shrouded in darkness, shall see the light, while your own, that are open to evil, and provoke others to mockery, shall be closed". When he had made the sign of the Cross on the [248] eyes of the blind man, his sight was restored, and the jester became blind.

A still more terrible judgment fell upon a chief named Trian. Patrick, being on a journey, passed through a wood in which he found some men cutting trees, and saw that their hands were bleeding. To the questions of the Saint they replied that they were the slaves of a hard master named Trian, who condemned them to work in this way, and that, to make their work intolerable, he would not even allow them to sharpen their axes. Patrick blessed the axes, and the men were able to use them without difficulty. He then visited the chief, and tried to soften the obduracy of his heart. Finding, however, that words failed, the Saint sat down at Trian's gate, and "fasted upon him," remaining there for a long time without food for Patrick was his creditor in the name of the charity of Christ; but all was in vain, and the Saint departed, declaring that the hard-hearted man would come to an evil end.

VI.C.2.13(a),(b)

(c) SP genuflected 200 times >

VI.C.2.13(c)

(d) S. Wilfrid till face touches / earth >

VI.C.2.13(d)

(e) Kevin prays in water / 50 psalms

St Patrick Apostle of Ireland 251-2: Three times in the week the angel Victor visited and conversed with him, filling his soul with celestial consolations. The labours of the day amongst men seem to have been less arduous than those of the night with God. He divided his time, so that in the first part of the night he recited a hundred Psalms, making at the same time two hundred genuflect-[251]tions;¹ the second part he spent immersed in the

water of some cold spring,² keeping heart, eyes, and hands lifted up to heaven until he had finished the other fifty Psalms.

252n1: Repeated prostrations and genuflections seem to have been common even in the most sublime contemplations of the saints of this period. It is related of St. Simeon Stylites, a contemporary of St. Patrick—”He had adopted the habit of expressing his worship at times by deep reverences, bowing so low that his forehead nearly touched his feet. One of Theodoret’s companions once counted twelve hundred and forty-four of these adorations, one after another, and then grew weary of counting” (*Fathers of the Desert*, Hahn Hahn, p. 334). The practice of frequent genuflections in prayer is recommended by the Council of Clovesho in England, A.D. 747 (Haddan and Stubbs, vol. iii., p. 372).

252n2: In subsequent ages, St. Patrick had many imitators of this austerity. The practice passed over into England with the Irish missionaries. St. Wilfred of York probably learned it in his novitiate under the Irish monks at Lindisfarne for in the latter years of his life we find the Pope forbidding him to continue this penance, in consideration of his age and infirmities.

VI.C.2.13(e)

(f) SFX — 24 resur / SP 33

St Patrick Apostle of Ireland 252-3: After this he gave the short time that remained to sleep, lying on a rock, with a stone for a pillow, while the rough haircloth which he wore macerated his body even in his sleep.

This is really the prodigious part of St. Patrick’s life. We are not surprised that God should give power over nature to a man who had such power over himself, and we are therefore prepared for the statement that the working of miracles was of almost daily occurrence with him, that he gave sight to the blind and speech to the dumb, cured all manner of diseases, and raised thirty-three [252] persons from the dead in the name of the Holy Trinity.¹

253n1: *Acta SS.*, pp. 576, 578. St. Francis Xavier appears to have approached nearest to St. Patrick in this greatest exercise of miraculous power. Twenty-four resurrections were juridically proved to have been worked by St. Francis in his lifetime. Giry, *Vie des Saints*, 3rd Dec. (n.).

VI.C.2.13(f),(g)

(g) SP ‘imitates’

St Patrick Apostle of Ireland 254: In St. Patrick’s prayer we find nothing of that inimitable and unapproachable majesty, that conscious power which belongs to inspiration alone. St. Patrick’s use of the word “imitate,”¹ on more than one occasion, in referring to the gifts and graces of God, reveals how abiding was his sense that he was always and ever a scholar, and not a master in the school of Christ.

254n1: “Imitarer illos quos Dominus jam prædixerat.” ... “Si aliquid boni imitatus sum, propter Deum meum quem diligo” (*Conf.*, c. iii., §14; v., §23).

VI.C.2.13(h)

(h) Chorepiscopal / Exepiscopal

St Patrick Apostle of Ireland 259-60: St. Patrick’s example in retiring from his bishopric, and that of St. Assicus in resigning the See of Elphin, suggest an explanation of a statement in the Saint’s life which has been too much for many modern writers—viz., that he consecrated over three hundred bishops with his own hands. Grave authors have held it to be probable that St. Patrick introduced the order of Chorepiscopi into Ireland; and if we accept the view that these prelates were often nothing more than simple priests, and that they have been included in the total number of those styled bishops, there is no difficulty in the numbers. But even if we take that statement in its ordinary sense, as meaning bishops with or without [259] sees, there is no extravagance in the conjecture that many have resigned their sees, induced either by their master’s example, or by love of the contemplative life, which had such attractions for fervent Christians in those ages of faith; while St. Patrick could not fairly refuse them the consolation which he had chosen for himself in his solitude at Saul.

VI.C.2.13(i),(j)

VI.B.2.010

(a) ‘juice of prunes on / me —

St Patrick Apostle of Ireland 272-276: A quelques lieues de Tours, sur les bords de la Loire, il se produit chaque année, de temps immémorial, un phénomène fort remarquable, dont la science n’a point encore donné

d'explication satisfaisante. Ce phénomène trop peu connu, c'est celui de la floraison, au milieu même des rigueurs de l'hiver, de l'épine noire, *prunus spinosa*, connue vulgairement sous le nom de prunellier.

Ce phénomène, nous venons de le constater nous-mêmes de nos propres yeux, et nous pouvons l'affirmer hautement sans crainte d'être démenti. Nous avons cueilli ces fleurs merveilleuses et nous pouvons appeler à notre aide les témoignages des milliers de personnes qui chaque année à la fin de décembre les voient se renouveler sous leurs yeux. C'est donc un fait incontestable. C'est à S. Patrice, non loin du château de Rochecotte, que se trouve ce curieux arbuste, sur le penchant du coteau. Le mouvement de la sève, qui devrait être stationnaire à cette époque de l'année, se manifeste d'une manière sensible. L'écorce, toute humide de cette sève d'hiver, se sépare sans peine du bois qu'elle recouvre; les boutons se gonflent, les fleurs s'épanouissent comme au mois d'Avril et chargent les branches d'une neige odorante; quelques, feuilles essaient plus timidement d'exposer leur verdure délicate à la bise glacée. Le dirai-je?[...]

[*Translation.*]

“On the banks of the Loire, a few leagues from Tours, a very remarkable phenomenon is repeated year by year, and from time immemorial, one concerning which science as yet has given no satisfactory explanation. This phenomenon, too little known, consists in the blossoming, in the midst of the rigours of winter, of the blackthorn, *prunus spinosa*, commonly called the sloe. We have lately verified this circumstance with our own eyes, and can vouch for its truth without fear of contradiction. We can appeal to the testimony of thousands who at the end of December in each year are eyewitnesses to its repetition, and we have ourselves gathered these extraordinary flowers. This remarkable shrub is to be found at *St. Patrice*, upon the slope of a hill not far from the Chateau de Rochecotte. The [274] circulation of the sap, which should be suspended in winter, is plainly revealed by the moist state of the bark, which easily separates from the wood which it covers. The buds swell, the flowers expand as in the month of April, and cover the boughs with odorous and snowlike flowers, while a few leaves more timidly venture to expose their delicate verdure to the icy north wind. Shall I venture to add? to the flowers succeed the fruit, and at the beginning of January a small berry appears attached to a long peduncle in the midst of the withered and discoloured petals, which soon shrivels and dries up.”

“This singular growth of flowers is almost unknown, although it has been repeated every year from time immemorial. The oldest inhabitants of *St. Patrice* have always seen it take place at a fixed period of the year, no matter how severe the season may be, and such has also been the ancient tradition of their forefathers, while the legend we are about to relate appears to attribute a very remote origin to the fact; but, as the shrub itself appears quite young, it is probable that it is renewed from the roots. However, this phenomenon is limited to the locality and to the shrub in question. Cuttings transplanted elsewhere have only blossomed in the spring, and the hawthorns which grow amidst the sloes do not manifest any circulation of sap.[...]

“The inhabitants of *St. Patrice* record an ancient tradition, which in its simplicity is full of freshness and poetry. St. Patrick, it is said, being on his way from Ireland to join St. Martin in Gaul, attracted by the fame of that Saint's sanctity and miracles, and having arrived at the bank of the Loire, near the spot where the church now bearing his name has been built, rested under a shrub. It was Christmas time, when the cold was intense. In honour of the Saint, the shrub expanded its branches, and shaking off the snow which rested on them, by an unheard-of prodigy arrayed itself in flowers white as the snow itself. St. Patrick crossed the Loire on his cloak, and on reaching the opposite bank, another blackthorn under which he rested at once burst out into flowers. Since that time, says the chronicle, the two shrubs have never ceased to blossom at Christmas, in honour of St. Patrick.”
MS 47471b-87v, ScrLPA: ^+& a pint & a half of prunejuice+^ | *JJA* 48:032 | Feb 1924 | I.8§1A.*1/1B.*1 | *FW* 000.00

VI.B.2.012

(a) the angel Victor

St Patrick Apostle of Ireland 263: The time at length came when St. Patrick understood by divine revelation that his end was near. He was then in Uladh; and as he desired to be buried near his children at Armagh, for whom he seems to have had a special love, he turned his steps towards that city; but on the way the angel Victor met him, and told him it was the will of God that he should die in Uladh, which was the province he had first converted and that the city of Down was to be the place of his resurrection; at the same time reminding the Saint of his prediction and promise to the sons of Dichu, his first converts, that he should die in their land. The Saint for a moment was troubled by this message; then recovering himself, he accepted the obedience, and returned to Uladh.

VI.C.2.15(c)

(b) **^bS Brigid comes to / persuade him to / be buried in Kildare**

St Patrick Apostle of Ireland 264n1: St. Brigid died A.D. 525. A poem attributed to St. Berchan, about A.D. 690, says that St. Brigid came to Downpatrick at this time to procure that St. Patrick might be buried at Kildare (O'Curry, *MS. Materials*, p. 415).

MS 47472-255, ScrTsILA: ^+(for Breedabrooda had at length persuaded him to have himself to be buried in ~~Fintow~~ ^+Fintown)^+^ | *JJA* 46:091 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 078.17-8

(c) **merciful to the / sons of life / ungentle to sons / of death**

St Patrick Apostle of Ireland 265-6: St. Patrick died March 17, 492. The conclusion of his life shall be given in the words of St. Evin: "A just man, indeed, was this man; with purity of nature like the patriarchs; a true pilgrim, like Abraham; gentle and forgiving, like Moses; a praiseworthy psalmist, like David; an emulator of wisdom, like Solomon; a chosen vessel for proclaiming the truth, like the Apostle Paul; a man full of grace and the knowledge of the Holy Ghost, like the beloved John; a fair flower-garden to children of grace; a fruitful vine-branch; a sparkling fire, with force and warmth of heat to the sons of life, for instituting and illustrating charity; a lion in strength and power, a dove in gentleness and humility; a serpent in wisdom, and cunning to do good; gentle, humble, merciful to the sons of life, —dark, ungentle towards the sons of death; a servant of labour and service of Christ; a king in [265] dignity and power, for binding and loosening, for liberating and convicting, for killing and giving life.

VI.C.2.15(d),(e)

(d) **phantom oxcart with relics >**

VI.C.2.15(f)

(e) **light 12 days over deathbed**

St Patrick Apostle of Ireland 268: The body of the Saint was wrapped in the shroud woven by St. Brigid, and the prodigies attendant on his death were in keeping with those of his life. A sweet fragrance exhaled from his sacred flesh, and during the twelve days that his body lay unburied, a bright light was seen in that part of the country and it is said that the voices of angels were heard singing, night and day, the praises of the servant of Christ. At the end of this time a dispute arose between the people of Armagh and the Ulidians, as to who should possess the relics of the Apostle, and a miracle decided the contest; for when the body was laid upon a funeral car, drawn by two oxen, the men of Armagh, as it seemed to them followed it, going towards their own city, until they found that they had been led astray, and pursued what was only a phantom; while the Ulidians carried away the body of the Saint, and buried it, as he predicted it should be, amidst the sons of Dichu in Downpatrick.

VI.C.2.15(g)

(f) **Hiberno-Latin**

St Patrick Apostle of Ireland [APPENDIX: THE BOOK OF ARMAGH.] 282: The collections concerning St. Patrick in the first part of the Book of Armagh constitute the oldest writings now extant in connection with him, and are also the most ancient specimens known of narrative composition in Irish and Hiberno-Latin. They purport to have been originally taken down by Bishop Tirechan from Ultan, who was Bishop of Ardbraccan towards A.D. 650, and by Muirchu Maccu Machteni, at the request of his preceptor, Aed, Bishop of Sletty, in the same century. ... It would seem that the *Book of Armagh* was supposed to have been written by St. Patrick's own hand from the following passage on page 21, at the end of the copy of his Confession: *Hucusque volumen quod Patricius manu conscripsit sua.* (See text p. 46.)

VI.C.2.15(h)

(g) **methodise**

St Patrick Apostle of Ireland [APPENDIX: FATHER COLGAN.] 278: The task of collecting all Gaelic materials to be obtained in Ireland was committed to the lay brother Friar Michael O'Clery, who belonged to a family of native hereditary Irish chroniclers, and was himself considered one of the most learned in that line. Aided by some support from native Irish proprietors, to whose religion and pride of ancestry he appealed, and supplied occasionally with food and shelter in the places of refuge of the proscribed Franciscans in Ireland, Michael O'Clery indefatigably laboured, with some of his kinsmen and other Irish Antiquaries, to collect, transcribe, and methodise all available native materials.

VI.C.2.15(i)

(h) acts of saints / (days)

St Patrick Apostle of Ireland [APPENDIX: FATHER COLGAN.] 277: The project of editing the Acts of the Irish Saints and other ancient monuments of Ireland was first conceived by Friar Hugh Ward, professor and subsequently guardian of the Franciscan College of Louvain.

St Patrick Apostle of Ireland 280: Colgan, though suffering severely from bodily infirmities, applied with energy to the task of preparing some of the hagiographical manuscripts for the press, and received much encouragement from Hugh O'Reilly, the Roman Catholic Primate of all Ireland, who defrayed the cost of printing a collection of the Acts of the Irish Saints for January, February, and March.
VI.C.2.15(j)

VI.B.2.113

(f) yow SOHONUHS

Not transferred.

(g) xSEANCHUS MOR

St Patrick Apostle of Ireland 151: In the year 443, eleven years after his landing in Ireland, St. Patrick took his place in the great council which assembled for the purpose of remodelling the laws of Ireland on a Christian basis. Three volumes of these laws, from the MSS. of O'Curry and O'Donovan, have been published,¹ and they are one of the most remarkable evidences which we possess of the complete Christian conquest of Ireland by St. Patrick. From that time the *Senchus Mor*, or "Great Book" of the Brehon statutes, was known as the *Cain Patraic*, or "Law of Patrick". If any proof were needed of its great antiquity at the time of its revision by St. Patrick, it would be found in the extraordinary minuteness and subtlety of its provisions.

151n1: *Ancient Laws of Ireland*. Dublin, 1865.

Note: (f) has been created as a graphic permutation of an inverted mirror image of (g).

MS 47481-5, ScrBMA: late ^+final buff+^ lunch edition of their Senchus Mor+^ | JJA 56:037 | Oct 1923 | IL4§2.*0+ | FW 397.31

3) G. W. FOOTE, BIBLE ROMANCES

VI.B.2.010

(e) bthe learned B — >

MS 47472-97, ScrLMA: ^+cited by the learned Kanavan+^ | JJA 45:002 | Aug-Sep 1923 | I.2§1.*0 | [FW 031.21]

(f) rChaos >

MS 47471b-64v, ScrLPA: ^+the ^+varied ^+progressive+^+^ reflection from his ^+individual+^ person of lived life ^+unlived+^ transaccidentated, in the slow fire of consciousness a dividual chaos, perilous, potent, common to all flesh, mortal only,+^ | JJA 47:360 | Jan 1924 | I.7§1.*1 | FW 186.05

(g) all things beside >

Not transferred.

(h) b it pleased him to —

Bible Romances 8-9: What is the meaning of "create"? Was it the production of what is called "chaos," or the formation of the chaos into a cosmos? Christian writers like the late Mr. Gladstone still speak of "chaos," but of course it is inconceivable.[...] What the Jews took "create" to mean is not obvious [...] The learned Burton [8] however, agrees with Mosheim, "that the Jews in ancient times, who reflected at all, never entertained any other view than that God created the world out of nothing." The same view is held by Bishop Pearson. "Antecedently to all things beside," he says, "there was at first nothing but God, who produced most part of the world formerly

made of nothing.” This is also upheld in the Westminster Confession of Faith (chap. iv.), where it is declared that it pleased the Trinity “in the beginning to create, or make out of nothing, the world and all things therein.”
MS 47472-97, ScrILA: ^+by runner to have been pleased to halt on+^ | JJA 45:002 | Aug-Sep 1923 | I.2§1.*0 | FW 030.17

VI.B.2.011

(a) **humid mass >**

VI.C.2.14(b)

(b) **wind of black air (incepted) >**

VI.C.2.14(c)

(c) **fire —**

Bible Romances 10: With the Egyptians, as also with the Greeks, chaos was a humid mass. The Phoenicians thought the beginning was a “wind of black air.” Water, air, and fire were variously regarded as the origin of things.

VI.C.2.14(d)

(d) **solid heathen**

Bible Romances 11: Sir G. B. Airy, the astronomer royal, said of the author of Genesis: “His astronomy is greatly in error. He speaks of the formation of a solid structure or firmament (the Hebrew word, I believe, necessarily implies solidity of structure, as does the Greek word [LXX] *stereoma*, the Latin word *firmamentum*, and the English word *firmament*), called ‘heaven,’ or rather ‘sky,’ which supports the waters.”

VI.C.2.14(e)

(e) **‡Paleologus**

Bible Romances 12: Professor Huxley does not endorse the science of this day’s creation. “If I venture to speculate on the matter at all,” he writes, “I should say it is by no means certain that the sea is older than dry land, inasmuch as a solid terrestrial surface may very well have existed before the earth was cool enough to allow of the existence of fluid water. And in this case dry land may have existed before the sea.” Nor does he admit that grasses and fruit trees existed at such a time. On the contrary, he says it is “the apparently plain teaching of botanical palæontology that grasses and fruit trees originated long subsequently to animals.” Throughout the Creation Story, in fact, the order of Genesis is very different from the order of Biology.

MS 47472-191, ScrILS: paleolithic ^+paleologic+^ | JJA 45:218 | Mar 1927 | I.3§1.*4/2.*4/3.*4 | FW 073.01

(f) **whales’ milk**

Bible Romances 13: Coming to the fifth day of Creation we find Jehovah making fish and fowl. Among the fish, according to the authorised version, were “great whales.” But the whale is not a fish though it lives in the sea. It is a warm-blooded mammal. Like the porpoise it is descended from a terrestrial quadruped.

VI.C.2.14(f)

(g) **Let us (III)**

Bible Romances 14: After making the beasts, cattle, and creeping things, we are told that “God said, Let us make man in our image, after our likeness.” To whom did God say this? Some declare that it is the royal style of address. Others find in it the first suggestion of the Trinity.

VI.C.2.14(g)

(h) **back parts**

Bible Romances 15: That the Jews thought man the *bodily* image of God is hardly disputable. Their God was a magnified man. He walks in Eden, makes clothes for Adam and Eve, smells a sweet savour at Abraham’s sacrifice, shares Abraham’s hospitality, wrestles with Jacob, spends forty days with Moses on Sinai, and displays his “back parts.”

VI.C.2.14(h)

(i) **HCE hides in cave**

Bible Romances 16: Although not told to eat the lower animals, man was given “dominion” over them. It was a dominion he had to achieve, and it is not yet completed. Thousands of the lords of creation in India fall a prey to tigers and snakes. Mr. Gladstone talked of “the fatherly and tender care” of Providence in preparing the world for man to dwell in. But so far as the world *is* fit for man, it is perfectly clear that man himself has done the work. He felled the forests, drained the swamps, tamed the buffaloes, broke the wild horse, domesticated the wolf, and bred sheep from a savage stock. He was “monarch of all he surveyed” only while he looked upon his squaw and his offspring, and the rough walls of the natural cave or artificial hole where his highness lay sheltered from his prowling subjects, who were seeking to dine on his regal person. His faculties were sharpened through a wild and terrible struggle for existence, and finally he triumphed; but surely it is idle, in face of these facts, to talk of the “fatherly and tender care of Providence” in preparing his dwelling-place.

VI.C.2.14(i)

(j) ^bred clay

Bible Romances 22: We now proceed to examine the Jehovistic account of Creation in the second chapter of Genesis. The Lord God formed man out of the dust of the ground, the Hebrew word for which is *Adamah*. The word Adam means “[the] red,” and *adamah* may be referred to the red soil of Palestine. Kalisch observes that man may have been called Adam on account of the red colour of his skin. But the real etymology may be different. According to Gerald Massey the word Adam, with slight variations, means Male of Father in several African languages. [...]

The belief that man was formed of earth is almost universal. The Chinese say he was moulded of *yellow* earth. The Egyptians figured the Creator turning the potter’s wheel and making men of clay. This is a common oriental simile, and was used by St. Paul in explaining predestination.

MS 47472-97, ScrTMA: ^+coated with red ~~clay~~ ^+marl+^+^ | JJA 45:002 | Aug-Sep 1923 | I.2§1.*0 | FW 000.00

(k) no sabbath for nomads

Bible Romances 16-17: God blessed the seventh day and “sanctified” it. For this reason, according to the fourth commandment, men are to work six days and rest on the seventh. Orthodox writers like Mr. Gladstone regard this as the first institution of the Sabbath. The more sagacious Paley saw the unanswerable objections to this view. There is not the slightest allusion to the Sabbath in the lives of [16] the patriarchs, nor during the captivity in Egypt, and had it been known such a silence would be “unaccountable.” Precisely the same argument, however, may be turned against Paley’s position that the Sabbath was instituted in the wilderness. It is never alluded to during the rule of the Judges and the reign of the Kings before the captivity in Babylon. Indeed the very language of the fourth commandment is conclusive on this point. The reference to “the stranger within thy gates” proves that the law was not given to desert nomads, but to a people dwelling in fenced cities. Nor could the Sabbath have arisen among nomads. Except when they shift their tents, and travel to fresh pastures, they have only to sit and watch their flocks. One day is exactly like another, and a day of rest in such circumstances is unintelligible. A periodic day of rest could only arise in an industrial civilization where its necessity was obvious.

VI.C.2.14(j)

(l) menstruating ape >

VI.C.2.14(k)

(m) excrementitious gods

Bible Romances, 18n20: Gerald Massey, referring to “the moon of the menses as well as the *mensis*,” writes: “This mystical moon was related to the menstruating ape; hence, as Hor-Apollo says, the cynocephali were brought up in the Egyptian temples in order that the priests might ascertain the exact instant of the conjunction of the sun and the moon. Women were devoted to the same purpose, and made use of as demonstrators by the monthly prognosticators and others who are denounces as servants of the excrementitious gods in the Hebrew Scriptures.”—*Natural Genesis*, vol. ii., p. 307.

VI.C.2.14(l)

(n) Extremes head & tail meet

Bible Romances, 18-9: This is the reason why the number seven appears and re-[18]appears in religious systems. It is found among savages, and among the European votaries of oriental mysticism who talk of the seven-fold nature of man. Thus religion is like the mythical snake of eternity. Extremes meet; the head and the tail are united.

VI.C.2.14(m)

(o) **1st Day, [Jews] [&c]**

?*Bible Romances*, 19: Many centuries before the book of Genesis was written, even before the supposed date of Moses, the Babylonian cosmogony existed with all the chief features of the Hebrew creation story. There is the six-days' creation in the same order as that of Genesis, and the temptation and the fall of man. And man himself is called *Admi*, that Assyrian form of Adam. Here, then; is the origin of the Hebrew cosmogony. The Jews learned it during their captivity in Babylon.

VI.C.2.14(n)

(p) **Cambrian period >**

VI.C.2.15(a)

(q) **Kent's cavern (Devon)**

Bible Romances, 19-20: Let us now recur to the *six days* of Creation. Were this story true, and the Bible chronology accurate, it would follow that the earth, as it now exists, is less than six thousand years old. [...] Darwin speaks of the known history of the world as "of a length quite incomprehensible to us, and even that he affirms "will hereafter be recognized as a mere fragment of time" [19] compared with the vast periods which Biology requires. After quoting Mr. Croll's estimate of sixty million years since the Cambrian period, he remarks that "the previous 140 million years can hardly be considered as sufficient for the development of the various forms of life which already existed during the Cambrian period." [...] From the creation of Adam to the birth of Christ the Bible allows about four thousand years. [...] The researches of Mr. Pengelly in Kent's Cavern, in Devonshire, establish the fact that cave-men lived there two hundred thousand years ago.

VI.C.2.15(b)

VI.B.2.013

(a) **/if unglische diservice/**

VI.C.2.15(k)

(b) **glaciation >**

VI.C.2.16(a)

(c) **Ruth Draper (Circe)**

Bible Romances, 20: Professor Draper declares that "it is difficult to assign a shorter date for the last glaciation of Europe than a quarter of a million of years, and human existence antedates that." Dr. Wallace opines that the human species may have existed in the Miocene period.

Note: Ruth Draper (1884-1956) famous monologist and monodramatist, or *diseuse*, whose art was acclaimed throughout the US and Europe.

VI.C.2.16(b)

(d) **'Altus prosator**

Not found in *Bible Romances*.

Note: "Altus prosator" hymn attributed to Saint Columcille (6th century).

MS 47474-13, ScrMT: Primum opifex, altus prosator, ad terram viviparam et cunctipotentem | *JJA* 47:372 | Mar 1924 | I.7§1.*2 | *FW* 185.14

(e) **"most certainly"**

Bible Romances 21: Bishop Pearson dated the creation "probably within one hundred and thirty generations of men, most certainly within not more than six, or at farthest seven, thousand years ago."²⁶

21n26: Pearson's *Exposition of the Creed*, vol. i., p. 121—By the way, the worthy Bishop's "most certainly" was a pretty piece of infallibility. In the first edition he wrote "most certainly within much less than six thousand years." In subsequent editions he added on a millennium, but he retained the "most certainly" all the same.

VI.C.2.16(c)

(f) **^bhotface >**

MS 47472-97, ScrTMA: he ~~hastened~~ ^+stumbled ^+hotface+^+^ | JJA 45:002 | Aug-Sep 1923 | I.2§1.*0 | FW 030.21

(g) **Heva (Living) >**

VI.C.2.16(d)

(h) **A-dam (Pa & Ma)**

Bible Romances 22: We now proceed to examine the Jehovistic account of Creation in the second chapter of Genesis. The Lord God formed man of the dust of the ground, the Hebrew word for which is *Adamah*. The word Adam means “be red,” and *adamah* may be referred to the red soil of Palestine. Kalisch observes that man may have been called Adam on account of the red colour of his skin. But the real etymology may be different. According to Gerald Massey the word Adam, with slight variations, means Male of Father in several African languages. In the old Akkadian speech, which preceded the Babylonian, and in which a great deal of the Assyrian and Jewish cosmogony was first written, *ad* signifies a “father,” and *dam* a “mother.” Mr. Wake suggests, therefore, that *Adam* was a compound formation, expressing a dual idea, agreeably to the statement as to the first man being a “male-female,” and to the Persian tradition which made him androgynous. “When the dual idea expressed in the name was forgotten,” he adds, “*Adam* became the Great Father, the Great Mother receiving the name of Eve (Hhavváh), *i.e.*, living, or life, although *Adam* in the generic sense of ‘Mankind’ denotes both male and female.”

VI.C.2.16(e)

(i) **breath = spirit / spirits of beasts ↓ man ↑ >**

Note: See reproduction. Joyce draws two vertical arrows: one facing downward and one upward.

VI.C.2.16(f),(g)

(j) **^rWhately – Mahaffy**

Bible Romances 23: Jehovah breathed into Adam’s nostrils “the breath of life,” and he became “a living soul.” But this is a fraudulent rendering. The “breath of life” was the same in man as in the lower animals. De Wette translated this passage “man became a *living being*,” and Michaelis “*a living animal*.” According to Professor Max Muller, “it is clear that by spirit was meant at first nothing but the air which is drawn in by our lungs, and given out again as breath.” The true meaning of “the breath of life” is indicated in the Revised Version, both in Genesis and Ecclesiastes (iii.), where the writer sneers at those who speak of the breath or spirit of the man as going upward to heaven at death, and the breath or spirit of the beast as going downward to the earth. It is incontestable that the Jewish scriptures, from Genesis to Malachi, afford no single passage in which the doctrine of the soul and a future life is clearly taught. This is frankly allowed by writers like Bishop Courtney and Archbishop Whately, and is expressly maintained in Bishop Warburton’s *Divine Legation of Moses*.

MS 47471b-29, ScrMT: stern chuckler Mahaffy Mahapnot | JJA 46:049 | Nov-Dec 1923 | I.4§2.*0 | FW 110.07

(k) **HCE names / — chloroformed**

Bible Romances 23-4: In the Jehovistic story Adam is a bachelor. He had no wife, and Jehovah found it was “not good for man to be [23] alone.” All the beasts of the field were passed before him, and he gave them their names. This first Zoological Dictionary is, unfortunately, lost. It would seem that Adam was expected to find a suitable partner. But nothing struck his fancy. Then the Lord put him into a deep sleep, carved out one of his ribs, and made it into a woman. It was the first surgical operation under chloroform.

VI.C.2.16(h),(i)

(l) **incest**

Bible Romances 24: Why did not God create two couples instead of one? Adam and Eve’s sons must have had children by their sisters. Surely an all-wise and all-good Creator would have prevented the cradle of the race from being stained with incest.

VI.C.2.16(j)

(m) **the Mosaic writer / Mosaic**

Bible Romances 25-6: Mr. Gladstone, however, endeavoured to prove the inspiration of the Creation Story, and we may devote a little space to his arguments. But before dealing with them it may be said that he cut the ground

from under his own feet. He asserted that “the object of the Mosaic [25] writer is broadly distinct; it is, surely, to convey moral and spiritual training.” Further, he declared that “the conveyance of scientific instruction as such, would not, under the circumstances of the case, be a reasonable object for the Mosaic writer to pursue.” Why then did he plead for the scientific value of the Creation Story?

VI.C.2.16(k)

VI.B.2.014

(a) (W) impregnable

Bible Romances 27: Fools rush in, the poet says, where angels fear to tread. Mr. Gladstone was not a fool, but, like other men, he was capable of being foolish; and he certainly was so when he rushed forward to defend as “impregnable” what bishops, and theological professors, and other eminent divines recognize as a perfectly untenable position.

VI.C.2.16(l)

(b) the roaring girl

Bible Romances 29-30: Mother Eve’s curiosity was the cause of the first sin in this world. The whole human race was made liable to damnation through her partiality for fruit. Millions of souls now writhe in hell because she took a bite of an apple. How do we know it was an *apple*? The Bible does not say it was, or was not. We are left to our own opinions, and the apple is the general favourite. Milton calls it an apple, and so does Byron, and they represent the godly and satanic schools of poetry. Milton repeats the “apple” in *Paradise Regained*. The forbidden fruit is also called an apple by the following-writers: Hugh Latimer (*First Sermon on the Card*), Shakespeare (*Sonnet xciii.*), Middleton (*The Roaring Girl*, act iii., scene 2), Bunyan (*Pilgrim’s Progress*, part ii., in Prudence’s song), Defoe (*History of the Devil*), Thackeray (*The Four Georges*, p. 35), Tennyson (*Becket*, act iii., scene 1, [29] Margaret’s speech). These are very eminent writers, pious and profane; and as they all agree on the point, we may regard the question as settled. Anyone who wishes to argue that the forbidden fruit was not an apple, but something else (say the priapic nut that took the fancy of General Gordon), must please apply elsewhere. Our mind is made up on the pippin.

VI.C.2.16(m)

(c) aphrodisiac apple / ate at 12 am

Bible Romances 31: Eve’s transgression, according to the learned Lightfoot, a great seventeenth century divine, occurred “about high noon, the time of eating.” Perhaps he was there with a Benson’s chronometer. The same authority informs us that Adam and Eve “did lie comfortless, till towards the cool of the day, or three o’clock afternoon.” In that case it must have been in the spring of the year, for in the summer this is about the hottest part of the day.

According to Milton they were anything but “comfortless.” The forbidden fruit inflamed their passions, and the poet gives a glowing description of their “amorous play.” It is very beautiful, but very luscious.

VI.C.2.17(a)

(d) ^bgrand old gardener

Bible Romances 33: Although God is everywhere, Adam and Eve “hid themselves from the presence of the Lord amongst the trees of the garden.” But they were soon dragged forth to the light, and Adam, who seems to have been a silly fellow, explained that he had hidden himself because he was *naked*, as though the Lord had not seen him in that state before. “Naked!” cried Jehovah, fixing his terrible eye on the fig leaves, “who told you that? Have you been tasting my pippins?” “Oh Lord! yes,” said Adam, “but it wasn’t *my* fault, *she* made me do it.”

What a hero was this “grand old gardener”—as Tennyson called him!

MS 47472-97, ScrRMS: ~~he~~ ^+the G O G (grand old gardener)+^ | JJA 45:002 | Aug-Sep 1923 | I.2§1.*0 | FW 030.13

(e) Jehovah in love with Eve

Bible Romances 34: With a flushed face, all cream and roses, and a Lady Teazle shake of the head, the woman would have been irresistible. Jehovah would have pulled out his cheque book, and begged a kiss. For Eve was very lovely, according to all the painters. It is related by some of the Rabbis that God was in love with his own handiwork, and regretted that he had promised her to Adam.

VI.C.2.17(b)

(f) carious

Bible Romances 35: Geology shows us that in the very earliest times animals died from the same causes that kill them now. Many were overwhelmed by floods and volcanoes, or engulfed by earthquakes; many died of old age or disease, for their bones are found distorted and carious, and their limbs twisted with pain; while the greater number were devoured in the struggle for existence.

VI.C.2.17(c)

(g) Tree = Ark = Temple = Cross >

VI.C.2.17(d)

(h) Eve f - by ape >

VI.C.2.17(e)

(i) S Eve 19/xi

Bible Romances 37-8: Perhaps the reader would like to know what became of the Tree of Knowledge. A legend of the Middle Ages relates that Eve broke off a branch, when she plucked the forbidden fruit, and carried it with her from Paradise. Planted outside by her hand, it grew to a great tree, under which Abel was killed; afterwards it was used in building the holy of holies in Solomon's temple; and finally it yielded the beams of which the Cross was made. Another legend relates that God rooted it out, and flung it over the wall of Paradise. A thousand years afterwards it was found by Abraham in a good state of preservation. He planted it in his garden, and while doing so he was informed by a voice from heaven that this was the tree on whose wood the Redeemer should be crucified.

Poor Eve has had her praisers and her detractors. According to a Jewish legend she was the second wife of Adam. His first wife was called Lilith. She was a witch-woman, and, being supplanted by Eve, she transformed herself into a serpent, and destroyed her rival's happiness. There are some interesting notes on Lilith in Baring Gould. A rational theory of the matter may be found in Gerald Massey. Both the legend and the theory are to Eve's credit. Lilith became the paramour of Satan, and had his assistance in her seductive enterprise in Eden; a subject which is treated in a fine poem (*Eden Bower*) by Dante Gabriel Rossetti.

On the other hand, there is a dirty Jewish legend, mentioned by Bayle, which represents Eve as being [37] seduced by a lascivious monkey. Christian legends have been equally insulting. An early sect declared that Eve had Cain and Abel, not by her husband, but by a monstrous intercourse with the Devil. It is fair to add, however, that the Greek Church pays honour to Eve as a saint, the nineteenth of November being the day of her commemoration.

VI.C.2.17(f)

(j) Devil (Devalera / Devlin) >

VI.C.2.17(g)

(k) ^ggive him of the tree

Bible Romances 38: Something similar to the Bible story of the Fall is found in the Chaldean cosmogony. But a close parallel exists in the mythology of Persia. It is rendered as follows by Kalisch:—

“The first couple, the parents of the human race, Meshia and Meshiane, lived originally in purity and innocence. Perpetual happiness was promised them by Ormuzd, the creator of every good gift, if they persevered in their virtue. But an evil demon (Dev) was sent to them by Ahriman, the representative of everything noxious and sinful. He appeared unexpectedly in the form of a serpent, and gave them the fruit of a wonderful tree, Hom, which imparted immortality and had the power of restoring the dead to life.[...]”

MS 47482b-95, ScrMT: I gave you of my tree. I gave you two smells, two eats, my happybossoms, my allfalling fruits of my Boom. Pity poor Has Children Everywhere with Mudder. | *JJA* 58:063 | Nov-Dec 1924 | III§3A.*2+/3B.*0+ | *FW* 535.32

(l) Iroquois Eve ate bearsgrease

Bible Romances 39: According to the Lamaic faith, the earth produced a honey-sweet substance; some glutton ate of it, and the rest of mankind followed his evil example; thus they fell, and lost their stature and longevity. The

Brahminic and Buddhist scriptures furnish similar stories. Even among the Iroquois, of North America, it was believed that the great mother lost paradise through being tempted with bear's grease.
VI.C.2.17(h)

(m) a good cut

Bible Romances 41: Abel went in for meat, and Cain for vegetables. This was an admirable division of labour, and they ought to have got on very well together; one finding beef and mutton for dinner, and the other potatoes and greens. They might even have paid each other handsome compliments across the table. Abel might have said, "My dear Cain, these vegetables are first-rate," and Cain might have replied, "My dear Abel, I never tasted a better cut."
VI.C.2.17(i)

VI.B.2.015

(a) Abel (pastoral heb. heroes)

Bible Romances 44: It must also be noticed that Abel, who found favour with God, was "a keeper of sheep," while Cain, whose offering was contemned, was "a tiller of the ground." This accords with the strongest traditional instincts of the Jews. The Persian religion decidedly favours agriculture, which it regards as a kind of divine service. Brahminism and Buddhism countenance it still more decidedly, and even go to the length of absolutely prohibiting the slaughter of animals. The Jews, on the other hand, esteemed the pastoral life as the noblest, and the Hebrew historian very naturally represented it as protected and consecrated by the blessing of Jehovah, while agriculture was declared to have been imposed on man as a *punishment*.
VI.C.2.17(j)

(b) Sons of God & daughters

Bible Romances 51: According to the orthodox chronology, about 1656 years after God created the first two human beings, and pronounced them very "good," like the rest of his handiwork, the world had become populous and extremely wicked. We are told that every thought and imagination of man's heart was evil continually. The immediate cause of all this wickedness seems to have been the mixed marriages that took place between "the sons of God" and the "daughters of men." These sons of God are said to have been the "Sethites," and the daughters of men the "Cainites." But this does not account for the peculiar offspring they engendered. The same objection lies against the theory that the antediluvian chiefs and nobles took handsome wives from among the inferior women. It is impossible to doubt that the "sons of God" were angelic beings, as indeed they are expressly declared to have been in the Book of Enoch, a Jewish work which is referred to in the New Testament, and which contributed largely to the imagery of the Apocalypse.
VI.C.2.17(k)

(c) Flood (Grattan)

Bible Romances 51: There is a curious thing in Smith's standard *Dictionary of the Bible*. On turning to "Deluge" in the Index you read "See *Flood*," and on turning to "Flood" you read "See *Noah*." This is said to be owing to the fact that the subject was felt to be an awkward one, and was therefore left to the last possible minute. The editor's courage failed him at "Deluge," it failed him again at "Flood," but at "Noah" he was obliged to screw his courage to the sticking point.
Note: Either Henry William Grattan Flood, Irish musicologist and historian, or Henry Flood and Henry Grattan, Irish statesmen, often mentioned in the same breath, see *Ulysses*.
VI.C.2.17(k)

(d) litter of kittens

Bible Romances 52-3: All the good men had gone wrong, and God repented that he had made them. He appears to have been utterly baffled by his own creatures. He might have called a few priests "home," and sent a few schoolmasters in their places. *Something* might have been attempted. Surely the being who said "Let there [52] be light! and there was light," could as easily have said, "Let all men be good, or decent!" and they would have been so. But God's ways are not as our ways. He resolved to drown his children like a litter of kittens.
VI.C.2.17(l)

(e) ark = museum

Bible Romances 54-5: But suppose Noah to have succeeded in his arduous enterprise, how did he keep his [54] wonderful zoological collection alive?
VI.C.2.17(m)

(f) 'riverworthy

Bible Romances 64: Another conjecture of distressed theologians is that the area of a partial flood was miraculously depressed, mountains and all; and miraculously pushed up again, just in time to catch the ark on the top of Mount Ararat. But this is a wild stretch of fancy; nor does it mend matters. "I am afraid to think," said Professor Huxley, "of what would have become of a vessel so little seaworthy as the ark, and of its very numerous passengers, under the peculiar obstacles to quiet flotation which such rapid movements of depression and upheaval would have generated."

MS 47482b-115, ScrLMA: did ~~lead~~ ^+raft+^ her ^+riverworthy+^ | *JJA* 58:097 | Dec 1924 | III§3B.*2 | *FW* 547.16

(g) says HM himself

Bible Romances 63: No dexterity is able to extract more than four or five thousand years from the Scripture since the time of Noah. "According to the calculations of Sir Charles Lyell," says Hugh Miller himself, "no devastating flood could have passed over the forest zone of Ætna during the last twelve thousand years—for such is the antiquity which he assigns to its older lateral cones, that retain in their integrity their original shape; and the volcanic cones of Auvergne, which enclose in their ashes the remains of extinct animals, and present an outline as perfect as those of Ætna, are older still."

VI.C.2.18(a)

(h) snags (underwater rocks)

Bible Romances 64-5: "The Mesopotamian plain," said Huxley, "slopes gently from an elevation of 500 to 600 feet at its northern end to the sea at its southern end, with hardly so much as a notable ridge to break its uniform flatness for 300 to 400 miles." This was one of the worst spots in the world for such a deluge. Water cannot be kept standing on a slope. The mighty volume must have swept down the plain, carrying everything before it.

"Noah's deeply laden, sailless, oarless, and rudderless craft, if by good fortune it escaped capsizing in whirl-[64]pools, or having its bottom knocked into holes by snags (like those which prove fatal even to well-built steamers on the Mississippi in our day), would have speedily found itself a good way down the Persian Gulf, and not long after in the Indian Ocean, somewhere between Arabia and Hindostan."

VI.C.2.18(b)

(i) Hebrew (lang. of Heav & Adam)

Bible Romances 73-4: Let us come to the Bible story. Some time after the Flood, and before the birth of Abraham, we are told that "the whole earth was of one language and one speech," or "one of lip, and one of language," according to Colenso's translation. This primitive tongue is variously conceived. Enthusiastic Welshmen have affirmed it was Welsh. Goropius Becanus tried to prove it was High Dutch.[...] But if we are to trust the Bible, the primitive speech was Hebrew. No doubt was entertained of this by St. Jerome and St. Augustine. God spoke Hebrew in Eden, when he [73] conversed with Adam and Eve. Probably it is spoken in heaven to this day. For all we know it is spoken in hell too, since the Devil and his angels lived in heaven before they were turned into hell, and presumably they took their native language with them. Hebrew was spoken by Adam when he named his wife; by Eve when she gave names to her sons, Cain and Seth; by Lamech, shortly before the Flood, when he explained the name of Noah.

VI.C.2.18(c)

(j) polynesian (Kevin)

Bible Romances 81-2: Original in nothing, the Jews borrowed and adapted the story of the Tower of Babel from the Chaldeans.[...] Similar myths have been found elsewhere. "Most of the ancient nations," says Kalisch, "possessed myths concerning impious giants, who attempted to storm heaven, either to share it with the immortal gods or to expel them from it. In some of these fables the confusion of tongues is represented as the punishment inflicted by the deities for such wickedness."

The more orthodox Delitzsch allows that even the Mexicans—

“have a legend of a tower-building, as well as of a flood. [...] [...]”

The Mexicans were worshippers of the celestial bodies, and it need not surprise us to find among them resemblances to the cultus of other nations who adored “the host of heaven.” Even the pyramid temple of Atehum, copied by Ellis in his *Polynesian* [81] *Researches*, consists of seven tiers or stages; and the seven rooms of the Great Pyramid in Egypt are symbols of the same planet worship.

VI.C.2.18(d)

(k) ^bblains

Bible Romances 99: Pharaoh being still obdurate, the sixth plague was sent. Aaron took “handfuls of the ashes of the furnace,” which Moses cast into the air, and “it became a boil breaking forth with blains upon man and *upon beast*.” Now the cattle of Egypt were all killed by the fifth plague. How then were they afflicted with blains? Did the eruption break out on their carcasses? Or were they resuscitated in order to be plagued again?

MS 47472-220, ScrTsILA: hell’s delights from ^+the blains of+^ | *JJA* 45:079 | 1927 | I.2§2.5/3.5 | *FW* 043.10

(l) <p> made tracks >

VI.C.2.18(e)

(m) ^rRachel sits on ^+Labans+^ gods >

Not located in MS/*FW*.

(n) God of Ab. / Is & Ja Israel

Bible Romances 116: When Jacob made tracks from Uncle Laban’s with both his daughters and all his sheep and cattle worth having, the old man had to go a seven days’ journey after them to recover his gods. Rachael had stolen the whole lot, without leaving her father a single God to worship. Laban hunted high and low for his teraphim, but never found them; for his cunning slut of a daughter covered them over, and while he searched her tent she sat upon them—hatching.

Jahveh also was no doubt a portable family god. He first calls himself the god of Abraham, of Isaac, and of Jacob. Afterwards he calls himself the god of Israel—that is, of the descendants of these patriarchs.

VI.C.2.18(f)

VI.B.2.016

(a) HCE drunk

Bible Romances 91-2: Lot’s wife being dead and salted, and his sons-in-law destroyed by a hot sulphur bath, we may now pursue the history of himself and his daughters. Fearing to dwell in [91] Zoar, they left it and “dwelt in a cave.” The damsels, who had heard their father offer them to the promiscuous embrace of a lustful crowd, could not be expected to be very scrupulous in their conduct. They were alone, with no husbands to make them mothers, and childlessness was a calamity and a reproach. They therefore put their heads together and devised a nasty scheme. Two nights successively they made their father blind drunk, and while in that state he was incited to commit incest with them. This is very beastly in a reading-book for children. It is also very absurd.

VI.C.2.18(g)

(b) 1^m 25 l / 85 w / 85 d

Bible Romances 117: The priests were ordered to keep some showbread always on that table, so that he might have a snack at any time. This is a common thing with fetish worshippers. Tyler says that pots and other necessaries are put in the fetish huts still, but “the principal thing in the hut is the stool for the fetish to sit on, and there is a little bottle of brandy always ready for him”. Probably, although it is not stated, the Jewish priests gave Jahveh a drop of something to drink; for it was a thirsty climate, and the old fellow often betrayed a sanguinary violence of temper, which too often springs from intoxication. There is, indeed, a suggestion of this in Judges ix. 13, where we read of “wine which cheereth God and man.”

The dimensions of the table were in keeping to those of the ark, which was three feet nine long, two feet three broad, and two feet three deep. That was the old deity’s size.

VI.C.2.18(h)

(c) ^rArk of shittim wood >

?MS 47482a-79v, ScrLPA: ^+floored on his plankraft of shittim wood+^ | JJA 53:032 | Jul 1926 | II.2§8(ABC).*1 | FW 301.02
Note: See also VI.B.12.116(e).

(d) Rapporeth mercy seat

Bible Romances 119: Being covered with gold, the ark looked like solid metal, though it was really made of shittim wood, according to Jahveh's directions. Kimchi says that shittim wood is the best kind of cedar. Aben Ezra says it is a sacred wood that grows in the wilderness by Sinai. Smith's *Bible Dictionary* describes it as an acacia. Jerome, in his commentary on Isaiah xl. calls it *lignum imputribile*, an incorruptible wood. And if he is right the ark may yet turn up somewhere.

The ark was topped by a mercy seat of pure gold. "There," said the Lord to Moses, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims." And in David's time he is described as "the Lord of hosts that dwelleth between the cherubims." Clearly he fixed himself there at communion time.

Now what was the mercy seat? It was simply the lid of the box. The Hebrew *Kapporeth* means to cover, and the holy of holies is called the house of the Kapporeth.

Here then the whole case lies in a nutshell. If Jehovah and God the Father are indeed the same, we may say to the Christians—your God was once carried about in a box, and used to get out and sit on the cover.
VI.C.2.18(i)

(e) Liffey

Note: For the source see quotation at (g).
VI.C.2.18(j)

(f) Druids buy God

Bible Romances 119: Being strangers to the bigotry of monotheists, the Philistines treated old Jahveh with great respect. Although a foreigner, he was still a god, and they were ready to adopt him. Savages often act in that way. Waitz tells us that the Fantees, for instance, even purchase gods that have acquired a certain celebrity.
VI.C.2.18(k)

(g) Punch & Judy (box)

Bible Romances 121: This God in the box was of great service to the Jews in crossing Jordan. The river was swollen with the spring freshet, and the question of transport was very difficult. But Jahveh was equal to the emergency. The priests marched boldly along with the ark, and when their feet touched the brim of the water, Jordan parted, the waters that poured down from above standing up in a heap. They held Jahveh in the bed of the river until all Israel had crossed safely, after which they followed suit, and Jordan flowed on as before.[...]

The adventures of Jahveh and his box in the war with the Philistines under Eli are very lively and amusing. He appears to have been neglected by the Jews, and not without reason, for his virtue was temporarily exhausted.
VI.C.2.18(l)

(h) emerods >

VI.C.2.18(m)

(i) vomited his entrails

Bible Romances 123: Old Jahveh's blood was up. He smote the men of Ashdod with emerods. The most superficial readers of the Bible, when they remember what a dirty victory the Lord gained over the magicians of Egypt, will readily conceive that this was a very filthy disorder. It was the bleeding piles or worse.¹² Perhaps the sweet Psalmist had this incident in mind when he sang that the Lord "smote his enemies in the hinder-parts; he put them to a perpetual reproach."

123n12: Milman (p. 117) is content to call it "a loathsome disease." Josephus (*Antiq.*, bk. ii., ch. i.) calls it "a dysentery and a flux," the victims of which vomited up their entrails (a difficult operation!) before the breath was out of their bodies.

VI.C.2.18(n)

(j) Guimet Museum of Religions

Bible Romances 125: When the priests opened the ark, in the reign of Solomon, they found nothing in it “save the two tables of stone which Moses put there at Horeb.” The fetish had disappeared. Perhaps they had grown ashamed of it; yet they kept the box, called it the ark of the covenant, and used it as an oracle. Many years later, in the days of Jeremiah, the ark itself had become an opprobrium.

What became of the ark is unknown. Nebuchadnezzar is said to have conveyed it to Babylon, but according to one of the Jewish books it was hidden by Jeremiah in a cave of Mount Pisgah, where it was to remain unknown until the regathering of Israel. The Jews still believe it will come with the Messiah. Let us hope he will bring it in its original state with Jahveh inside. Archæologists would be delighted to examine such a famous fetish, and the trustees of the British Museum would pay a high price for such a relic of antiquity, unless it should be snatched up by the trustees of the Guimet Museum of Religions in Paris, where thousands of *bonâ-fide* gods are elegantly arranged in glass-cases.

VI.C.2.19(a)

(k) he rewarded (pious)

?*Bible Romances*, 127: Coleridge has some very pious musings on an ass, wherein the animal is lifted into the sphere of religion.

VI.C.2.19(b)

(l) T tries to kill Moses at an inn >>

VI.C.2.19(c)

VI.B.2.017

(a) 'Stand a fair chance

Bible Romances 130-1: Balaam, however, did not reflect that as the Lord had changed his mind once he might change it twice; and the omission nearly cost him his life. He was unfortunately ignorant of what happened to Moses on a similar occasion. After the Lord had dispatched the Jewish prophet to Egypt to rescue his people from bondage, he met him at an inn, where they seem to have both put up for the night, and sought to kill him.

Josephus plainly declares that God gave Balaam the advice to go in order to deceive him. In that case the Lord *did not* change his mind. But the sacred text is silent on the point, and Josephus was not inspired.

No sooner had Balaam set out on his journey than “God’s anger was kindled against him because he went.” This Jehovah is a queer God and dreadfully hard to please. [130] If you disobey his orders you run the risk of being damned, and if you obey them you stand a good chance of being murdered. The only safe course is to get out of his way and have nothing to do with him.

MS 47471b-62v, ScrLPA: ^+of this chambermade music ~~fof~~ one ^+stands a fair chance+^ | *JJA* 47:356 | Jan 1924 | I.7§1.*1 | *FW* 184.04-5

(b) Doran’s ass

Note: “Doran’s Ass” Irish ballad.

VI.C.2.19(d)

(c) ^sBalaam’s —

Bible Romances 131: Not liking the look of this formidable stranger, Neddy bolted from the pathway into a field; but Balaam, who saw no reason for such behaviour except sheer perverseness, began to whack his ass and tried to turn him² into the right road; and Neddy succumbed to this forcible argument and jogged on again.

131n2: Balaam’s ass was a “she,” but the sex is immaterial, and as we commenced with the masculine gender we will continue with it.

?MS 47471b-60, ScrLMA: ^+baa lamb’s+^ | *JJA* 47:351 | Jan 1924 | I.7§1.*1 | *FW* 178.13

Note: See also VI.B.11.026(e).

(d) Cat & Mouse Act

Note: In 1913 the Women’s Social & Political Union increased its campaign to destroy public and private property. The women responsible were often caught and once in prison they went on hunger-strike. Determined to avoid these women becoming martyrs, the government introduced the Prisoner’s Temporary Discharge of Ill Health Act. Suffragettes were now allowed to go on hunger strike but as soon as they became ill they were

released. Once the women had recovered, the police re-arrested them and returned them to prison where they completed their sentences. This successful means of dealing with hunger strikes became known as the Cat and Mouse Act. (<https://spartacus-educational.com/Warson.htm>)

VI.C.2.19(e)

(e) **King of Nations >**

VI.C.2.19(f)

(f) **spoil a docket / — — city >**

VI.C.2.19(g)

(g) **^bGod Who knows asks information >**

Not located in MS/FW.

(h) **Earwicker bargains >**

VI.C.2.19(h)

(i) **play Old Harry**

Bible Romances 85-6: In the next chapter we find Lot living in Sodom, and getting into trouble there. Amraphel king of Shinar, Arioch king of Ellassar, Chedorlaomer king of Elam, and Tidal “king of nations,” made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the “king of Bela which is Zoar.” A great battle was fought in the vale of Siddim, which is alleged to be now covered by the Dead Sea. The four kings were victorious over the five, the kings of Sodom and Gomorrah fled, and the victors spoiled their cities, taking with them many captives, among whom was “Lot, Abraham's brother's son.” How Abraham went out with a handful of men, defeated the triumphant forces of the allied kings, and rescued his nephew, is a pretty little story which has been discussed in our life of that patriarch. All the other captives were rescued also, and Lot, returning with his friends, continued to dwell in Sodom as before.

We hear no more of him for a considerable time. During the interval Abraham has a child by Hagar; Ishmael, with the rest of the patriarch's household, is circumcised; and finally the Lord visits Abraham again to tell him that, notwithstanding their advanced ages, he and Sarah shall yet have a son. What happened during the interview properly belongs to the life of Abraham, but we shall here consider as much of it as relates to the fortunes of Lot.

The Lord complained that the sin of Sodom and Gomorrah was “very grievous,” and said that the great cry of it had reached him in heaven. Being much concerned about their “goings on,” he had resolved to drop down and see for himself if they were really as bad as he suspected. “If not,” said he, “I will know.” Thus in the Old Testament, God, who knows everything, is frequently seeking information.

Abraham surmised that the Lord meant to play old Harry with the Sodomites, and was anxious about Lot, who dwelt with them. He therefore asked the Lord to spare the city if he found fifty righteous men there, and the Lord agreed. Abraham then beat the number down [85] to forty-five, then to thirty, then to twenty, and finally to ten.

Note: Old Harry or old Harry (also Lord Harry, old Harrington, old Henry) *noun phrase* (mid-17th century and still in use): Another word for the Devil or Satan. Thus *play old Harry with, give old Harry, give old Harrington*, to play the Devil with, to make mischief, to tease or scold; *like old Harry*, to a great (literally devilish) extent. (*Cassell's Dictionary of Slang*)

VI.C.2.19(i)

(j) **Lough Neagh = Dead Sea**

Bible Romances 89: In the South of Palestine there is an extraordinary lake of mysterious origin. It is about thirty-nine miles long, and from eight to twelve miles broad. It is fed by the River Jordan, and drained by the evaporation due to a fierce and terrible sun. Its water is clear and inodorous, but nauseous like a solution of alum; it causes painful itching and even ulceration on the lips, and if brought near a wound or any diseased part, produces a most excruciating sensation. It contains hydrochloric and sulphuric acid, and one-fourth of its weight is salt. No fishes live in it; and according to tradition, which, however, is not true, birds that happen to fly over its surface die. Near it is said to grow the Apple of Sodom, beautiful in appearance, but containing only ashes. This lake is appropriately called the Dead Sea. The natives say that at low water they glimpse fragments of buildings and pillars rising out of the bottom of the lake. But this is only a fancy. Yet beneath the waters of the Dead Sea are thought to lie the Cities of the Plain.

VI.C.2.19(j)

(k) **gLot father of grandson / L's d's m's of their b's**

Bible Romances 93: Lot was the father of his own grandchildren; his daughters were the mothers of their own brothers; and his other children were destroyed by heavenly brimstone and fire. Were they not, as we said at the outset, a queer lot. But the queerest lot was Lot's wife. Whatever may be said of the rest of the family, no one can say that she was not worth her salt, for the Lord thought she was worth enough to make a pillar.

MS 47485-31, ScrTMA: ^+She is daddy's ^+dadad's+^ bettest ^+lottiest+^ daughterheart and brudder's sweester mother^[?] ^+mothersoul+^+^ | JJA 60:259 | Mar-Apr 1926 | III§4.*2 | FW 561.15-6

(l) **very like a Jonah**

Bible Romances 137: How many gentlemen *may* have taken submarine excursion in that way is a question we cannot decide; but there is one gentleman who, if Scripture is to be believed, did most positively take such a trip under the rolling waves. His experience is recorded in the Book of Jonah, which contains only forty-eight verses; and if brevity is the soul of a story, as well as the soul of wit, this little Book may be called the cameo of Bible fiction. You might almost read it through standing on one leg. From beginning to end it is "very like a whale," with "a very ancient and fish-like smell."

VI.C.2.19(k)

VI.B.2.018

(a) **primogeniture "Israel" gently**

Bible Romances 137: The hero of this astonishing adventure was called Jonah. He was "of Gathhepher," and the "son of Amittai." Jonas signifies a *dove*, although some derive it from an Arabic root signifying to be weak or gentle, and Gesenius interprets it as a feeble, gentle bird.

VI.C.2.19(l)

(b) **idea percutit extrema**

Bible Romances 138: "Now the word of the Lord," we are told, "came unto Jonah, the sone [sic] of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

This solicitude of Jehovah for the welfare of the Ninevites is extraordinary. He rarely showed the slightest concern for any other people than the Jews. His usual practice was to slaughter "the heathen" wholesale. It is therefore refreshing to meet with an instance of his impartiality. He remembers for once that the rest of Adam's posterity are his children, possessing a claim on his attention.

Bible Romances 140: The idea of predicting storms would have been regarded blasphemous. Every person on board, therefore, with the exception of Jonas, who was fast asleep, put on a solemn face and "called on to his God." They appealed to the whole circle of their deities, but it did not include the one who raised the wind, and the storm continued to prevail.

In this extremity a happy thought occurred to the captain. It struck him that the gentleman they took on board at Joppa might know something about the tempest. So he slapped his thigh, as sailors do when they hit on a brilliant idea, and went below, where he discovered Jonas in the embraces of Morpheus. It was a sight to make the captain swear. He and his men had been toiling and praying, and pitching the cargo overboard, while this fellow, who was probably at the bottom of the mischief, had been snoring like a trooper.

"What meanest thou, O sleeper?" cried the captain; "Arise, call upon thy God, if so be that God will think upon us, that we perish not." Evidently the skipper had no prejudices. He expected a man to worship some God, but any God would do. They had called on *their* gods, and Jonas was now to call on *his*. So long as the storm abated he cared not which member of the Pantheon worked the miracle.

VI.C.2.19(m)

Note: Lat. *Percutere*. To clash. Lat. *Extremus*. Final. Last.

(c) **work the deck >**

VI.C.2.19(n)

(d) **cast lots**

Bible Romances 140: Jonah went on deck and the crew cast lots to see who was the cause of all the trouble. Properly they cast "the stone" by which the lot was determined. Casting lots was common even among the Jews. There are too many instances in the Old Testament to be cited. Even in the New Testament we find the apostles

casting lots to decide who should be the successor of Judas, and this was done after a special appeal to God.” What Christian, then, has a right to laugh at the late General Gordon, who sometimes tossed a coin in his perplexity, and took the result as a decision of Providence?

VI.C.2.19(o)

(e) the Whale & Prophet

Bible Romances 142-3: Some writers argue that the story of Jonah is astronomical; the prophet being the sun, the whale the dark-[142]ness that swallows it, and the vomiting forth the resurrection of the sun in the east. It has also been surmised that Jonah was a sailor, who put up at a public-house called “The Whale,” and was turned out when he had spent his money.

VI.C.2.20(a)

(f) euxine

Bible Romances 143: Josephus was a credulous writer, but he enters a timid *caveat* in respect to Jonah. He says “it is related,” on coming to the whale, and concludes by saying, “I have given this account as I found it written.” According to Josephus the whale swam up the Euxine Sea. This is greedily caught up by Whiston, who says “it is no way impossible.”

Note: Euxine Sea: the Black Sea.

VI.C.2.20(b)

(g) Jeremias (Jerry)

?*Bible Romances* 147: Epiphanius relates that Jonas left Niniveh, and being ashamed that his prediction was not verified, he went with his mother to Tyre, where he lived till the day of his death. His tomb is shown in several different places; a Turkish mosque is built over it at Gathhepher, it is also at Mosul, and in Jerome’s time it was seen at Gath.

?*Bible Romances*, 208: When Jesus inquired of his disciples, “Whom do men say that I, the Son of Man, am?” they answered, “Some say that thou art John the Baptist, some Elias; and other Jeremias, or one of the prophets.”

VI.C.2.20(c)

(h) neesings

Bible Romances 148: Job is supposed to refer to one of these “great whales” in his fantastic description of leviathan, who in the Revised Version is degraded into a crocodile. According to the great Rabbi Kimchi it is the same animal which is mentioned in the Creation Story, and the largest fish in the sea. But whether leviathan was a whale or a crocodile, no extant specimens of either in the least resemble Job’s description. Where are the “comely proportions,” the pyrotechnic “neesings,” the eyes “like the eyelids of the morning,” and the hot breath that could light a fire without matches?

VI.C.2.20(d)

(i) much people

Bible Romances 150: As the Lord opened its mouth, it may not have been a very loquacious animal. According to the story, its eloquence required to be stimulated with a stick; which is an excellent hint to congregations that are troubled with a dull preacher.

Recurring to serpents, the Lord sent “fiery” ones among the Jews for murmuring at his commissariat in the wilderness. The bite of this reptile was mortal to “much people.”

VI.C.2.20(e)

(j) rank of teeth

Bible Romances 151: Related to the fiery serpents are the dragons which are mentioned fourteen times in the Bible. Dragons could walk or fly; their shape was something like a lizard’s; they were covered with hard scales; their tails were long and powerful; they had monstrous jaws with several ranks of terrible teeth, and their claws were viciously keen and strong.

VI.C.2.20(f)

(k) 3 palms broad

Bible Romances 151-2: Flying also, and serpentine, is the cockatrice, which the Revised Version has changed into a basilisk—a distinction without a difference. This marvellous creature is several times mentioned in Holy Writ. “Such an animal there is,” says old Sir Thomas Browne, “if we evade not the testimony of Scripture.” This quaint and learned author, a man of genius with all his credulities, gives a list of profane writers who have mentioned it, from Pliny to Scaliger, and gravely asserts on the latter’s authority that “a basilisk was found in Rome in the days of Leo the Fourth.” The modern basilisk, according to Browne, is “generally described with legs, wings, a serpentine and winding tail, and a crest or comb something like a cock. But the basilisk of elder times was a proper kind of serpent, not above three palms long.” Whether winged or not, it had two peculiarities. It killed with its glances, and it was hatched by a toad or a serpent from an [151] egg laid by a cock.”
VI.C.2.20(g)

(l) go upon all fours

Bible Romances 152: Among the unclean animals forbidden by the Levitical law are “fowls that creep, going upon all four.” This is a very interesting species. Four-legged birds are a novelty in ornithology. They are only to be seen in the Bible menagerie.
VI.C.2.20(h)

(m) cock’s egg

Bible Romances 152n14: So late as 1710 the French Academy received a memoir from M. Lapeyronie, of Montpellier, on some “cock’s eggs,” brought to him by a farmer. Some learned blockheads examined one, and found no yolk, but a coloured particle in the centre, which they took to be the young serpent. The cock was dissected, but the farmer brought more eggs. They were laid by his hens! See Sir Thomas Browne’s *Works* (Bohn’s edition), vol. i., p. 257, Editor’s footnote.
VI.C.2.20(i)

VI.B.2.019

(a) sow’s milk (lepers)

Bible Romances 153: “[...] The Egyptians are generally said by Greek writers to have abhorred the pig as a foul and loathsome animal. If a man so much as touched a pig in passing, he stepped into the river with all his clothes on, to wash off the taint. To drink pig’s milk was believed to cause leprosy to the drinker.[...]”
VI.C.2.20(j)

(b) hissed for a pot

Bible Romances 156: The show should also include the hornets that Jehovah promised to send before the Jews to drive out the Hivite, the Canaanite, and the Hittite from the promised land, and the flies that he “hissed for” from the uttermost part of the rivers of Egypt. According to Bruce, the traveller, this must mean the *zimb*, which is not an ordinary fly, but a big, strong insect that bores through the skin of man and beast, and makes wounds even on the backs of rhinoceroses and elephants.
VI.C.2.20(k)

(c) gecko

Bible Romances 157: We may here observe that many animals in the Bible menagerie are wrongly ticketed, especially those in the eleventh of Leviticus. The eagle should be the vulture, the vulture the kite, the kite the red kite, the owl the ostrich, the nighthawk the owl, the cuckoo the gull, the ferret the gecko, the chameleon the frog, the mole the chameleon, the bittern the porcupine, the swan the ibis, and the heron the grasshopper. At least, we gather so from the Revised Version; and the sooner the tickets are changed the better for the children who visit the show.
VI.C.2.20(l)

(d) Numbers Chap V / (water of the Lord >

VI.C.2.20(m)

(e) a husband & no husband

Bible Romances 173: According to the *Protevangelion*, Joseph was expected to be a husband and no husband. When, therefore, the “virgin” was seen to be big with child, the priests accused him of having defiled her, and his protestations of innocence were all in vain. The priests made him drink the “water of the Lord,” a beastly concoction which is described in the fifth chapter of Numbers. This water was warranted to cause rottenness in certain parts of guilty persons. But nothing happened to poor Joseph, who “took Mary, and went home to his house, rejoicing and praising the God of Israel.”
VI.C.2.20(n)

(f) as ladies love to be who / love their lord

Bible Romances 175: Mary as well as Joseph was visited by an angel. The one chosen for this function was Gabriel. But before visiting Mary, this Mercury of Jehovah called on her aunt Elizabeth, the barren, elderly wife of an old gentleman named Zacharias. To this couple he announced the advent of a long desired son and heir, and aunt Elizabeth was soon as ladies love to be who love their lords. Six months afterwards Gabriel Mercury, or Mercury Gabriel, visited Mary, and told her she should have a wonderful son, who was to be called Jesus, and to possess the throne of David.
VI.C.2.20(o)-VI.C.2.21(a)

(g) mother-in-law of God / (nun’s mere)

Bible Romances 182: During the fifth century, when the worship of Mary was in full bloom, the term “Mother of God” was by some regarded as blasphemous. Among them was Nestorius, who was in consequence deposed at the Council of Ephesus (A.D. 431) before he arrived to take part in the proceedings. The orthodox party damned him, and damned everyone else who did not damn him. Such was the peaceful triumph of this curious dogma. From that time there were few who ventured on the least expression of dissent. Such a result would have gladdened the heart of St. Jerome, who persuaded his sweetheart to become a nun, addressing her as the spouse of his Lord, and reminding the mother of this lady that she had the honour to be *God’s mother-in-law*.
VI.C.2.21(b)

(h) Desponsation BVM 23/I / Commemoration — 16/viii ^+vii+^ / Visitation — 2/vii

Bible Romances 182: The following are the Feasts of the Virgin, by means of which the Catholic Church has organized the worship of a female divinity:—
Her Purification.....February 2.
Her Annunciation.....March 25.
Her Visitation.....July 2.
Her Desponsation.....January 23.
Her Commemoration.....July 16.
Her Nativity.....September 8.
Her Conception.....December 8.
Her Assumption.....August 15.
VI.C.2.21(c)-(e)

(i) BVM’s consent necessary

Bible Romances 176-7: Jupiter's seduction of Leda in the form of a swan is not stranger than the Catholic conception of the Columba Paralectus hovering over the charms of Mary. This is a [176] subject on which Protestants are reticent, but the simpler faith of Catholics is more effusive. In a host of their devotional books, intended for women and girls as well as men, it is said that Mary’s consent was necessary before the miracle of the Incarnation could be possible. “The Holy Ghost,” says Avrillon, “vouchsafed to await her consent ere working within her chaste womb the Incarnation of the Word.” In another Catholic work, the Month of Mary, which is extensively circulated, the same idea is set forth at greater length.

“On the assent of the Virgin to the proposition made her, hung the destinies of the human race.[...]”
VI.C.2.21(f)

(j) §Gabriel parted BVM’s shift / & breathed (Koran)

Bible Romances 178: Bonaventure declares that Gabriel visited Mary “in human shape” and found her “in the innermost retreat of her lowly dwelling”—in other words in her bedroom. Rapid was his flight from heaven on this mission, yet “the Blessed Trinity preventing their ambassador, was in the dwelling before him.”

This looks as though the Blessed Trinity were jealous of Gabriel, and afraid to trust him alone in such a situation. According to the Mohammedan description of the Archangel, the apprehensions of the Trinity were not unreasonable, for he appeared to Mary as a young man in the finest bloom of adolescence. The reason of this was to “moderate her surprise,” and perhaps “to raise an emotion in her, and assist her conception.”¹⁵ Mohammedan commentators, as though they were present at the interview, assert that “Gabriel blew into the bosom of her shift, which he opened with his fingers, and his breath, reaching her womb, caused the conception.” Some of them affirm that she was delivered an hour afterwards.

The subject is a delicate one, and we will not pursue it.

178n15: Sale’s *Koran*, ch. xix., footnote.

MS 47485-31, ScrTMA: ^+Would one but to make open a little her breastplate and, so, to breath so, therebetween.+^ | JJA 60:259 | Mar-Apr 1926 | III§4.*2 | FW 561.24-5

Note: Although crossed out in green, Mme Raphael transcribed the unit.

VI.C.2.21(g).

VI.B.2.020

(a) **haunted (bed) chamber**

Bible Romances 186: When the deities of Paganism made love to the daughters of men, they assumed a physical form. Will the orthodox Christian, then, be good enough to say whether the incarnation of the Holy Ghost was a preliminary to the incarnation of Jesus Christ? It passes all comprehension how a ghost, while remaining a ghost, could become a physical father; and if the phenomenon is possible, it behoves us to be careful of haunted bedchambers.

VI.C.2.21(h)

(b) **featherball / breadtreeleaf / rain / rays } BVM**

Bible Romances 187: But we must now remark that *avatars* (as the Hindoos call them), or incarnations of deities in human form, were common to almost every ancient religion; and these wonderful personages were generally, if not always, the sons of virgin mothers.

Fohi, in China, was miraculously conceived of a nymph who bathed in the river, and whose garments were touched by a lotus plant, the emblem of love. He became a founder of religion, a warrior and a lawgiver. Codom was born on the shores of a lake, between Siam and Camboya, of a virgin who was impregnated by the sunbeams. She was translated to heaven, but the boy was found by a hermit, and grew up to be a great sage and worker of miracles. Archer, in Korea, was born in the same fashion. Huitzilipochtli, in Mexico, was given birth to by a woman who caught in her bosom a feather ball which descended from the heavens. In a legend of the Apaches, rain caused a supernatural conception; in Tahiti it was the shadow of a “bread-tree leaf which Taaroa passed over Hina.”

VI.C.2.21(i)-(k)

(c) **immaculacy**

Bible Romances 172: Joachim returned home, and nine months afterwards little Mary was born. For the full explanation of this event, however, it is necessary to state that Anna was visited by an angel during Joachim’s absence. The offspring of this three-cornered arrangement was a wonderful maiden. She was to be pure from her mother’s womb. This is accepted by the Catholic Church, which teaches the immaculacy of Mary as well as the immaculacy of Jesus. “Mary,” says Cardinal Newman, “is a specimen, and more than a specimen, in the purity of her soul and body, of what man was before his fall, and what he would have been had he risen to his full perfection.” Again he says: “She was not put under the power of sin.” And again: “Her conception was immaculate.” And yet again: “Original sin had not been found in her.”

Note: Joyce’s note may also have been occasioned by the passage quoted at (b), or by the subsequent story of Buddha’s descending in his mother’s womb and being “born from her right side, to deliver the world” (*Bible Romances*, 188)

VI.C.2.21(l)

(d) **monkery**

Bible Romances 189: But the real birthplace of the Christian legends of the Virgin Mary and her Divine Child was Egypt, which was finely called by Shaftesbury “the motherland of superstitions.” It was in Egypt that Christian

monkery first arose; it was there that the doctrines of the early Church originated and developed; it was there, either in or around Alexandria, which was then more important than Rome or Constantinople, that were fought the battles of Christian theology.

VI.C.2.21(m)

(e) Simon † for J (Basilidian)

Bible Romances 198-9: According to John, Jesus carried his own cross from the [198] prætorium to the place of execution. Matthew, Mark, and Luke, however, say that, owing to his prostrate condition, it had, to be carried for him by Simon of Cyrene. The Lord only knows who this Simon was. From the narrative as it stands, without any other light, he appears to have turned up promiscuously, as handy people always do in romances. One of the early Christian sects, the Basilidians, made this utility-man play a still more important part in the drama. They denied that Jesus was crucified in person, and asserted that he only suffered by proxy, poor Simon having been crucified in his stead.

VI.C.2.22(a)

(f) posca (wine & vinegar)

Bible Romances 200: It was customary to give persons condemned to crucifixion an opiate drink to deaden their feelings. This is referred to by Matthew as consisting of vinegar and gall, and by Mark as of wine and myrrh. Probably both are erroneous. According to John, Jesus cried out on the cross, “I thirst,” and the soldiers gave him vinegar—perhaps the *posca*, or vinegar and water, served out to the Roman army. This would be an act of humanity, yet Luke has the foolish impudence to say it was done in mockery.

VI.C.2.22(b)

(g) crurifragium

Bible Romances 202: When the bodies of the unfortunate trio were taken down from the cross, the legs of the two thieves were broken, but the soldiers passed by Jesus, deeming him already dead. This process, known as the Crurifragium, was a distinct punishment from crucifixion. It consisted of breaking, with hammers or clubs, the bones from the hips to the feet.

VI.C.2.22(c)

(h) 1st Friday after I plenit after / spring equinox >

VI.C.2.22(d)

(i) forge document / (Macpherson’s / Ossian) >

VI.C.2.22(e)

(j) Black Friday

Bible Romances 203-4: In order to prop up the Gospel story of the Crucifixion, the early Church forged certain Acts of Pilate, in which the Procurator of Judæa gives the Emperor Tiberius an account of the wonderful death, and still more wonderful resurrection, of Jesus Christ. Tertullian, writing in Africa in the early part of the third century, had the effrontery to cite this document as still preserved in the imperial archives. He also declared that Tiberius proposed the deification of Christ to the Senate. This monstrous falsehood was accepted by Eusebius, and passed current for more than a thousand years, but is now rejected by every scholar with disdain.

Just as the twenty-fifth of December, as the birthday of Jesus, is a perfect fiction, having been borrowed by the Church from ancient Paganism, so the date of the Crucifixion is purely arbitrary. If Jesus died at all he died on a particular day, which should be a regular fixture in the calendar. The anniversary of the death of Shakespeare, for instance, does not shift about with every new year’s Almanack. It falls on the same day every year—the twenty-third of April. The only variation is in the day of the week; which is the very thing that does *not* vary in the case of Jesus. The anniversary of his death always falls on a Friday. But it is sometimes in one month; and sometimes in another, and is never on the same date two years running; which conclusively proves that the death of “the Saviour” is a mythological occurrence. Why else should its anniversary be deter-[203]mined by an astronomical calculation? Why should it be the first Friday after the first full moon after the spring equinox?

Another aspect of this matter should be noted. “Good Friday” is a singular name for this astronomically determined date. It is supposed to have been a day of tragedy on Mount Calvary after the agony and bloody sweat of the Garden of Gethsemane. He who cried out “O my father, if it be possible, let this cup pass from me,” cried

out still more bitterly, as he felt the cold shadow of the wings of death hovering over him, “My God, my God, why hast thou forsaken me?” What a day to call *Good Friday!* To *him* it was *Bad Friday* or *Black Friday*.
VI.C.2.22(f)

VI.B.2.021

(a) **eclipse (stakes)**

Bible Romances 205: While Jesus hung upon the cross, according to Matthew, “there was darkness over all the land unto the ninth hour.” This is improved upon by Luke, who says the darkness extended “over all the earth.” Such a phenomenon must have excited universal surprise, but it escaped the attention of the Jewish historian, Josephus, whose writings are voluminous and minute. “It happened,” says Gibbon, “during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of Nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. But the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe!”

Bible Romances 206: Another wonder recorded by Matthew, Mark and Luke, but ignored by John, is the earthquake which rent the veil of the temple in twain. This timely and accommodating earthquake was unknown both to the Jews and the Pagans. To remedy this deficiency of evidence the Fathers *discovered* a passage in Phlegon, which relates that in the fourth year of the two hundred and second Olympiad there was an unprecedented eclipse of the sun, and an earthquake in Bithynia, that overthrew several houses in Nice. But Bithynia is far from Judæa, and the Crucifixion took place on the *first*, and not the *fourth*, year of the Olympiad. Nor, indeed, could the eclipse of the Passion have been a natural phenomenon, for eclipses occur at the time of the new moon, and Jesus was crucified when the moon was at the full.

VI.C.2.22(g)

(b) **hero can’t die**

Bible Romances 208: In the first place, there has always been an inclination to believe in a lost leader’s return; witness the legends of Arthur, Arminius, Barbarossa, and Napoleon. Suetonius records the belief in the expected return of Nero to resume his throne. To this day the followers of Joanna Southcote believe that she will revisit the earth. Perhaps the most signal parallel to the Apostle’s frame of mind is to be found in Omar, who drew his scimitar when news was brought of the death of Mohammed, and swore he would kill the wretch who dared to say that the prophet of Allah could die.

VI.C.2.22(h)

(c) **large money**

Bible Romances 212: But the story grows in incredibility. The sepulchre was blocked with a stone, this was sealed, and the soldiers watched it night and day; although no one seems to have ascertained whether the body was really inside. During the second night there was another earthquake; an angel flew down from heaven, rolled back the stone, sat upon it, and paralysed the keepers with fear. Amidst the hubbub Jesus seems to have made off. *But no one saw him do so.* The angel told the woman “he is risen,” and showed them the place where he had lain. But that he was ever there, or that he ever left, is merely a supposition.

It is said that the terrified watch went and told the chief priests and elders, who gave them “large money,” and asked them to say the disciples came by night and stole the body whilst they slept, and promised to make it all right with Pilate.

VI.C.2.22(i)

[Cf. 75(q) large money]

(d) **<Sw> Jews deride legend of Jews / (cf Irel)**

Bible Romances 224: The Jews who lived in Palestine were not convinced of his supernatural character. They denied it; their descendants deny it to this day; and the denial has cost them ages of misery and rivers of blood.

VI.C.2.22(j)

(e) **Good Friday — day of week**

Bible Romances, 222: Yet Good Friday, as we pointed out in the previous chapter, never falls on the same week in two consecutive years. It is determined by astronomical signs; in short, it is only an ancient Pagan festival under another name.

VI.C.2.22(k)

4) CHARLES SELBY, *BOOTS AT THE SWAN*

VI.B.2.026

(a) **gentleman with an / unfortunate name / & a fervent attachment / to — /**

Boots at the Swan 2: CHARACTERS. Mr. Henry Higgins, *a gentleman with an unfortunate name, and a fervent attachment to Emily Trevor*

VI.C.2.26(d)-(g)

(b) **distraction**

Boots at the Swan 4: HIGGINS. 'Tis from Emily. Now to know my fate. (*reads.*) 'Dearest Henry—My sister has commanded me never to see you again; your unfortunate name is the cause of her cruel determination. You know how entirely dependant I am upon her for my fortune. Find some means of overcoming her prejudice, or I can never be yours.—Emily.' Distraction! Am I to lose her for so trivial a—(*knock.*) There's my deaf tormentor again.

VI.C.2.26(h)

(c) **jeans / washing limericks / 'Berlins' } gloves**

Boots at the Swan 5: JACOB. Yes, he's a real gen'leman—leastways, he's got all the pints of one. First, his boots is thin, with slap-hup heels, and panted toes: then his gloves is all right, and his tile ayn't a four-and-ninepenny gossamer.

HIGGINS. Will you go?

JACOB. To be sure I does—down as a hammer! When I wants to find out whether a chap's a real gen'lemn, I looks at his boots, and I'm generally fly; but if so be I has my doubts, I looks at his gloves, and then I'm wide awake. Many sports Berlins—or policemen's as I calls 'em, 'cos the *blues* wears 'em—others comes the artful dodge of jeans and washing Limericks—(them does very well for barbers clerks, and such like)—but the *real* gen'lemn sports kids; not big shilling ones made of sheepskin, but three-and-sixpenny straws or lavenders; them's the ticket, and there's no mistake about them. The swells *may* come the tailor's toggery, but they ayn't got the taste to come the gen'lemn at the 'stremity of the toes and fingers.

MS 47471b-1, ScrILA: ^+pointed a Berlin gauntlet+^ | *JJA* 45:025 | Oct 1923 | I.2§2.*0 | *FW* 036.15-6

VI.C.2.26(i)

(d) **in brief**

Boots at the Swan 6: HIGGINS. 'Pon my life, Friskly, you've asked so many questions, I don't know which to answer first: but in brief, after your own style—I'm quite well, *am* surprised at your visit, my uncle is quite well, sisters ditto, Tom is alive and merry, nothing about Sally Jenkins, *did* nothing on the Leger, am here on business, barmaid *is* pretty—*will* take care, know they are deep ones at the bar, this is a snug room, I *have* shaved off my moustachios, and I dine at six.

VI.C.2.26(j)

(e) **(adver)tiser**

Boots at the Swan 6: Enter JACOB, L.

JACOB. (*to* HIGGINS.) Ring, sur?

HIGGINS. Yes! Here's my tormentor again! how shall I make him understand? (*bawling.*) Where's the waiter?

JACOB. Bring you the paper? Werry well, sur. (*going.*) Times, Chronicle, or 'Tiser?

Higgins. No, no, (*bawling.*) where's the waiter?

VI.C.2.26(k)

(f) peter (salt)

Boots at the Swan 7: Enter JACOB, with luncheon on a tray, L.

JACOB. Cold beef and pickles, sir—(*places tray on table.*)

FRISKLY. Eh? Ha! ha! odd interruption! Let us attack the luncheon. (*sitting at table.*) Now I'll give a slight idea of an appetite. (*cutting meat.*) Well, spooney, what are you waiting for?

JACOB. Yes, it's capital good, sir—well corned—not too much peter.

VI.C.2.26(l)

(g) writes like LEL

Boots at the Swan 8: HIGGINS. You must know, then, that I am—

FRISKLY. In love, of course. Turn the corner—go a-head—don't be prolix—condense—come to the point, in this way. In love—beautiful creature—eighteen—ethereal blue, or black eyes—sylph-like form—golden, raven, or chestnut hair—corkscrew ringlets, or Madonna braids—complexion fair as cygnet's down, or tinged with olive bloom—teeth of pearl—lips of roses—every feature more exquisitely perfect than ever sculptor wrought, limner painted, or poet fancied. So much for person—now for accomplishments. Sings like Grisi, dances like Taglioni, plays like Thalberg, paints like Chalon, writes like L. E. L., speaks every language, from French, German, Italian, Spanish, Irish, Scotch, and Welsh, to Hindostanee, Cherokee, and double Dutch. Then go to birth, fortune connexions, and all the minor etcetera; but be brief—touch and go—don't hang fire; follow my example, never tell long stories—give heads of tales—be quick, animated, nervous, impressive, perspicuous, and stenographical, and you'll be an amusing, instructive, and agreeable companion for a long journey, an evening party, a morning concert, or a wet Sunday.

HIGGINS. Well, then, the lady is in person—

FRISKLY. I know—perfect—that's enough. Skip particulars—go on.

Note: LEL: presumably Lord Edward Lytton, (Edward George Earle Lytton Bulwer-Lytton, 1st Baron Lytton PC), 25 May 1803 – 18 January 1873), the immensely popular English novelist, poet, playwright, and politician, who wrote a stream of bestselling novels which earned him a considerable fortune, and who coined the phrases “the great unwashed”, “pursuit of the almighty dollar”, “the pen is mightier than the sword”, as well as the infamous opening line “It was a dark and stormy night”. (Wikipedia)

VI.C.2.26(m)

(h) flank yr leader >

VI.C.2.27(a)

(i) chivvy / [&] young lover to friend

Boots at the Swan 8-9: HIGGINS. The young lady in question is all a lover could wish—lovely, animated— [8]

FRISKLY. I know—not one of your dull, dawdling, sighing, simpering simpletons—no fire, no spirit, no devil! Give me— Beg pardon—don't pull up—chivey—

HIGGINS. She has a large fortune—

FRISKLY. Great recommendation—interesting creature—*sterling* beauty—*intrinsic* charms! Beg pardon—flank your leader—off again!

HIGGINS. But—

FRANK. I know—pyramidal objections. Parents refuse consent—flinty hearts—won't be Macadamized—Crossing again! never mind—progress.

HIGGINS. You are right; her fortune is entirely dependent on an elder sister.

VI.C.2.27(b)

(j) infernal >>

VI.C.2.27(c)

VI.B.2.027

(a) 'ha ha ha

Boots at the Swan 9: FRISKLY. I see—a sort of Egyptian mummy—a tea drinking, snuffy old girl.

HIGGINS. No, she's both young and beautiful, but her head is turned by romances and sentiment gleaned from the Minerva press.

FRISKLY. I see, an animated “Library of Fiction”—well?

HIGGINS. She has refused to consent to my marriage with her sister, because—Hang it! I’m ashamed to tell you.

FRISKLY. Don’t be bashful—I won’t laugh at you—fire away.

HIGGINS. Well, then, ’tis because my name is Higgins. She won’t allow her to disgrace her family by assuming so vulgar an appellation.

FRISKLY. Ha, ha, ha! It is an infernal ugly name, I confess. So you are thrown out. What do you mean to do—carry off the girl?

HIGGINS. No, she has positively refused to be mine without her sister’s consent, and that is beyond hope.

FRISKLY. No, it isn’t; leave me to manage her, and I’ll bet you what you please I’ll bring you through the affair with flying colours.

HIGGINS. Will you? I invest you with full power. Gain me my Emily, and I’ll say you are indeed a friend.

FRISKLY. Don’t say another word—it’s done. Let me see—the sister is romantic, fond of the marvellous, likes heroes, of course. “Montville, the Dark Heir of the Castle.” Rugantino, Melmoth, the Wandering Jew, Childe Harold, Pascal Bruno, Massaroni, or some extraordinary interesting personage. I must give myself a name—something terrible, smelling of murder and bloodshed—a name that will paralyze the nerves, a name, like Rob Roy’s, that will make even the paving stones tremble! No—I have it! I’ll be strikingly novel and original! I’ll be a man without a name.

Not located in MS/FW.

(b) cab & tiger

Boots at the Swan 10: Enter JACOB, L.

JACOB. Want me, sur?

FRISKLY. My cab and tiger.

JACOB. Bring you a mild cigar—werry good. Real Havannah—capital good.

FRISKLY. No, no. (*pantomimes driving, a cockade and band round hat and servant hanging on behind cab.*)

JACOB. Oh, your cab and tiger? Call ’um hup directly, sir. Now that’s wot I calls speaking plain English. I understand every word he says, ’cos it’s good grammar. *Exit L.*

FRISKLY. Ha, ha, ha! I must publish my method of conversing with the deaf and stupid. Obvious to the meanest capacity—soon supersede all other methods.

VI.C.2.27(d)

(c) dunnyhead

Boots at the Swan 10: Enter Jacob, L.

JACOB. Cab’s at the door, sir.

FRISKLY. That’s right, my pippin—there’s half-a-crown for you, thickhead.

JACOB. Thank you, sir. You are a real gen’lemn. Thought so when I seed your boots, but now—(*looking at half-crown.*)—I’m sure of it. You are an out-and-out patriot, No. 1 sort.

FRISKLY. Flattering distinction! Good bye, Higgins, for the present, (*going.*) Stay—I shall want an assistant in the plot. Employ my deaf friend. I say, old fellow, can you keep a secret? (*puts his finger on his lips, and shows a sovereign.*) Do you understand that?

JACOB. Dom’d if I don’t! Down as a hammer; don’t know nuffin under no circumstances.

FRISKLY. I thought so. He’s my man, if I can only make him understand what I want him to do. Look here, dunny head. Take a lesson in the *digitalkeytype*. (*FRISKLY explains in action, to JACOB, and goes off with him and HIGGINS, L.*)

VI.C.2.27(e)

(d) crimini >

VI.C.2.27(f)

(e) #tickerly

Boots at the Swan 10-11: SCENE II.—A Drawing Room, handsomely furnished. French windows opening on a lawn, R., a large closet, C., table with long cover, C., sofa, &c. R.

Enter PIPPIN, R. on tiptoe, looking round cautiously.

PIPPIN. The key’s in the closet! there’s nobody looking—I’ve [10] a great mind to have a spoonful of the raspberry jam! It is so nice, and I’m ticklerly partial to sweet things, (*smacking his lips.*) Oh, I wish I was a

young gentleman with plenty of pocket money, wouldn't I have my pennyworth at the pastry-cook's! (*looking round.*) It's all right—I'll venture, (*opens closet, takes down a pot of jam, and eats.*) Oh, ayn't it gollupshus!

Enter SALLY, R. with a quantity of books.

SALLY. (*as she enters.*) Yes, ma'am, I'll send him directly. (*sees PIPPIN.*) Eh?

PIPPIN. Oh, crimini! I'm cotched!

?MS 47474-80, ScrPrRMS: particularly ^+ticklerly+^ | JJA 47:479 | Aug-Sep 1923 | I.7§1.7/2.7 | FW 000.00

(f) Die all, die nobly die like demigods

Boots at the Swan 12-13: MISS MOONSHINE. (*without, L.*) Die all—die nobly—die like demi-gods!

SALLY. Here she comes, rehearsing her new tragedy. Only listen to her, miss—you'll hear some extraordinary sayings.

Enter MISS MOONSHINE, L., with a quantity of books under her arm, a manuscript in one hand, and a pen in the other.

MISS M. (*reciting.*)

Let earthquakes rumble in the earth's deep centre, [12]

Let whirlwinds roar, torrents burst their bounds,

Volcanos flash their sulphurous flames—

That line's too short. Let me see—(*puts pen in her mouth, and counts her fingers.*) Yes, it wants a foot. Let me see—let me see—

Volcanos flash their sulphurous flames—

Sulphurous flames—

I have it.

Vulcanos flash, *cerulean* sulphur flames.

That's much better! *Cerulean* sulphur is far more poetical than plain sulphur. (*counting fingers.*) Oh, dear—that's a foot too much! Never mind—the sentiment is too beautiful to be altered.

And all the fiery fiends in frenzied fury—

Charming alteration!

Comingle in one grand, vast, illimitable chaos!

That's pretty well, I think, for a mild description of a storm. Now, let me see—What can I make Count Charles, the Baron's friend say to that? (*she sits at table, L., and places pen in her mouth, and her finger on her forehead.*)

Note: Oh gently thus, when three short weeks are past,

At Shakespeare's altar, shall we breathe our last;

And, ere this long-loved dome to ruin nods,

Die all, die nobly, die like demigods!

(Last lines from Thomas Moore's poem *Occasional Epilogue. Spoken By Mr. Cobby, In The Character Of Vapid, After The Play Of The Dramatist, At The Kilkenny Theatre.*)

VI.C.2.27(g)

(g) convict ship >

VI.C.2.27(h)

(h) r(hulks)

Boots at the Swan 15: MISS M. What are you?

FRISKLY. Nothing!

MISS M. What is your condition?

FRISKLY. A gentleman.

MISS M. What brought you here?

FRISKLY. (*shuddering.*) Ah!

MISS M. (*aside.*) "He shakes my soul!" Tell me, I conjure you. (*he takes her mysteriously to the front, and pantomimes that he is a prisoner.*) A prisoner?

FRISKLY. (*in a whisper.*) Hush! I am a convict, escaped from the hulks.

MISS M. Oh, ciel!

FRISKLY. 'Tis even so—behold my chain! (*showing a dog chain and collar—aside.*) My pointer's!

MS 47471b-2v, ScrMT: It was 2 coves of the name of Treacle Tom & Frisky Shorty off the hulks | JJA 45:028 | Aug-Sep 1923 | I.2§2.*0 | FW 039.20

(i) **tremblingly anxious**

Boots at the Swan 15: FRISKLY. Convicted on false evidence—the victim of circumstances. Listen to my sad story.

MISS M. I will.

FRISKLY. Ahem! (*aside.*) Now for a twister. Ahem! Once upon a time—no, no, I mean when I was a very little boy, I—(*aside.*) Hang me if I know what to say.

MISS M. Go on, sir—I am all attention.

FRISKLY. One moment to collect my scattered thoughts. Permit me to offer you a chair. (*they sit—aside.*) Now for a yarn! Ahem! when I was a very little boy—ahem! (*aside.*) there I stick. When I was a very little boy—about so high—I—when I was about so high—I—

MISS M. Yes, sir—I am tremblingly anxious.

FRISKLY. Thank you, madam. Ahem! When I was a very little boy, about so high—(*aside.*) I'm afraid I shan't grow any higher—I—(*rapidly.*)—I was taken by gypsies. (*aside.*) that's a capital start!—they stripped me—

MISS M. (*hides her face.*) Oh, sir!

VI.C.2.27(j)

(j) **bright excellence**

Boots at the Swan 20: MISS M. (*in a whisper.*) He sleeps, and you are saved! (*removes wine to closet. To FRISKLY.*) Now—not a moment is to be lost. Take a hackney coach, and fly.

FRISKLY. No—roads are watched—costume too eccentric. Must stay here till nightfall. Conceal me somewhere—the garret—coal hole—anywhere.

MISS M. No, you will be safer out of the house. There is a hayloft over the stables.

FRISKLY. A thousand thanks. Lead on, bright excellence—I am your slave.

MISS M. What moving incidents for my new tragedy. (JACOB snores, and mutters in his sleep.) Ah! (*starts.*) Gently—gently! (FRISKLY and MISS M. *exeunt melo-dramatically, on tiptoe, R.*)

VI.C.2.27(k)

(k) **buffy**

Boots at the Swan 20: JACOB. (*after watching them off.*) Ha, ha, ha! they're off. What a lark! I wish the old 'un hadn't taken the wine away. I should have liked another glass. Eh? she keeps it in that cupboard. I'll help myself, (*goes to closet, and takes out wine and cake.*) Cake, too! Stingy cat! she couldn't do the thing handsome. I'll taste a wee bit, just to relish the wine. (*drinks and eats.*) Capital good! I wonder what the gen'lemn will want me to do next. Ha, ha, ha! (*getting gradually very drunk.*) He's the *curiest* chap I ever met with. Here's his very good health. Ha, ha! I think—damme, I'm getting a little buffy. Never mind, its all in my day's work. Says the gen'lemn to me, "Do whatever I tell you." "Yes, sur," says I. '(sic) Pretend to get drunk," says he. "Yes, sur," says I—(*laughing.*)—and werry well I does it—ha, ha, ha—but somehow or other I've got a trifle beyond the mark. Never mind—it's all right. "Wot's the odds, so long as you're happy!" This 'ere place is very snug and comfortable. I shall stay here till I'm wanted; and as my being here is nothing to nobody, I shall shut the door, and keep myself to myself. (*shuts himself in closet.*)

VI.C.2.27(l)

(k) **I'm fly**

The Boots at the Swan 22: Enter FRISKLY, R.

FRISKLY. Ha, ha, ha! Of all the ridiculous things, to take *me* for a housebreaker, and old dunny head for my confederate. Ha, ha, ha! a lucky mistake. I'll give up my old plan of attack, and make this serve me better. Now to find my deaf friend, and give him his cue. Eh? hollo! (*slapping JACOB on the back.*) What are you doing there!

JACOB. Eh? hollo! where did you spring from? What's the row?

FRISKLY. Confound it, he's drunk! Never mind—I must make the best of him. Here comes the enemy. (*to JACOB, with pantomime.*) Take no notice of the people who are coming, and assent to whatever I say.

JACOB. All right—I'm fly.

(FRISKLY *takes him to the front, whispers, and executes extravagant pantomime.*)

VI.C.2.27(m)

(m) **the 3rd 4th of Humphrey**

Boots at the Swan 21: SALLY. Why, it's the "Boots at the Swan"—disguised in blue and liquor.

JACOB. (*singing.*) "Meet me by moonlight alone!" I'm just ripe for a spree. Ha! there's a petticoat; Sarvant,

my love—why, no—yes—it is—the young ’ooman who brought the little Billy for Mr. Piggins this morning! How de do, my darling? You don’t recollect me, I suppose! I’m Jacob Earwig, the Boots of the Swan. No, no—I’m number Eleventeen of the X. Y. Z. division of the plural police. (*flourishing bottle.*) Here’s my peace maker.
VI.C.2.27(n)

(n) Tr salutes self

Boots at the Swan 25: HIGGINS. (*aside.*) Friskly has gone too far; I must explain. Madam, your kindness overwhelms me, for with shame I confess that I have been the cause of all your annoyances.

MISS M. (*astonished.*) Mr. Higgins.

FRISKLY. Oh you fool! (*holds out his hands threateningly to HIGGINS—JACOB imitates.*)

JACOB. I’ll punch your head! (*VILLAGERS hold his arm.*)

HIGGINS. Yes, Madam, you have been imposed upon. The persons in custody are not robbers, but agents of mine in a plot to gain your consent to my marriage with your sister. Despair prompted me to connive at a dishonourable act, but reflection has opened my eyes to the enormity of my conduct, and I have hastened to make amends.

FRISKLY. Well, of all the born idiots. Never ask me to get you out of a scrape again! (*shakes his head, and holds up his hands deprecatingly.*)

JACOB. (*imitating the action grotesquely.*) I’m ashamed o’ye, Mr. Piggins—You ought to have know’d better—I’m ashamed o’ye. (*aside to FRISKLY.*) Wot has he done, sur?

VI.C.2.27(o)

5) J. T. LLOYD, *GOD-EATING*

VI.B.2.028

(a) Agape

God-Eating 5-6: The sacramental breaking of bread came to be known as the *Agape*, or Love-feast, which, throughout the latter half of the first century, co-existed with the Eucharist; but they were two distinct institutions, though, eventually, the former was superseded by the latter. The authors just quoted significantly add: “There is no sign that the ‘breaking of bread’ in Acts ii. 42, 46, was on the lines of the Last Supper. [5] There is no allusion to the wine, which was integral to its symbolism, nor, indeed, to anything connecting this breaking of bread with the death of Jesus.”

VI.C.2.28(a)

(b) execution (†)

God-Eating 10-3: To Paul, Christianity was “the wisdom of God in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory.” To him also it was the death and resurrection, not the life and teaching, of Christ that supremely mattered; and so he raised the tragedy of the Calvary into the domain of mysteries, treating it as a lost and ruined world’s sole hope of deliverance. [...] [10-1] ...The Christian Church is essentially a Pauline institution, and the soul of [12] Paulinism, the secret of its vitality and power, is *Christ crucified*.

VI.C.2.28(b)

(c) Preserved Smith

God-Eating 13: A critical examination of the Pauline doctrine of the Lord’s Supper proves its irrationality beyond the possibility of a doubt. In I Cor. x. 16 we find the following eye-opening definition: “The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?” The Greek word for “communion” is *koinonia*, which comes from a verb meaning, *to have in common, to divide, to share*; and Professor Preserved Smith, in an excellent article in the *Monist* for May 1918, renders the verse thus: “The cup of blessing which we bless, is it not a sharing of the blood of Christ? The bread which we break, is it not a sharing of the body of Christ?”

MS 47472-123, ScrLMA: archdeacon ^+F. X. Preserved+^ Coppinger | *JJA* 45:174 | early 1927 | I.3§1.*3/2.*3/3.*3 | *FW* 055.18

(d) **concomitance (Ostia) >**

Note: Theol. The coexistence of the body and blood of Christ in each of the Eucharistic elements (esp. in the bread). (*OED*)
VI.C.2.28(c)

(e) **not discerning body of † (JM.CC)**

God-Eating 17-8: It would be difficult to exaggerate the stupidity of the Catholic dogma of Transubstantiation. In the twelfth century the custom of admitting children to the Lord's Table was abolished, for fear the bread and wine, being converted into the body and blood of Christ, might be dropped in the distribution of them. Another custom which had been gradually growing up in the Church now became confirmed, namely, that of withholding the wine from the laity. Alexander of Hales, an Englishman and a noted Schoolman, defended this custom, and the ground on which the defense was based was the preposterous doctrine of concomitance, [17] which was invented by that incomparable intellectual acrobat, Thomas Aquinas. By concomitance was meant the presence of the complete Christ—body and blood—in each element on the Table, so that to communicate in one kind only was regarded as sufficient. When laymen complained of the refusal of the cup to them, they were assured that they lost nothing inasmuch as after consecration the bread was the blood as well as the body of Christ.
VI.C.2.28(d)

(f) **magic food**

God-Eating 19: Transubstantiation was, from the first, virtually the only doctrine of the Church, though it was not formulated into a hard-and-fast theory until much later. Ignatius, only sixty years later than Paul, speaks of the Eucharist as “the flesh of our Saviour, Jesus Christ, the drug of immortality”; to Justin Martyr the flesh and blood of Christ were the soul's food, and became its very life by assimilation; Irenæus saw in the bread after its consecration a supernatural element as well as a natural, the supernatural element being the mysterious presence of the crucified Christ in both bread and wine; and Clement of Alexandria, though by no means a typical mystic, employed language which, to many, justifies his inclusion in the list of advocates of Transubstantiation.

Note: See also the quotation at (j).
VI.C.2.28(e)

(g) **Mass { ½ double / black / dry / extraordinary**

God-Eating 23-4: Thus the Eucharist fed the vanity and love of power so strongly implanted in the priestly mind. It is an appeal from objective authority to the credulity of the [23] ignorant. Fancy a man of God having the effrontery to assure his simpleminded dupes that he had seen and touched the form of a child on the altar, and that after he had kissed it, it resumed the appearance of bread. We inwardly smile as we read such puerile stories, but the bulk of the people of the Dark Ages sincerely though ignorantly believed in their absolute truth. Consequently, Masses became the most popular and profitable of Church ordinances. There were, and still are, Masses ordinary or regular, and extraordinary or occasional; Masses simple, half-double, and double; Masses black, dry, high, and low; all contributing to swell the revenue of the Church, and to confer more and more power upon the priesthood which naturally blossomed the worst type of priestcraft.

VI.C.2.28(f)-(g)

(h) **^bworst sin in / calendar >**

MS 47472-98v, ScrILA: every enormity ^+in the calendar+^ | JJA 45:007 | Aug-Sep 1923 | I.2§1.*1 | FW 033.23

(i) **gods = demons or saints (RC)**

God-Eating 32: From the extreme vehemence of the language used, one naturally infers that Paul's own converts, complaints against whose behavior had evidently reached him, were not above attending and joining in the Pagan sacramental services, possibly to the neglect of, if not in preference to, their own. It seems to me that it was with some such information in his mind he was moved to exclaim, “It cannot be done; there is no more heinous sin on the calendar; the contrast being that at one Table you offer sacrifice to God in Christ, and at the other, to the Devil and all his angels.”

VI.C.2.28(h)

(j) **^rsoul of the rice**

God-Eating, 34: At present, however, the point of chief interest is the practical, universality of the rites. Every supernatural religion, ancient and modern, has its magic food, its ritual meal, its Divine sacrifice. In Japan there is

a small and disappearing tribe known as the Ainos. They chiefly inhabit the island of Yesso, and are quite different in race and character from the Japanese. They were probably the original occupants of the country; and it has always been their custom to make a cereal offering and call it an eaten God. In Buru, an island of the East Indian Archipelago, there is an ancient and Pagan tribe of Indians who partake of a sacramental repast which they describe as “eating the soul of the rice.”

MS 47472-98v, ScrILS: ^+who did not deny that they had that day consumed ~~last in~~ ^+the soul of the corn,+^+^ | JJA 45:007 | Aug-Sep 1923 | L.2§1.*1 | FW 034.18

VI.B.2.029

(a) **God - Camel - (Arab)**

God-Eating 34-5: The Arabs used to sacrifice boys [34] to the morning star, but when boys could not be obtained they seized a white camel, mortally wounded it, and then sucked its blood and ate its raw and still living flesh, the camel being the stuff out of which Gods were made.

VI.C.2.28(i)

(b) **theophagy**

God-Eating 35: It is undeniable that men were in the habit of eating one another long before they dreamed of even the possibility of eating the flesh and drinking the blood of Divine beings, and it may be worth our while to endeavour to trace the somewhat obscure process by which anthropophagy arose and the evolved into theophagy.

VI.C.2.28(j)

(c) **purge before communing**

God-Eating 35: [directly following the quotation at (a)]: Curiously enough, it was by no means uncommon to administer a purgative prior to partaking of this ritual meal to prevent the sacred food from being contaminated through contact with profane nourishment. That is the true explanation of the Catholic injunction to take the communion on an empty stomach.

VI.C.2.28(k)

(d) **roast loin of O’Hara >**

VI.C.2.28(l)

(e) **corned Crowley & cabbage**

God-Eating 36-7: We can never be just to cannibals until we realize that their point of view is fundamentally different from ours. Nevertheless, it is doubtful that among any savage tribe cannibalism was ever primarily resorted to in order to satisfy hunger, or because of the scarcity of other food, though there was always a strong tendency to cultivate a confirmed craving for human flesh. As a rule, at first, the controlling motives were those of magic and religion. It may be true, as Tylor observes, that the North American Indians were accustomed to eat the flesh and drink the blood of their enemies out of revenge; but it is also to be borne in mind that enemies usually displayed a vast amount of courage on the battle-field, and that when slain they were eaten in the confident hope of acquiring whatever good qualities they possessed. Tylor, in his *Early History of Mankind*, says:

—

“An English merchant in Shanghai, during the Taeping siege, met his Chinese servant, carrying the [36] heart of a rebel, which he was taking home to eat to make him brave.”

The same notion prevails among the natives of Australia and New Zealand, as well as among the North American Indians. The heart is so highly prized because it is believed to be the seat of courage. Pliny tells us that in the estimation of the Druids “to murder a man was to do an act of greatest devoutness, and to eat his flesh was to secure the highest blessings of health.”

VI.C.2.28(m)

(f) **annual hero = God**

God-Eating 40-1: The transition from Anthropophagy to theophagy was extremely subtle. In some instances a captive was taken at random; in others, a young man, of unblemished body, was selected to represent the

Supreme Being for a year. During the period he was held in Divine honour, and all alike worshipped him. When the year was up he was slain in sacrifice, and another chosen to take his place for another year. During his [40] year of Godship the young man lived on the fat of the land, at the expiration of which time the priest cut open his breast with a stone-knife and plucked out his heart, which he offered to the Sun-God. Then his legs and arms were duly cooked and prepared for the table, and sacramentally eaten.

VI.C.2.29(a)

(g) JM Robertson / Pagan Christs

God-Eating 40: In any form and for whatever purpose resorted to, cannibalism was horrible in the extreme; but as Mr. J. M. Robertson well says, “it was strictly a matter of religion.”

“After a captive had been sacrificially slain in ordinary course, his body was delivered to the warrior who captured him, and was by him made the special dish at a formal and decorous public banquet to his friend. It was part of the prescribed worship of the Gods. That the Mexicans were no longer cannibals by taste is shown by the fact that in the great siege by Cortes they died of starvation by thousands. They never ate fellow-citizens: only the sacrificially slain captives (*Pagan Christs*, p. 393).”

VI.C.2.29(b)

(h) Grant Allen / Evolution of Idea / of God

God-Eating 41: In every case, either directly or indirectly, it was a God that was sacrificed, himself to himself, and it was a God that was consumed at each sacramental feast, the underlying belief being that *the mana*, virtue, or qualities of the thing eaten passed into the eater. As Grant Allen puts it: “If men eat the bodies of their fathers, who are their family and household Gods, they will also naturally eat the bodies of the artificial gods of cultivation, or of temporary kings who die for the people. By eating the body of a God you absorb his divinity; he and you become one; he is in you and inspires you (*The Evolution of the Idea of God*, p. 118).

VI.C.2.29(c)

(i) Isis & Osiris >

VI.C.2.29(d)

(j) (Tr I) She drinks / his blood

God-Eating, 41: In point of fact, the world teemed with Saviour-Gods long before Jesus Christ was ever heard of, all of whom died a violent death for the world’s redemption, rose again, and became the food and drink of their followers. Isis drank the blood of Osiris, and deepest love for him welled up in her heart in consequence; but it was in a goblet of wine that she quaffed it. In every such case, wine was not a surrogate or substitute for, but by a miracle actually became blood.

VI.C.2.29(e)

6) MARGARET MAITLAND, LIFE AND LEGENDS OF SAINT MARTIN OF TOURS

VI.B.2.032

(a) Sue for peace

St. Martin of Tours 17: Martin’s night prayer and vigil saved not only his own life for God’s service, but the lives of many others. At dawn on the next day fixed for the battle the barbarians who were to be attacked in their fortress sent to the Emperor to sue for peace on his own conditions, and, of course, no battle followed.

VI.C.2.31(e)

(b) catechumens — (Martin C — mass till ~

St. Martin of Tours 8: He had become a catechumen and while he quietly followed the exercises of one, a vocation began to stir his soul. [...] The exercises of a catechumen consisted in attending instructions in the faith and in assisting at part of the Mass. The unbaptized were dismissed before the consecration of the Host, and on this account the portion of the service at which they were allowed to be present was called the Catechumen’s Mass.

VI.C.2.31(f)

(c) **canon, triple immersion ‘white / wine & meat, 8 days, baptized at / death (insurance)**

St. Martin of Tours 13-14: He was not baptized yet, because, from a false reverence, baptism was at that time frequently delayed, sometimes with the intention of receiving it only at the hour of death, in order to avoid all risk of forfeiting the grace of baptismal innocence. Martin’s humility had hitherto kept him from asking for baptism: but the vision enlightened him. He now asked for it, and was admitted to the long and penitential preliminary preparation. The candidate had to abstain from flesh, meat, and wine for many weeks, often confess his sins, be constant in prayer, watchings, and acts of mortification. The Sacrament of Baptism was administered by triple immersion, and only at the festivals of Easter and Pentecost. The newly baptized Christian was arrayed in white garments, typifying the purity of soul, and wore this apparel for eight days.

Partially transferred.

VI.C.2.31(g)-(i)

(d) **Earwicker waits on servant**

St. Martin of Tours 11-12: One form of self-humiliation that he [Martin] practised was to wait upon his servant: he prepared his meals, took off his sandals, and washed his feet.

VI.C.2.31(j)

(e) **S. Martin’s cloak (Tolstoy)**

St. Martin of Tours 12: The well-known story of the divided cloak belongs to this period of his life. It was a bitter winter; the poor in Amiens, here he was quartered, were perishing from cold and hunger. One day Martin and his troop, as they came clattering through one of the gateways of the town, decked in their armour and floating cloaks, saw cowering against the wall a trembling, half-naked man. Pitiably object as he was, no one seemed to have time to notice him, though he asked persistently for alms, and “Martin,” says Sulpicius, “understood that it was for him that God had reserved the poor man.” He must already have drained his pockets of his pay, for they were empty that day; but, with the impulse of a generous heart, he drew his sword, slashed his cloak in two, and gave half of it to the mysterious beggar.

Note: Tolstoy does not appear in *Martin of Tours*, but the parallels with his social philosophy are clear. See the entry under ‘Tolstoy’ (§290) in Thomas E. Connolly *op. cit.* for citations marked by Joyce.

VI.C.2.31(k)

(f) **priest orders**

St. Martin of Tours 25: St. Martin gave him the priest’s orders, and then Maurilius made yet another sacrifice.

VI.C.2.31(l)

(g) **the Adversary >**

MS 47472-262, ScrTsILS: ~~him~~ ^+the Adversary+^ | *JJA* 46:094 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 081.19-20

(h) **devil in human form**

St. Martin of Tours 22: The devil, in human form, accosted him in a street one day and asked him where he was going.

“I go where God calls me,” said Martin.

“Know then,” said the Adversary, “that go where you may, do what you will, I will constantly oppose you.”

VI.C.2.32(a)

(i) **to maraud**

St. Martin of Tours 21: The band [of thieves] was on the point of starting to maraud a neighbouring place, and Martin, bound with ropes, was left behind.

VI.C.2.32(b)

(j) **, priest of Calon,**

St. Martin of Tours 26: “God has decided and so shall it be; and, as for you, submit yourselves generously to his Holy will. Maurilius, Priest of Calon, is your future bishop.”

VI.C.2.32(c)

(k) gift of miracles,

St. Martin of Tours 24-25: Gaudentius, the elder of the two, was no novice in the spiritual life. He had long practised great bodily mortification, and had the gift of miracles.
VI.C.2.32(d)

(l) Arius = Luther

St. Martin of Tours 23-24: All Pannonia was at that time devastated by the Arian heresy, and even certain bishops and priests dared openly to deny the Godhead of our Lord Jesus Christ and His consubstantiality with the Father and the Holy Ghost.

Note: Arius was a heresiarch of the 3rd-4th century. Luther was a church-reformer from the 15th-16th century.
VI.C.2.32(e)

(m) cenobite in a tree / barrel

St. Martin of Tours 30: Each cenobite, for such were they walled, had his own separate dwelling. Some fashioned themselves huts composed of leafy twigs and branches, others dwelt in caves and hollow trees [...].
VI.C.2.32(f)

(n) manna of holy doctrine / wage holy war

St. Martin of Tours 31: St. Hilary [...] seems from the following legend to have been in the habit of visiting Ligugé: "Coming there as was his custom," it says, adding that his object in these visits was to see Martin and the servants of God, who, under Martin's guidance, waged the Holy War. "He went there also," says the legend, "to seek for spiritual consolations, and to join with the brethren in offering the sacrifice of the Immaculate Lamb." Upon one of these occasions, "after sweet converse and having fed the brethren with the manna of holy doctrine, the Pontiff set out for Poitiers, Martin accompanying him [...]."
VI.C.2.32(g)

(o) 'soul of this particular / young boy dear //

Not located in MS/FW.

VI.B.2.033

(a) 'to Martin

St. Martin of Tours 33: A young man had come to the brethren to be prepared for baptism, it being their pious custom to receive youths under such circumstances. The soul of this particular young man was dear to St. Martin, and great was his grief when, on returning to the monastery after an absence of some two or three days, he was told that the lad had died suddenly.

Not located in MS/FW.

(b) grotesqued round in † / orbed in scarlet

Not found in *St. Martin of Tours*.

VI.C.2.32(h)

(c) fountain flowed in / response to prayers

St. Martin of Tours 35: fountains, still held in veneration, are supposed to have flowed in response to his miraculous prayers.

VI.C.2.32(i)

(d) S. Martin (Elias) lies on dead / youth (Kings II)

St. Martin of Tours 33-34: The brethren had already laid him on his bier, and St. Martin found them grouped about it, mourning and performing the last offices. Then followed a repetition of a scene recorded in the Third Book of Kings. Martin dismissed the mourning monks, and, left alone with the dead, he "stretched and measured himself" on the corpse, like Elias in the Scripture story, and besought God for mercy on the boy's soul. [...] For two hours he stayed alone in the chamber of death, and then he felt a gentle quiver in the stiffened limbs, saw the eyes open and close, and, unable, to contain himself, he burst into a cry of praise that brought the whole

community flocking into the chamber, where they found the beloved boy sitting up on the bier, alive and quite well.

VI.C.2.32(j)

(e) S Martin kidnapped by / false sick call (hubby)

St. Martin of Tours 38-40: He [Ruricius] started for Ligugé, taking with him a band of confederates, whom he placed in ambush not far from Martin's cell. He was alone when he approached the Saint, representing himself [...] as the loving husband of a dying woman. His wife, he said, implored St. Martin to come to her as her one hope of life, and immediately, if he did not wish to incur the risk of being too late and having to reproach himself with not having done what he could. [...] Martin, in his guilelessness, went unsuspectingly into the ambush in wait for him, and was seized and carried off to Tours by Ruricius and his confederates.

VI.C.2.32(k)

(f) tonsure unknown in W / earthstains >

VI.C.2.33(a)

(g) objecting bishop — Defensor

St. Martin of Tours 40: The Saint's face was pinched and worn with fastings, watchings, and other austerities. His clothes were poor and blotched with earth-stains from his prostrations. His hair was close shaven, after the fashion of the monk of the East, as yet unfamiliar to Western Christianity. But the very abjectness of his humility only excited the people's enthusiasm more and more. They and all the assembled bishops—with the exception of one—who were met to assist at the election, insisted on his consecration. The objecting bishop, whose name was Defensor (or Defender), in vain said tauntingly, "Look, only look at him! his commonness! his soiled garments! the absurd cut of his hair!"

VI.C.2.33(b)

Note: A footnote in the text explains that "in our modern Bibles, the word is Avenger, not Defender." (MT 41n)

(h) monks bolsh[y]

Not found in *St. Martin of Tours*.

Note: Probably suggested by the description of St. Martin in (g) above.

See reproduction. A line indicates that 'bolshy' should come before 'monks'.

VI.C.2.33(c)

(i) contra hostem et defensorem

St. Martin of Tours 41: then some one else took the book, opened it, and read out these words: "Out of the mouths of infants and sucklings. Thou hast prepared praise because of Thy enemies, to destroy the enemy and the defender."

Note: Lat. And defender against enemy.

See reproduction. A line unites the entry with 'Defensor' at (g).

VI.C.2.33(d)

(j) Copyist (mind, eye & hand)

St. Martin of Tours 44: The younger monks spent much of their time in copying books, "a labour," says an old writer, "that occupies the mind with the sense of the words, the eyes with reading them, the hand with writing them."

VI.C.2.33(e)

(k) rise to meet bishop / kneel & kiss

St. Martin of Tours 46: The customary mode of receiving a bishop was to rise and meet him, then kiss him and kneel to receive his blessing.

VI.C.2.33(f)

VI.B.2.034

(a) **in default of authority for what / he dares to promise he is fain / to express what he desires O / holy presumption! (S Martin / promises to serve Satan)**

St. Martin of Tours 47-8: The following legend is too characteristic of our Saint's boundless charity to be omitted.

The devil kept his promise and took a malicious delight in attacking him, now in human form, now in that of one of the heathen deities the Saint was so active in expelling from France. One day some of the monks overheard a strange conversation between him and the Evil Spirit.

"Why," said the devil in taunting tones, "why do you admit into our monastery men who, after their conversion, have lost the grace of their baptism, by leading wicked lives?"

The devil then told out the names of [47] the particular brothers he meant and the sins committed by them.

"You ask me why," said the Saint. "Know then that the good works of a better life wipe out former debts and that those who leave off sinning are absolved from their past sins."

"Not so," said the devil; "there is no hope of pardon for the guilty. Those who fall away have nothing to hope from the mercy of God."

"What sayest thou, O wretched one!" cried the Saint. "To thee, even to thee, wouldst thou but cease to tempt men, wouldst thou but repent of thy crimes, even now, when the Day of Judgement is at hand, I, confiding in our Lord Jesus Christ, would dare promise thee His mercy."

"Oh, holy presumption!" cries an old writer, speaking of this legend. "In default of authority for what he dares to promise, he is fain to express what he desires."

VI.C.2.33(g)-(k)

(b) **Priscillianiste**

St. Martin of Tours 48-9: Among the several journeys that St. [48] Martin made to Treves, one that is particularly memorable was taken to plead for the lives and properties of the Priscillianists. This sect, founded by Priscillian, a Spaniard, had become formidable through the support of certain Spanish bishops, and Priscillian was summoned before a Council held at Bordeaux to give an account of his teaching. It was condemned, but the prelates who supported him soon afterwards took the bold step of making him a Bishop, for no better reason, apparently, than to show their contempt of the Council. The other bishops of the Council met this defiant attitude by appealing to the secular power for support. Of this appeal Martin disapproved, the cause being purely ecclesiastical. The Priscillian bishops, banished from their churches by the secular authorities, hurried off to Rome to pour their grievances into the ears of Pope Damasus. But neither the Pope nor St. Ambrose, to whom they next had recourse, would countenance [49]

VI.C.2.33(l)

(c) **under arrest**

St. Martin of Tours 50: But, meantime, Priscillian himself had been carried under arrest to Treves, where Ithacus, a Spanish bishop whom the Priscillianists had robbed of his see, was waiting to accuse him.

VI.C.2.33(m)

(d) **all pale persons (people) any / extraord clothes = heretics**

St. Martin of Tours 52-53: Priscillian was dead, and the Emperor, yielding to the specious suggestions of Ithacus, had dispatched soldiers to Spain to slay the Priscillian heretics and cast their properties into the Imperial treasure.

This meant nothing short of indiscriminate slaughter, for Ithacus averred that all pale persons, and all who wore any extraordinary attire, might be known for heretics.

VI.C.2.34(a)

(e) **monk close to the usurper / rejoiced wonderfully**

St. Martin of Tours 58-60: Maximus asked him again and again to the Imperial table, but in vain; he declined alleging that he could not partake in the hospitality of one who had deprived one Emperor of his dominions and another of his life. [...] at length overcome by his arguments or his prayers, Martin came to supper, the Emperor rejoicing wonderfully that he had prevailed with him. [...] The day of entertainment was made quite a gala day: the first personages about the Court were invited; the monk, Martin, was placed on a couch close to the usurper, and near him his attendant presbyter, seated between the brother and uncle of Maximus.

VI.C.2.34(b)

(f) chatting about heaven

St. Martin of Tours 60-1: The Emperor sent often for the Saint to come and talk to him, consulted him in his undertakings, asked him for advice about his conduct, talked with him of his future life, the glory of the redeemed, and of eternity and its attendant hopes and fears.

VI.C.2.34(c)

(g) presbyter

St. Martin of Tours 59-60: [...] Martin, was placed on a couch close to the usurper, and near him his attendant presbyter, seated between the brother and uncle of Maximus.

VI.C.2.34(d)

(h) Empress serves & eats crumbs >

VI.C.2.34(e)

(i) A meal served to M—

St. Martin of Tours 61-2: At these conversations the wife of Maximus was often present, and hung on every word that issued from the holy man's lips.[...] She begged her husband, and then together with him begged the Saint to allow her, by herself and without any servants to assist her, to serve him a repast. The Saint refused at first.[...] but he found himself unable to overcome her persistence and that of the Emperor [...]. When his small meal is over, carefully she sweeps the broken bits and crumbs he leaves, preferring them to every Imperial dainty.

VI.C.2.34(f)

(j) [Glory] allegiance

Not found in *St. Martin of Tours*.

VI.C.2.34(g)

VI.B.2.035

(a) 'lay down with melancholy / death

St. Martin of Tours 62: St. Martin warned Maximus of the melancholy death that awaited him.

St. Martin of Tours 63: St. Gregory of Tours ... says: "... pursued by the judgements of the Eternal King, was not Maximus deprived of his empire and condemned to a most melancholy death?"

MS 47471b-27v, ScrLPA: ^+lain down, fagged out, with equally melancholy death+^ | *JJA* 46:046 | Nov-Dec 1923 | I.4§2.*0 | *FW* 097.33

(b) member of Roman bar

St. Martin of Tours 64: Sulpicius Severus, whose life of St. Martin has been often quoted in these pages, was a member of the Bar at Toulouse and a learned man.

VI.C.2.34(h)

(c) Rom colonel

?*St. Martin of Tours* 6: His father was a distinguished soldier, and had risen from the ranks to the position of tribune of a cohort - or, as we might say, using the corresponding modern title, colonel.

VI.C.2.34(i)

(d) Says a writer

St. Martin of Tours 66: "The sensation it produced in Rome," says a writer, "and throughout the Christian world, was incredible.[...]"

VI.C.2.34(j)

(e) a priest whose name is / not mentioned

St. Martin of Tours 28: A priest, whose name is not mentioned, shared his exile.

VI.C.2.34(k)

(f) r'between Orleans & Blois I / saw the lovelight in his eyes

Not found in *St. Martin of Tours*.

Note: This is in part a quotation from Lady Dufferin's song 'The Lament of the Irish Emigrant': "And the red was on your lip, Mary and the love-light in your eye."

MS 47471b-31, ScrMT: it was between Williamstown and ^+the+^ Ailesbury road on the long car I first saw the lovelight in his eye | *JJA* 46:255 | Dec 1923 | I.5§2.*0 | 'The Revered Letter' [>] MS 47488-116v, ScrLPA: ^+and it was between Williamstown and the Ailesbury on the top of the longcar we think of him looking at us yet as if to pass away in a cloud.+^ | *JJA* 63:182 | 1938 | IV§4.*0 | *FW* 615.20 and *FW* 000.00

(g) 7 sleepers of Marmoutier

St. Martin of Tours 73: The brothers have always been known as the "Seven Sleepers of Marmoutier" because death came to them in the guise of peaceful slumber.

VI.C.2.34(l)

(h) Clemens & 1^{us} (priest) / Theodore & Letus (deacons) / Gaudens, Quiriacius / & Innocent (subdeacons)

St. Martin of Tours 71: Then he ordained two of them, Clement and Primus, priests, and two more, Letus and Theodore, deacons, and the three others, Gaudens, Quiriacius, and Innocent, sub-deacons.

VI.C.2.35(a)-(c)

(i) passage = death

St. Martin of Tours 72: One year, when the Festival of the Saint's "Passage" (or passing into eternity) fell on a Saturday, he appeared to the seven at the hour of the Sunday matins.

VI.C.2.35(d)

(j) case of possession

St. Martin of Tours 77: Directly afterwards, Brice himself came in sight. He was in a fury of rage, and rushing up to the venerable bishop, poured out upon him a torrent of abuse. St. Martin, calm and serene as usual, answered him with tender, soothing words, but to no purpose. The devil had, for the time, completely got the upper hand, and Brice, usually so gay and jaunty, was like one possessed.

VI.C.2.35(e)

(k) they were gone 5 yrs — / fragments of †, relics / of sacred bodies of S James the Less

St. Martin of Tours 70-71: But before settling down under his direction, they [the seven brothers of Marmoutier] desired to go over the worlds and visit all the most celebrated sanctuaries of Christendom. They were gone five years, and came back bringing St. Martin precious gifts, fragments of the true Cross and of the tombs of the Saviour and of His Holy Mother, and relics of the sacred bodies of SS. Peter, Paul, James the Less, and other saints.

VI.C.2.35(f)-(h)

VI.B.2.036

(a) I seek the Blessed One

St. Martin of Tours 75: One day a sick man came to Marmoutier, to ask St. Martin to cure him. The first person he chanced to meet was Brice. "I want the Blessed One," said the sick man, "but I know neither where he is nor how he is occupied."

VI.C.2.35(i)

(b) attachments to place / recognized only to be / sacrificed

St. Martin of Tours 90: In the austere school in which Martin's sons were trained, attachments to places or persons were recognized only to be sacrificed.

VI.C.2.35(j),(k)

(c) M shears & ordains godson

St. Martin of Tours 87: [...] St. Martin was very zealous in instructing the young, and on none did he bestow greater care than on his godson Victorius.[...] at the proper age St. Martin ordained him, shearing his locks with his own hands.

VI.C.2.35(l)

(d) heals by praying

St. Martin of Tours 87-8: When some grace of healing was sought at the bishop's hands, he would send Victorius in his place, and through the young man's obedience and his and St. Martin's prayers, the sick were healed.

VI.C.2.35(m)

(e) set out on his way / to repress heresy

St. Martin of Tours 88: When St. Martin went forth from the monastery, and mounted his ass to go and repress heresies, distribute alms to the poor, or overthrow the idols that were still worshipped in many places, the child followed him on foot and waited on him.

VI.C.2.35(n)

(f) amphibalus

St. Martin of Tours 91: Martin rose from his prayers, and stripping himself beneath the sheltering folds of his amphibalus (a large cloak that monks wore over their habit on public occasions), he handled his under tunic to the man and sent him away.

VI.C.2.36(a)

(g) secretarium

St. Martin of Tours 90: Before he said Mass, Martin used always to make a long and devout preparation in a small inner sacristy, which was called the secretarium, because, unlike the outer sacristy, the faithful were not admitted to it.

VI.C.2.36(b)

(h) 'So far as in the bishop' / it lay

St. Martin of Tours 93-4: Judging no man, condemning none, never rendering evil for evil, he armed himself with such patience, that he, the sovereign priest, allowed the lowest cleric to insult him and go unpunished. Never on such account was any cleric dismissed from place, nor, so far as in the bishop it lay, from his friendship.

MS 47482b-115v, ScrLPA: loving kindness ^+so far as in my might it lay+^ | *JJA* 58:098 | Dec 1924 | III§3B.*2 | *FW* 545.18-19

(i) 'Yet know —

Martin of Tours 76 [SM to Brice]: “[...] Yet know that many sorrows await you.”

MS 47482b-115, ScrILA: ^+Yet know+^ | *JJA* 58:097 | Dec 1924 | III§3B.*2 | *FW* 547.03

(j) Edify me —

St. Martin of Tours 95: Presently the sound of voices reached their strained ears, and what he calls “a hole horror” overpowered them. Two more hours passed, and the the Saint opened the door and came out. Sulpicius was on terms of peculiar familiarity with him, and he ventured to ask him to edify him and Brother Gallus by telling them whom he had been talking to in his cell.

VI.C.2.36(c)

(k) sleep was allowed / to overcome

St. Martin of Tours 101: [After St. Martin's death a dispute broke out between the people of Poitou and Touraine over the right to his remains]: But Tours was not thus defrauded of her legitimate patron. A dead sleep was permitted to overcome the men of Poitou, and they of Touraine profited by the opportunity. Some of them slipped noiselessly through the window, handed the body out to those below, then followed it, and stealthily carrying their treasure to their boats, jumped into them and got away.

VI.C.2.36(d)

VI.B.2.037

(a) **'a pious author**

St. Martin of Tours 73-4: A pious author says of their story that [...].

MS 47472-98v, ScrILA: ^+(as a pious author called him)+^ | *JJA* 45:007 | Aug-Sep 1923 | I.2§1.*1 | *FW* 034.14

(b) **a consecrated virgin & a priest / saw it**

St. Martin of Tours 93: A priest serving at the altar, two holy monks, and a consecrated virgin saw, circling round the head of the Saint when he invoked the Divine blessing on the Sacred Host, a ball of fire which rose slowly up and up, leaving a trail of light.

VI.C.2.36(e)

(c) **Battle Abbey (S M de Bello)**

St. Martin of Tours 104: Battle Abbey, built in 1066 by William I to commemorate the Conquest of England at the Battle of Hastings, was called *Ecclesia Sancti Martini de Bello* (Church of St. Martin of War)[...].

VI.C.2.36(f)

(d) **Eng dowry of Mary / France, eldest daughter >**

VI.C.2.36(g)

(e) **restoration of † in all things**

St. Martin of Tours 106-7: May St. Martin, by his powerful intercession, obtain for both our country and theirs the restoration in Christ of all things, that, as in the ages of faith, England may be again the dowry of Mary and France the eldest daughter of the Church.

VI.C.2.36(h)

(f) **it related of a living bishop / so near as France sanctity / almost unequalled**

St. Martin of Tours 66: “The sensation it [Sulpicius’ biography of St. Martin] produced in Rome,” says a writer, “and throughout the Christian world, was incredible. No book was so much read[...] and it was everywhere the subject of conversation. For it related of a living bishop so near as France sanctity almost unequalled, and miraculous powers such as were not then possessed by any one[...].”

VI.C.2.36(i),(j)

7) WILLIAM FITZ-PATRICK, *THE LIFE OF FATHER THOMAS BURKE*

VI.B.2.037

(g) **weekly chapter of faults**

Life of Father Thomas Burke 101-2: The MS. of Fr. Paul Stapelton, one of the novices of that time, after remarking how much Br. Thomas on arrival from Rome must have found to chill him, goes on to say.

“Nothing daunted, however, the Rev. Brother Thomas Burke betook himself with primitive ardour to his task, and the “chapter of faults” weekly, and sometimes oftener, made all to tremble. The Father vicar, who was not for [101] corporal chastisement on the one hand, proved rigid to a degree on the other, in the line of abstemiousness and fasting; and though Fr. Thomas now and then fruitlessly remonstrated in behalf of his charge, whom he declared suffered unfairly from the effects of parsimony and neglect, strange to say, he was scarcely less reasonable himself as a scourger and flogger, for he laid down most emphatically not only the principle and advantages of this discipline, but insisted upon its public use in chapter whenever he presided as novice-master. From this salutary practice he only desisted on the understanding that the discipline be taken privately thrice in the week—a standing order which has never been violated for thirty years.”

VI.C.2.36(k)

(h) **1852 no tonsure / in Galway (Ir. BK)**

Life of Father Thomas Burke 107-8: In 1852 our novice received the Holy Orders of the subdiaconate and diaconate, at Oscott, from Dr. Ullathome, Bishop of Birmingham.

It was now five years since Thomas Burke had seen his relatives in Galway. He did not like to present himself to his sainted mother until he had something to show which would gratify her long-cherished desire, and prove that his religious training had produced fruit. His tonsure, his Roman collar, long-tailed coat, and solemnity of expression, made “Nicholas,” as he knelt for the maternal blessing, [107] acceptable in her sight. He then visited Dr. Lawrence O’Donnell, the venerable Bishop of Galway. This prelate belonged to the old school, and, noticing his tonsure, said, ‘What God gave you man might *lave* you.’ Before he left Galway, Thomas Burke exercised his privilege as deacon of assisting at a Pontifical High Mass in the church of St. Nicholas. Here his tonsure again became the subject of comment. Its use was not general among Irish Dominicans until ten years later; and Galway knew not what to make of it.

VI.C.2.36(1)-VI.C.2.37(a)

(i) **+tonsor / coiffeur [RM]**

Not found in the *Life of Father Thomas Burke*, but inspired by the previous passage.

Note: Inserted in darker pencil.

Transferred together with (h).

(j) **’preach with eyes / shut (MacCo)**

Life of Father Thomas Burke 111: To “preach in season and out of season” was among the Master’s new duties. “He wrote out carefully word for word his sermons, and took great pains in getting them up,” writes his novice, now a distinguished preacher himself, Fr. Pius Cavanagh. “He used to preach with his eyes shut, and showed a certain timidity. His natural modesty and simplicity of character made him shy of the public gaze.”

MS 47475-232, ScrTsIns: ^+learned to ~~talk~~ ^+speak+^ from hand to mouth till he could talk earish with his eyes shut+^ | JJA 47:265 | late 1931-early 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | FW 130.19

MS 47482b-22v, ScrLPA: ^+with my eyes shut & all. ^+As far as that goes I associate myself with yr remarks just now+^+^ | JJA 57:046 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 419.27-8

VI.B.2.038

(a) **regent of studies >**

VI.C.2.37(b)

(b) **defensio in universa theologica**

Life of Father Thomas Burke 118-9: The reader will again gladly turn to the genial recollections of Fr. Paul Stapleton, O.P.:

“But now, was the Master’s own time of probation over, that he could so lord it over his novices? Evidently not, as Father Burke’s promotion to office had been premature; he had yet to fill the time of his curriculum as a student. And the time and opportunity came. Father Master Pozzo and [118] a young lector had arrived at Woodchester and instituted a college of theological studies. And at the making of the college, as its earliest student, together with Fr. Damian Borgogna, Fr. Thomas was enlisted. In spite of his other work, he was informed that he must consider himself a formal student, bound over to read up and take his degree within a twelvemonth. To any one else this would have been a cause of exemption from novitiate cares, and by anyone else time would have been economised for closer study, till, as the day approached for the ordeal of a public ‘Defensio,’ agitation would have left its traces upon every feature, and fever heat would have set in. But not at all. Fr. Thomas seemed unconcerned. Reading he was fond of; but how he got his theology in between the mass of English light literature he devoured I could not say. Was it at nights?—and where? In fact, he was seldom seen with the ‘Summa’ in hand, except when going to class. Yet Fr. Master Pozzo had never to complain of his student Fr. Thomas invariably knew his lesson, and often word for word by heart, as is customary. Here were evidences of extraordinary talent. Fr. Master Pozzo could trust his man, with whom at times he could not compare in argument himself. Suffice it to say that the curriculum was over. Such was his confidence that he felt no difficulty, as the Regent of the Studies, to make a public announcement that Father Thomas would defend Theses *in universa theologia* against all comers. Then indeed, till within a few weeks of the appointed day, Fr. Thomas began to look serious and preoccupied, and especially by the arrival at Woodchester of eminent professors from all quarters. A great tournament might be expected.”

VI.C.2.37(c)

(c) had to get larger ciborium

Life of Father Thomas Burke 121: We have seen how dissatisfied Dr. Pozzo was with Burke for spending so much time at Nympsfield. The latter had to find some gross cases of religious ignorance; and among the most obstinate was that of a farmer who often fell into conversation with him.

“Argument after argument, taken from Scripture and from his late studies, did Fr. Tom pour down this man’s throat—and still no impression—when he was startled and not a little angered by the reply, ‘Yea, friend, but be the Bible true?’[...]”

VI.C.2.37(d)

(d) Savonarola

Life of Father Thomas Burke 128: In 1855 he was asked to assist in conducting a mission at the adjacent parish of Crumlin. The chapel was old and primitive; his audience were rude and unlettered, but he prepared as carefully, and addressed them with as much ardour, as though they were the congregation of a cathedral. The “P.P.” nicknamed him Savonarola, and said that a great light had once more risen amongst the Dominicans.

VI.C.2.37(e)

(e) get into church & bawl / a bit for auld lang syne

Life of Father Thomas Burke 131-2: Some time after he visited me, it was one of his bad days, for his health was always treacherous. His spirits were much depressed, and a heavy languor seemed to double him up. He asked me to walk with him to the Convent, which I did, he leaning heavily on me. When we got there he asked me if I could run up in an hour or so, when his “lecture” to his novices would be over. I promised I would if I could make time. I went up, and on my way heard [131] shouting and laughing, and there was the Master of Novices in the midst of them joining in their “recreation.” He had a short stick fighting for bare life to win the ball from one of the players, who was by no means disposed to let it go. Up and down, round and round they went, their habits tucked up and their wrists bleeding. It was about as droll a sight as I have ever witnessed, and when Fr. Thomas at length threw down his “common” and came across to me, I was delighted to see that low spirits were over for that day at least.

VI.C.2.37(f)

(f) S. Clement (Rome)

Life of Father Thomas Burke 193: CHAPTER IX. DOINGS IN THE ETERNAL CITY.

DURING his priorship of San Clemente, Fr. Burke invited on a visit a youth then in delicate health, whose family had been kind to him in Ireland.

VI.C.2.37(g)

(g) ‘wore out 2 pairs of / Blarney trousers

Life of Father Thomas Burke 216: The Catholic journals of the day furnish wonderful accounts of it. The confessionals of Fr. Burke and his companions were crowded; countless conversions were made, Fr. Rooke looks back upon the mission as the hardest work in which he had ever been engaged. Fr. Burke, with his wonted humour, declared that it had the effect of wearing threadbare two pairs of the finest Blarney cloth garments which he had just bought. How he recuperated his exhausted energies and cheered his fellow-labourer is very characteristic. Some rare intervals of leisure were spent by him in the Zoological Gardens, watching with intent gaze and kindly interest the various animals. On his return he amused Fr. Rooke by a most perfect portrayal of the animated nature he had studied. In these mimics he seemed to lose his own identity completely. Anon he would shift the scene and the subject; now he would treat his friend to views of classic statuary. One minute he was the dying gladiator; the next he was a Sphinx, drawing over his head the white hood of the habit; and sometimes he was a Burmese idol, erect and impassive, with legs crossed in a way which it would have puzzled an athlete to manage.

MS 47471b-87v, ScrLPA: ^+for Wally Meagher a couple of pairs of Blarney breeks:+^ | *JJA* 48:032 | Feb 1924 | I.8§1A.*1/1B.*1 | *FW* 211.11

(h) (Lincoln Innfields ^+InnFields+^)

Life of Father Thomas Burke 215-6: A passing glance through the railings of St. Giles’s churchyard awakened old memories. There by the pale moonlight rose the tombstones of the three Dominicans—Fathers Atwood,

Munson, and Bradley—who in perilous times had served the mission of Lincoln’s-inn Fields. Fr. Peter Atwood and Fr. Albert Munson had both been condemned to the gibbet at Tyburn. Their successor, Fr. Patrick Bradley, got on better. In 1750 he was consecrated Bishop of Deny in Lincoln’s-inn Fields chapel, but, resigning the mitre, he returned to that mission and served it until his death. [215] There was thus a special fitness in Fr. Burke and his colleagues conducting the mission of 1868 on a spot memorable in the annals of their Order.

Note: Continued in the quote under (h).

VI.C.2.37(h)

(i) **acc bish of Dromore >**

VI.C.2.37(i)

(j) **Vat council as theolog.**

Life of Father Thomas Burke 227: CHAPTER X. THE VATICAN COUNCIL.

FR. BURKE was now selected by the Bishop of Dromore to accompany him to the Vatican Council as his theologian. It was the first General Council held for three hundred years, and great interest grew round its solemn sittings. After the new dogma had been defined, Fr. Burke expressed some views which merit preservation.

VI.C.2.37(j)

(k) **Clothing of novices**

Life of Father Thomas Burke 425: Apropos to this other stories followed. A novice once asked the meaning of the Scriptural passage “He was clothed with curses as with a garment.” “It implies that he had got a *habit* of swearing,” was the ready rejoinder.

VI.C.2.37(k)

(l) **r, writes one,**

Life of Father Thomas Burke 430: “I know by experience,” writes Lacordaire, “the prostration of strength which is occasioned by a single discourse.”

MS 47472-98v, ScriLA: ^+writes one,+^ | JJA 45:007 | Aug-Sep 1923 | I.2§1.*1 | [FW 034.05]

(m) **‘thunder & Irish’ ^+turf+^**

Life of Father Thomas Burke 469-70: “[...] His wit, his varied information, his [469] marvellous powers as a linguist, his exquisite taste and tact, his intense delight in music and poetry, all these things seemed to me to be in him perfectly subordinated to his character as a priest and a monk. Without any way detracting from the general feeling about the excellence of his great sermons, I myself preferred his quiet Retreat addresses. He used to speak contemptuously of his own great pulpit efforts and say they were all ‘thunder and turf.’”

VI.C.2.37(l)

(n) **Fr. BK smoke**

Life of Father Thomas Burke 422: It is well known that from his boyhood Fr. Burke was a smoker, and the example of his own father strengthened the habit. He did not attempt to conceal a practice which rigourists sometimes criticised, and when Visitor-General to America he gave it a general sanction. Ireland has been from time immemorial a nation of smokers.

VI.C.2.37(m)

VI.B.2.039

(a) **† Devoted still to — >**

Note: Symbol of the cross added in black ink.

VI.C.2.37(n)

(b) **in death to self**

Life of Father Thomas Burke 454-5: “Amidst all the exalted duties and high honours that now surrounded him, the man of God still remained the gentle, meek, humble ecclesiastic. Learning in him, vast though it was, awoke no spirit of intellectual pride; honours aroused no complacency nor ambition; insults, which were [454] not wanting, provoked no indignation nor retort; injuries stirred up no anger nor revenge. Devoted still to constant

prayer, fasting and mortifying his senses, he not only retained the purity of his soul, the simplicity and truthfulness of his spirit, the manliness and honesty of his character; but he still continued to grow daily in the love of God, in death to self, in humility, gentleness, and meekness. Labour and toil he cheerfully accepted; honours and dignities he as carefully put away from him.”

VI.C.2.37(o)

(c) popular confessor

Life of Father Thomas Burke 247: As a spiritual director of men of the world Fr. Burke had no easy time of it. Men who would bend the knee to no other priest made special pilgrimages to his “box.” It will surprise many to learn that on such occasions he did not hesitate to press into the service of God his powers of wit and humour.

VI.C.2.38(a)

(d) Sankeymonious — being Moody

Life of Father Thomas Burke viii: There may be some persons so strait-laced or so impervious to all sense of humour as to deprecate its existence in a priest. But, as Fr. Burke himself says, writing to Miss Rowe, ‘There is no law that good people should be stupid. They may be *Sankeymonious* without being *Moody*.’

Note: Moody & Sankey: a team of American evangelists, see *U* 16.1742 “such as those Moody and Sankey hymns”

VI.C.2.38(b)

(e) sing passion

Life of Father Thomas Burke 239: “Mozart was his favourite (Miss Wyse writes in the notes she has been kind enough to make for our use), and it was quite a study to watch him listening with eager interest to one of his sonatas. I seldom heard a more sympathetic voice than Fr. Burke’s. He gave us the ‘Pilgrim of Love,’ by Bishop, when asked to sing; and he put more soul into it than any one else I ever heard.

But the most touching thing I know was his singing of the Passion on Good Friday. He never missed it for years, and said it could not be Good Friday to him without it. Also the Prophecies, &c, on Holy Saturday; they sounded quite different when sung by him—he seemed to charge them so completely with the grandeur of their meaning.”

VI.C.2.38(c)

(f) ‘House that Jack built’

Life of Father Thomas Burke 68-9: One of the distinguished band who formerly occupied San Clemente, Rome, in making reference to Burke’s “marvellous linguistic talents,” adds:

Twenty years afterwards I heard old Dominicans of the Minerva, Rome, speaking of the wonderful Fra Thomas Burke, who used to tell the “Arabian Nights” in felicitous [68] Latin to the novices and Fathers during their recreation hours in the gardens of Santa Maria della Querela. They remembered him as “Questo meraviglioso giovane Irlandese” (this marvellous Irish youth).

“I also puzzled them with two Italian versions of “The House that Jack Built”” (he tells Canon Burke), ‘one grandly heroic *à la* Dante—‘Behold the edifice Giovanni constructed’—the other in slang Italian.’

VI.C.2.38(d)

(g) ‘angel of death kicked / aside the bucket

Life of Father Thomas Burke 421: When Fr. Burke declared that he was going to “kill Cullen” (Kilcullen), he little thought that the Cardinal’s death was so close. His discourse at the consecration of Dr. MacCabe as Assistant Prelate for Dublin, on July 25, was made still more pleasing by a graceful reference to the Cardinal. He prayed that he might long be spared to his flock, and his crown be denied to him until all the heads around had turned white. Fr. Burke felt that this change was not very likely in his own case. Disease, with its gnawing pain, continued to burrow his frame. “I was in such agony the whole time that I could have thrown myself from the pulpit,” he said to a lady. “I felt as though I stood upon a bucket, and that the Angel of Death was about to kick it aside,” he said to another; and then, with an effort to be pleasant, he added: “This reminds me of a tiny preacher who always stood upon something of that sort to enable his flock to see him. He was just giving his text, ‘In a little time you shall see me, and in a little time you shall not see me,’ when, lo! the bottom fell out and the preacher was lost to sight.”

MS 47474-3, ScrMT: the next one ^+said+^ when the angel of death kicks the bucket of life | *JJA* 47:362 | Mar 1924 | I.7§1.*2 | *FW* 170.12

(h) prefer altar to pulpit

Life of Father Thomas Burke 362-3: Fr. Burke told Bishop Delany that for effective preaching he preferred the altar to the pulpit. In the latter he was [362] “cabined and confined;” the advantages afforded by the broader stage are obvious. The Superior of the Christian Brothers, who heard Fr. Burke deliver a lecture in Cork at this time, describes him at one point as exhibiting quite a statuesque majesty.
VI.C.2.38(e)

8) G. W. FOOTE, *THE MOTHER OF GOD*

VI.B.2.039

(i) Queen Mortury / a queen bathing

VI.C.2.38(f),(g)

(j) Coxhead

VI.C.2.38(h)

(k) Hugh Price Hughes

Note: Hugh Price Hughes (1847-1902), a Welsh Christian theologian and founder of the *Methodist Times*, claimed that a shoemaker, wellknown in secular circles, had (re)converted to Christianity before he died at the age of twenty-eight. Foote challenged him to disclose the name, and in the end the story was entirely discredited and proven false. Foote wrote a 31-page pamphlet about the case, *The atheist shoemaker and the Rev. Hugh Price Hughes: or a study in lying with a full and complete exposure* (London, R. Forder, 28 Stonecutter Street, E.C., 1894). Possibly Joyce noted Hughes’ name in a list of further publications of Foote in the original 1918 edition of *The Mother of God*.

VI.C.2.38(i)

(l) Why even one parent JC

The Mother of God 4-5: Only one person in human records—or rather in Christian records—was an absolute orphan. This was Adam. He was an orphan from birth—if we may say so of one who was not even born. He had no father and no mother; in which respect he was resembled by Melchizedek, only that gentleman, at least as referred to in the New Testament must have been both a mythical and a mystical character, for he was also without beginning or end of days. Poor Adam had no childhood. He missed the most delightful part of human existence. No father told him things or had a game with him. No mother hugged and kissed him and prattled delicious nonsense in his ears. His life had no spring. It began, so to speak, in the summer, and soon passed into the winter. Eve herself was less unfortunate, for she was not made of clay. Her father was a warm rib, and she had a live companion at the outset of her career. One’s heart goes out in pity towards the first man. Considering all he lost by the very fact of his being the first, it was hard that he should be punished so terribly for his first slip. There was no First Offenders’ Act then, and the poor fellow got penal servitude for life for his first transgression.

No wonder the second person of the Trinity decided to be only half an orphan. Jesus Christ had no father—at least, they say so. True, it is stated that the Holy Ghost stood towards him in that capacity; but [4] this is only one of the little comedies of the Christian faith; for the Holy Ghost was the third person of the Trinity, and the Trinity is one and indivisible, so that the Holy Ghost was Jesus Christ too, and Jesus Christ was the Holy Ghost, and both of them were God the Father. Which things, as Paul says, are a mystery.

VI.C.2.38(j)

(m) brother = cousin >

VI.C.2.38(k)

(n) lifelong virgin

The Mother of God 17-8: Being born by a special miracle without original sin, Mary was a sinless being all her lifetime. Such is the doctrine of the Catholic Church, but it was not the belief of the early Christians. They were satisfied with the idea that Mary conceived as a virgin, and remained a virgin after giving birth to Jesus. This was the first step on the path which terminated at Rome on December 8, 1854, and it sufficed for a considerable time. According to the Gospels, Jesus had four brothers—James, Joses, Simon, and Judas— and an unspecified number of sisters. Every unso-[17]phisticated reader of the Gospels would take them to be the children of Mary by Joseph. Mary herself, indeed, speaking on one occasion to Jesus, referred to Joseph as “thy father.” But the early Christians got rid of this awkward text by a characteristic explanation. They contended that Mary was not speaking on affidavit, but informally; that the divine origin of her son was a family secret, only known to herself and her accommodating husband; that it would never be betrayed to others by inadvertent speech; and that the Virgin Mother always kept up the fiction of Joseph’s paternity. This explanation was fanciful, but it served the turn. In the course of time, however, as Mary became a more venerated figure, it was denied that she ever had marital relations with Joseph. At first it was maintained that the brothers and sisters of Jesus referred to in the Gospels were children of Joseph by a former marriage; subsequently, it was held that Joseph also lived in perpetual virginity; finally, the brothers of Jesus were transformed into his *cousins*, and to affirm otherwise was declared to be a blasphemous impiety.

VI.C.2.38(1)

9) ROBERT INGERSOLL, *MISTAKES OF MOSES*

VI.B.2.044

(c) rub him out

Mistakes of Moses 5: I simply wanted to show you how important it is to believe these stories. Of all the authors in the world God hates a critic the worst. Having got this woman done he brought her to the man, and they started housekeeping, and a few minutes afterward a snake came through a crack in the fence and commenced to talk with her on the subject of fruit. She was not acquainted in the neighborhood, and she did not know whether snakes talked or not, or whether they knew anything about the apples or not. Well, she was misled, and the husband ate some of those apples and laid it all on his wife; and there is where the mistake was made. God ought to have rubbed him out at once. He might have known that no good could come of starting the world with a man like that. They were turned out. Then the trouble commenced, and people got worse and worse. God, you must recollect, was holding the reins of government, but he did nothing for them. He allowed them to live six hundred and sixty-nine years without knowing their A B C. He never started a school, not even a Sunday school. He didn’t even keep His own boys at home.

VI.C.2.41(i)

(d) give him a harp

Mistakes of Moses 5: Right here it is only proper that I should warn you of the consequences of laughing at any story in the holy Bible. When you come to die, your laughing at this story will be a thorn in your pillow. As you look back upon the record of your life, no matter how many men you have wrecked and ruined, and no matter how many women you have deceived and deserted—all that may be forgiven you; but if you recollect that you have laughed at God’s book you will see through the shadows of death, the leering looks of fiends and the forked tongues of devils. Let me show you how it will be. For instance, it is the day of judgement. When the man is called up by the recording secretary, or whoever does the cross-examining, he says to his soul: “Where are you from?” “I am from the world.” “Yes, sir. What kind of a man were you?” “Well, I don’t like to talk about myself.” “But you have to. What kind of a man were you?” “Well, I was a good fellow; I loved my wife, I loved my children. My home was my heaven; my fireside was my paradise, and to sit there and see the lights and shadows falling on the faces of those I love, that to me was a perpetual joy. I never gave one of them a solitary moment of pain. I don’t owe a dollar in the world, and I left enough to pay my funeral expenses and keep the wolf of want from the door of the house I loved. That is the kind of a man I am.” “Did you belong to any church?” “I did not. They were too narrow for me. They were always expecting to be happy simply because somebody else was to be damned.” “Well, did you believe that rib story?” “What rib story? Do you mean that Adam and Eve business? No, I did not. To tell you the God’s truth, that was a little more than I could swallow.”

“To hell with him! Next. Where are you from?” “I’m from the world, too.” “Do you belong to any church?” “Yes, sir, and to the Young Men’s Christian Association.” “What is your business?” “Cashier in a bank.” “Did you ever run off with any of the money?” “I don’t like to tell, sir.” “Well, but you have to.” “Yes, sir; I did.” “What kind of a bank did you have?” “A savings bank.” “How much did you run off with?” “One hundred thousand dollars.” “Did you take anything else along with you?” “Yes, sir.” “What?” “I took my neighbor’s wife.” “Did you have a wife and children of your own?” “Yes, sir.” “And you deserted them?” “Oh, yes; but such was my confidence in God that I believed He would take care of them.” “Have you heard of them since?” “No, sir.” “Did you believe that rib story?” “Ah, bless your soul, yes! I believed all of it, sir; I often used to be sorry that there were not harder stories yet in the Bible, so that I could show what my faith could do.” “You believed it, did you?” “Yes, with all my heart.” “Give him a harp.”
VI.C.2.41(j)

(e) drown them all >

VI.C.2.41(k)

(f) 500 ft long / 1 w 22 m 85

Mistakes of Moses 5-6: And the world got worse every day, and finally he concluded to drown them. Yet that same god has the impudence to tell me how to raise my own children. What would you think of a neighbor, who had just killed his babes, giving you his views on domestic economy? God found that He could do nothing with them and He said: “I will drown them all, except a few.” And He picked out a fellow by the name of Noah, [5] that had been a bachelor for five hundred years. If I had to drown anybody, I would have drowned him. I believe that Noah had then been married something like one hundred years. God told him to build a boat, and he built one five hundred feet long, eighty or ninety feet broad and fifty-five feet high, with one door shutting on the outside, and one window twenty-two inches square. If Noah had any hobby in the world it was ventilation. Then into this ark he put a certain number of all the animals in the world. Naturalists have ascertained that at that time there were at least eleven hundred thousand insects necessary to go into the ark, about forty thousand mammalia, sixteen hundred reptilia, to say nothing about the mastodon, the elephant and the animalculæ, of which thousands live upon a single leaf and which cannot be seen by the naked eye. Noah had no microscope, and yet he had to pick them out by pairs. You have no idea the trouble that man had. Some say that the flood was not universal, that it was partial. Why, then, did God say: “I will destroy every living thing beneath the heavens.” If it was partial why did Noah save the birds? An ordinary bird, tending strictly to business, can beat a partial flood. Why did he put the birds in there—the eagles, the vultures, the condors—if it was only a partial flood? And how did he get them in there? Were they inspired to go there, or did he drive them up? Did the polar bear leave his home of ice and start for the tropics inquiring for Noah; or could the kangaroo come from Australia unless he was inspired, or somebody was behind him? Then there are animals on this hemisphere not on that. How did he get them across? And there are some animals which would be very unpleasant in an ark unless the ventilation was very perfect.

VI.C.2.41(l),(m)

(g) 'how's that for dampness

Mistakes of Moses 6: When he got the animals in the ark, God shut the door and Noah pulled down the window. And then it began to rain, and it kept on raining until the water went twenty-nine feet over the highest mountain. Chimborazo, then as now, lifted its head above the clouds, and then as now, there sat the condor. And yet the waters rose and rose over every mountain in the world—twenty-nine feet above the highest peaks, covered with snow and ice. How deep were these waters? About five and a half miles. How long did it rain? Forty days. How much did it have to rain a day? About eight hundred feet. How is that for dampness? No wonder they said the windows of the heavens were open. If I had been there I would have said the whole side of the house was out.

MS 47471b-59, ScrMT and ScrLMA: How is that ^+for+^ low ladies and gentlemen ^+laymen+^ ? | JJA 47:349 | Jan 1924 | I.7§1.*1 | FW 177.08

(h) Only born once

Mistakes of Moses 6: Then Noah opened the window and got a breath of fresh air, and he let out all the animals; and then Noah took a drink, and God made a bargain with him that He would not drown us any more, and He put a rainbow in the clouds and said: “When I see that I will recollect that I have promised not to drown you.” Because if it was not for that He is apt to drown us at any moment. Now can anybody believe that that is the origin of the rainbow? Are you not all familiar with the natural causes which bring those beautiful arches before

our eyes? Then the people started out again, and they were as bad as before. Here let me ask why God did not make Noah in the first place? He knew he would have to drown Adam and Eve and all his family. Then another thing, why did He want to drown the animals? What had they done? What crime had they committed? It is very hard to answer these questions—that is, for a man who has only been born once.

VI.C.2.42(a)

(i) rained baled hay

Mistakes of Moses 7: Then where were these Jews? They were upon the desert of Sinai; and Sahara compared to that is a garden. Imagine an ocean of lava, torn by storm and vexed by tempest, suddenly gazed at by a Gorgon, and changed to stone. Such was the desert of Sinai. The whole supplies of the world could not maintain three millions of people on the desert of Sinai for forty years, It would cost one hundred thousand millions of dollars, and would bankrupt Christendom. And yet there they were with flocks and herds—so many that they sacrificed over one hundred and fifty thousand first-born lambs at one time. It would require millions of acres to support those flocks, and yet there was no blade of grass, and there is no account of it raining baled hay. They sacrificed one hundred and fifty thousand lambs, and the blood had all to be sprinkled on the altar within two hours, and there were only three priests. They would have to sprinkle the blood of twelve hundred and fifty lambs per minute. Then all the people gathered in front of the tabernacle eighteen feet deep. Three millions of people would make a column six miles long. Some reverend gentlemen say they were ninety feet deep. Well, that would make a column of over a mile.

VI.C.2.42(b)

(j) Eve not dies in B— >

VI.C.2.42(c)

(k) stoned for picking // >>

VI.C.2.42(d)

VI.B.2.045

(a) up stones on Sabbath

Mistakes of Moses 9-10: Can we believe that God will allow a man to give his wife the right of divorcement and make the mother of his children a wanderer and a vagrant? There is not one word about woman in the Old Testament except the word of shame and humiliation. The God of the Bible does not think woman is as good as man. She was never worth mentioning. It did not take the pains to recount the death of the mother of us all. I have no respect for any book that does not treat woman as the equal of man. And if there is any God in this universe who thinks more of me than he thinks of my wife, he is not well acquainted with both of us. And yet they say that that was done on account of the hardness of their hearts; and that was done in a community where the law was so fierce that it stoned a man to death for picking up sticks on Sunday. [9] Would it not have been better to stone to death every man who abused his wife and allowed them to pickup sticks on account of the hardness of their hearts? If God wanted to take those Jews from Egypt to the land of Canaan, why didn't He do it instantly? If He was going to do a miracle, why didn't He do one worth talking about?

VI.C.2.42(e)

(f) a craven image

Mistakes of Moses 10: One of the commandments said they should not make any graven images, and that was the death of art in Palestine. No sculptor has ever enriched stone with the divine forms of beauty in that country; and any commandment that is the death of art is not a good commandment.

VI.C.2.42(f)

(g) ^bawl pierced ear

Mistakes of Moses 11: Then, if it is not inspired about these things, maybe it is inspired about slavery. God tells the Jews to buy up the children of the heathen round about and they should be servants for them. What is a “servant?” If they struck a “servant” and he died immediately, punishment was to follow; but if the injured man should linger a while, there was no punishment, because the servant represented their money! Do you believe that it is right—that God made one man to work for another and to receive pay in rations? Do you believe God said

that a whip on the naked back was the legal tender for labor performed? Is it possible that the real God ever gave such infamous, blood-thirsty laws? What more does he say?

When the time of a married slave expired, he could not take his wife and children with him. Then if the slave did not wish to desert his family, he had his ears pierced with an awl, and became his master's property forever.

MS 47472-272, ScrTsILS and TsMT: projecting ^+au ^+awlpierced+^+^ ears | JJA 46:101 | Apr-May 1927 | I.4§1.5/2.5 | [FW 088.17]

(h) [kill] strange gods (. J.C.)

Mistakes of Moses 12: Well, what is this book inspired about? Where does the inspiration come from? Why was it that so many animals were killed? It was simply to make atonement for man—that is all. They killed something that had not committed a crime, in order that the one who had committed the crime might be acquitted. Based upon that idea is the atonement of the Christian religion. That is the reason I attack this book—because it is the basis of another infamy; viz., that one man can be good for another, or that one man can sin for another. I deny it. You have got to be good for yourself; you have got to sin for yourself. The trouble about the atonement is, that it saves the wrong man. For instance, I kill some one. He is a good man. He loves his wife and children and tries to make them happy; but he is not a Christian, and he goes to hell. Just as soon as I am convicted and cannot get a pardon I get religion, and I go to heaven. The hand of mercy cannot reach down through the shadows of hell to my victim.

There is no atonement for the saint—only for the sinner and the criminal. The atonement saves the wrong man.

VI.C.2.42(g)

(i) Dives only kind word

Mistakes of Moses 12: Do you believe that God ever turned the dimpled cheeks of little children into iron chains to hold a man in slavery? Do you know that a God like that would not make a respectable devil! I want none of his mercy. I want no part and no lot in the heaven of such a god. I will go to perdition, where there is human sympathy. The only voice we have ever had from either of those other worlds came from hell. There was a rich man who prayed his brothers to attend to Lazarus so that they might “not come to this place.” That is the only instance, so far as we know, of souls across the river having any sympathy. And I would rather be in hell asking for water than in heaven denying that petition.

Note: The parable of the rich man and Lazarus, also called the Dives (L, rich man) and Lazarus, from Luke 16:19-31.

VI.C.2.42(h)

(j) atonement saves wrong man

Note: For the source see (h) above.

VI.C.2.42(i)

(k) Constant & H^{VIII} murderer [&] killer

Mistakes of Moses 12: I have said that I would never make a lecture at all without attacking this doctrine. I did not care what I started out on. I was always going to attack this doctrine. And in my conclusion I want to draw you a few pictures of the Christian heaven. But before I do that I want to say the rest I have to say about Moses. I want you to understand that the Bible was never printed until 1488. I want you to know that up to that time it was in manuscript, in possession of those who could change it if they wished; and they did change it, because no two ever agreed. Much of it was in the waste basket of credulity, in the open mouth of tradition, and in the dull ear of memory. I want you also to know that the Jews themselves never agreed as to what books were inspired, and that there were a lot of books written that were not incorporated in the Old Testament. I want you to know that two or three years before Christ, the Hebrew manuscript was translated into Greek, and that the original from which the translation was made has never been seen since. Some Latin Bibles were found in Africa but no two agreed; and then they translated the Septuagint into the languages of Europe, and no two agreed. Henry VIII took a little time between murdering his wives to see that the Word of God was translated correctly. You must recollect that we are indebted to murderers for our Bibles and our creeds. Constantine, who helped on the good work in its early stage, murdered his wife and child, mingling their blood with the blood of the Savior.

VI.C.2.42(j)

(l) short of hair

Mistakes of Moses, 13: For instance, here is a man seventy years of age, who has been a splendid fellow and lived according to the laws of nature. He has got about him splendid children, whom he has loved and cared for with all his heart. But he did not happen to believe in this Bible; he did not believe in the Pentateuch. He did not believe that because some children made fun of a gentleman who was short of hair, God sent two bears and tore the little darlings to pieces. He had a tender heart, and he thought about the mothers who would take the pieces, the bloody fragments of the children, and press them to their bosoms in a frenzy of grief; he thought about their wails and lamentations, and could not believe that God was such an infinite monster. That was all he thought, but he went to hell. Then, there is another man who made a hell on earth for his wife, who had to be taken to the insane asylum, and his children were driven from home and were wanderers and vagrants in the world. But just between the last sin and the last breath, this fellow got religion, and he never did another thing except to take his medicine. He never did a solitary human being a favor, and he died and went to heaven. Don't you think he would be astonished to see that other man in hell, and say to himself: "Is it possible that such a splendid character should bear such fruit, and that all my rascality at last has brought me next to God?"

VI.C.2.42(k)

VI.B.2.046

(a) HCE at fire rubs / hands think of beggar

Mistakes of Moses 14: But that is the Christian heaven. We sit by the fireside and see the flames and the sparks fly up the chimney—everybody happy, and the cold wind and sleet are beating on the window, and out on the doorstep is a mother with a child on her breast freezing. How happy it makes a fireside, that beautiful contrast. And we say "God is good," and there we sit, and she sits and moans, not one night but forever. Or we are sitting at the table with our wives and children, everybody eating, happy and delighted, and Famine comes and pushes out its shriveled palms, and, with hungry eyes, implores us for a crust; how that would increase the appetite! And yet that is the Christian heaven. Don't you see that these infamous doctrines petrify the human heart? And I would have every one who hears me, swear that he will never contribute another dollar to build another church, in which is taught such infamous lies. I want every one of you to say that you never will, directly or indirectly give a dollar to any man to preach that falsehood. It has done harm enough. It has covered the world with blood. It has filled the asylums for the insane. It has cast a shadow in the heart, in the sunlight of every good and tender man and woman. I say let us rid the heavens of this monster, and write upon the dome, "Liberty, love and law."

VI.C.2.43(a),(b)

10) HENRI BOISSONOT, LA CATHÉDRALE DE TOURS

VI.B.2.045

(m) Substruction

La Cathédrale de Tours 8n1: Les blocs cyclopéens, mêlés de fûts de colonnes, de chapiteaux, de bas-reliefs, de frises, d'architraves, qui constituent la base des murailles gallo-romaines, sont surtout visibles dans les caves de l'archevêché. Ils proviennent des monuments: arcs de triomphe, temples, palais, etc., élevés au moment de la conquête romaine, vers 50 avant Jésus-Christ, et qu'une catastrophe inconnue avait détruits, sans doute l'invasion des Bagaudes. On se servit de ces ruines, à la fin du III^e siècle, lorsqu'on décida de réduire le périmètre de la cité et de faire une ville fermée, capable de mieux résister aux barbares. Sur ces substructions on bâtit les murs de défense, en moellon et blocage, revêtus de pierres de petit appareil avec chaînes de briques, et c'est sur cette dernière muraille que s'élève à son tour une partie des murs de la cathédrale.

VI.C.2.42(l)

(n) place 14/vii pour une raison / qui échappe

La Cathédrale de Tours 7: Le touriste intelligent, qui voudra goûter la joie de comprendre la cathédrale de Tours, devra descendre d'abord jusqu'à l'extrémité de la petite place qui portait naguère son nom et que l'on appelle aujourd'hui, pour une raison qui échappe, la place du 14-Juillet.

VI.C.2.42(m)

VI.B.2.046

(b) fire = dragon

La Cathédrale de Tours 9: Vers le milieu du VI^e siècle, le feu dévora l'église. Saint Grégoire, notre grand historien, la reconstruisit en l'agrandissant jusqu'aux murs de la cité, et la décora de mosaïques et de peintures à fresques, dans le goût romano-byzantin.

VI.C.2.43(c)

(c) pelerins >

VI.C.2.43(d)

(d) pilgrim gets blessed >

VI.C.2.43(e)

(e) wallet & scarf

La Cathédrale de Tours 9n1: Le jour de la Pentecôte 1129, la vieille basilique de saint Grégoire vit encore une cérémonie solennelle. Foulques le Jeune, qui venait d'abdiquer les comtés d'Anjou et de Touraine en faveur de son fils Geoffroy le Bel, pour aller en Palestine épouser la fille de Baudouin, roi de Jérusalem, s'y présenta devant Hildebert, et reçut de sa main les insignes de pèlerin, un bourdon et une écharpe bénits avec des prières spéciales. L'évêque bénit aussi ses armes en présence d'une nombreuse assistance.

VI.C.2.43(f)

(f) le roman avait vecu

La Cathédrale de Tours 10: D'un autre côté, l'architecture traversait, hésitante, une prise de transformation. Le style ogival venait de faire son apparition: les restaurateurs des ruines romanes devaient-ils subir la nouvelle influence? L'enthousiasme des foules trancha la question; le roman avait vécu.

VI.C.2.43(g)

(g) Saints Lieux

La Cathédrale de Tours 9: L'œuvre d'Hildebert n'était peut-être pas entièrement terminée, ou du moins elle était encore dans toute la fraîcheur de sa première jeunesse, lorsqu'elle fut détruite par un épouvantable désastre. Louis VII le Jeune, roi de France, et Henri II Plantagenet, roi d'Angleterre, comte d'Anjou et de Touraine, ne pouvant aller en Palestine, selon la dévotion du temps, voulurent contribuer de leurs deniers à la délivrance des Saints Lieux, et frappèrent leurs sujets d'une imposition pour cet objet.

VI.C.2.43(h)

(h) Blanche of C— >

VI.C.2.43(i)

(i) stones from where

La Cathédrale de Tours 10-1: En 1232, l'archevêque Juhel demande à son collègue de Rouen de «laisser faire une quête dans toutes les églises de son diocèse, afin de continuer la réédification de la glorieuse métropole de Tours». Le roi saint Louis s'intéresse personnellement à cette [10] œuvre et, par deux chartes de 1241 et de 1243, il donne au Chapitre une carrière de pierres sise à Cheillé et deux arpents de la forêt de Chinon, pour la charpente. Blanche de Castille rivalise de générosité avec son fils et promet des carrières.

VI.C.2.43(j)

(j) contrib (USA)

Not found in *La Cathédrale de Tours*.

VI.C.2.43(k)

(k) ouvre la théorie >

VI.C.2.43(l)

(l) pope Pascal >

VI.C.2.43(m)

(m) bless golden rose

La Cathédrale de Tours 20-1: Cinq papes, Urbain II, Pascal II, Calixte II, Alexandre III, et le Tourangeau Martin IV, ce dernier à titre de légat, président dans la Gatiennne des conciles importants et y reçoivent de tels honneurs qu'ils s'attardent chez nous et que Tours prend le nom de *seconde Rome*.¹

Avec nos rois, elle prend le nom de *second Paris*. Clovis ouvre la théorie. S'il n'a pas été baptisé à Tours, ce qui demeure douteux, on l'y trouve quelques jours après, ceint du diadème, portant la bannière bleue qui devait être la première de nos couleurs nationales, [20] se rendant de Saint-Martin à la cathédrale en semant l'or et l'argent sur son chemin.

20n1: Urbain II se rendit à Tours à la suite du concile de Clermont, où il avait fait décider la première croisade, en 1095. Il logea à Marmoutier; mais le troisième dimanche de carême de l'an 1096, il tint dans la cathédrale la première séance du concile qu'il avait convoqué; le dimanche suivant, il bénit la rosé d'or, qu'il offrit à Foulques le Réchin, et fit la clôture du concile par une procession solennelle qui se rendit de la cathédrale à Saint-Martin.

— Onze ans après, en 1107, le pape Pascal II vint aussi à Tours et prononça plusieurs sentences dans le Chapitre de Saint-Maurice (Maan, 99, XXI). — Calixte II s'arrêta à Tours en allant du concile de Toulouse à celui de Reims (octobre 1119); l'archevêque Gilbert le reçut avec de grandes démonstrations. — Alexandre III vint deux fois à Tours; il y arriva en 1162 pour la Saint-Michel, et il y célébra la fête de Noël; puis, étant allé, à Paris, poser la première pierre de Notre-Dame, il revint présider chez nous un concile général, qui s'ouvrit le 19 mai 1163, en présence de 17 cardinaux, de 124 évêques, de 414 abbés. Là se trouvèrent deux héros: Thomas de Cantorbéry et Conrad de Mayence, bannis de leurs églises pour leur courage.

VI.C.2.43(n)

(n) Valkyrie = Joan

La Cathédrale de Tours 23: L'y suivent Charles Martel, après la défaite des Sarrasins, les fils de Charlemagne, venus à la rencontre de leur père, et la plupart de leurs successeurs. Saint Louis comble la Gatiennne de ses faveurs et s'y arrête avec complaisance, royalement reçu à l'archevêché par Pierre de Lamballe (1255). Charles VII y épouse Marie d'Anjou. Jeanne d'Arc y demande la bénédiction du ciel, avant ses immortelles chevauchées. Et après le traité d'Arras, c'est le mariage du dauphin, depuis Louis XI; l'entrée de René d'Anjou et celle du duc d'Orléans, les deux fiançailles de Madeleine de France. En 1517, François I^{er}, nommé par le Chapitre chanoine honoraire de la métropole, s'y installe personnellement.

VI.C.2.43(o)

VI.B.2.047

(a) Sans culottes (bare breeches)

La Cathédrale de Tours 27-8: Tous ces saints ont disparu; nous ne sommes plus, au passage, salués de leur bon sourire! En 1562, les Huguenots brisèrent les statues et démolirent les niches des voussures. On les refit en partie; mais [27] les sans-culottes, continuant l'œuvre des Calvinistes, massacrèrent de nouveau ces merveilles. Ici la foi, qui ne doute de rien, avait placé, pour attendre le pèlerin, éternellement, ces bienheureux de granit; la raison, qui doute de tout, ne les y remettra point.

VI.C.2.43(p)

(b) no chairs,

La Cathédrale de Tours 30: Cependant, dès en entrant, on a tout d'abord l'impression qu'une certaine proportion manque entre l'élévation des voûtes et la largeur de l'édifice. Cela tient à ce que ces voûtes gothiques s'élèvent, comme nous l'avons dit, sur des murs qui portaient des voûtes romanes, toujours plus basses. Avec ses trois nefs, les deux latérales très étroites, la cathédrale du XII^e siècle était fort élégante. Afin de parer à la disproportion que l'espace leur imposait, les architectes des XIII^e et XIV^e siècles tracèrent une cathédrale à cinq nefs, et obtinrent ainsi un ensemble très harmonieux. Malheureusement on ferma plus tard par des murs les travées des derniers collatéraux, pour en faire des chapelles, et l'on exhaussa le sol. Les dispositions primitives furent dénaturées et l'élégance du monument amoindrie par ce travail: la faute n'en est pas aux hommes de génie qui le conçurent. Encore moins ont-ils soupçonné qu'un jour on le remplirait de chaises, sans doute indispensables, mais affreuses quand même.

VI.C.2.44(a)

(c) rake to show JC's head down / on †

La Cathédrale de Tours 36-7: A la clef de voûte, on a sculpté une belle tête de Christ, Si la lumière est suffisante, il faut remarquer de curieux chapiteaux dans les angles, ainsi qu'à gauche, à la colonne prismatique, où l'on a représenté un combat d'animaux.[...]

La première, celle des fonts baptismaux, a été récemment ornée d'une assez bonne copie de la *Crucifixion* de Prud'hon, expulsée du petit séminaire, à qui Napoléon III l'avait donnée. La vasque des fonts est en marbre blanc finement sculpté; c'est la conque d'une ancienne fontaine de la ville, attribuée à Jean II [36] Juste (1561). *Le Baptême*, placé au-dessus de l'autel, est du peintre Lagrenée (1763).

Note : See also (j) for «*râteau de lumière*». "Rake of light/Harrow of light".

VI.C.2.44(b)

(d) broke verrière to see better / (canons)

La Cathédrale de Tours 32-3: Au XV^e siècle, les fenêtres du clerestory et du triforium étaient ornées de vitraux qui devaient, avec les verrières du chœur, former comme une ceinture étincelante: ils ont été en grande partie brisés, aux XVII^e et XVIII^e siècles, par la grêle et les orages. On en voit de lamentables restes à gauche dans la galerie et, à droite, dans les rosés des fenêtres [sic]. Les chanoines, «messieurs de Saint-Gatien», ont encore utilisé, avec [32] une piété touchante, quelques débris que nous retrouverons tout à l'heure; ce qui n'empêche pas qu'on les accusa du désastre: ils auraient «brisé les vitraux pour y voir plus clair»! Et comment ont-ils conservé ceux du chœur, qui les gênaient bien davantage? Mais que n'a-t-on pas dit des chanoines!

VI.C.2.44(c)

(e) aureole round neck / (S. Denis)

La Cathédrale de Tours 35-6: Au dessus la rosé, éblouissante des feux de ses vitraux, offre une splendide représentation de l'Adoration éternelle de l'Agneau: elle servirait d'enluminure au livre immense de l'Apocalypse. Autour de l'Agneau rayonnent des anges et des âmes ailées, auxquels se mêlent, formant les pétales de la fleur, les armes des donateurs et de leur famille. Debout sous des baldaquins du style le plus riche de la Renaissance, sa garde d'honneur se tient au-dessous: saint Laurent avec son gril, à gauche; puis saint Denis, sa tête en main et le cou auréolé; saint Jean l'Évangéliste, la Vierge-Mère, Jean-Baptiste, un agneau dans ses [35] bras; saint Martin, saint Martial et saint Nicolas.

VI.C.2.44(d)

(f) Telford

Not found in *La Cathédrale de Tours*.

VI.C.2.44(e)

(g) clock

La Cathédrale de Tours 38n4f: Au XVI^e siècle, on construisit, près de l'orgue, une merveilleuse horloge marquant les heures et leurs subdivisions, les jours de la [38] semaine, le quantième du mois, l'année de Jésus-Christ, la marche de la lune, le mouvement des planètes, etc. Des accords harmonieux annonçaient l'approche de l'heure et, pendant la sonnerie, on voyait défiler une nombreuse procession qui, sortie par une porte s'ouvrant à ressort, rentrait par une autre, aux dernières vibrations de la cloche, frappée par deux gens d'armes. Cet ouvrage ingénieux, dont la Société archéologique possède quelques pièces, était dû à un horloger de Blois, nommé Julien Couldrays, qui reçut pour sa part 300 livres; le reste de la dépense, montant à 187 livres 19 sols, fut affecté au paiement du menuisier et du peintre. Les sans-culottes, fils de lumière et de progrès, la brisèrent.

VI.C.2.44(f)

(h) arms of transept / tordus (JC)

La Cathédrale de Tours 39-40: De l'endroit où nous sommes, on remarquera que, du côté du nord, les deux bras du transept, celui de gauche surtout, semblent se tordre, tels ceux du [39] divin Crucifié, dont la tête s'incline avec le chevet. Tout en obéissant à cette idée mystique, l'architecte s'est surtout laissé commander par les substructions antérieures et le désir de conserver le plus possible du passé.

VI.C.2.44(g),(h)

(i) porte à faux

La Cathédrale de Tours 43: Est-ce beau de donner rien qu'avec du rouge et du bleu, encadrés dans de fines lignes perpendiculaires, une telle expression d'élan, de départ pour ailleurs!

Et tout cet ensemble est bien un départ; tout cela vit, remue en quelque sorte: le secret en est dans cette loi du *porte-à-faux*, qui est la loi du mouvement pour le corps de l'homme, toujours en recherche d'équilibre.
VI.C.2.44(i)

(j) **magma (foule)**

La Cathédrale de Tours 45-6: La Révolution, qui rase tout ce qui s'élevait, cassa ce qu'elle put, renversa les autels, ruina les chapelles, dépava le chœur, et l'obstrua par une montagne de terre, en avant de laquelle on dressa un obélisque à la mémoire des grands hommes: Marat, Socrate, Brutus, Caton, Jésus, Rabelais, etc. Au culte succédèrent les exhibitions grotesques de la créature qui servit, à Tours, de déesse Raison.

Ces terres furent, en 1804, non pas enlevées, mais étendues à travers le chœur et le sanctuaire, que l'on éleva ainsi par des murs construits entre les piliers. Sans pitié ni respect, on couvrit les dalles funèbres des évêques et des héros qui avaient voulu dormir en paix leur dernier sommeil tout près de l'autel de la Rédemption; puis, en dépit des protestations des chanoines lesquels demandaient «un autel à la ro[45]maine, haut placé à l'entrée du chœur, au milieu de la foule et tourné vers le peuple, comme à Saint-Pierre de Rome», on recula le maître-autel au fond du sanctuaire (1806). Des stalles quelconques remplacèrent alors les riches boiseries de la Renaissance, et l'on entoura le sanctuaire de grilles irréprochables.

La plus grande richesse de ce chœur, devenu misérable quant à l'ameublement ('), est le candélabre à trois branches suspendu à la voûte, en avant du sanctuaire: c'est le *rastrum lucis*, le *râteau de lumière* des anciennes liturgies. Celui-ci est du milieu du XVIII^e siècle, mais il succède à un autre du moyen âge, dont parle Maan. Le style en est maniéré peut-être et surchargé; toutefois le dessin est gracieux et l'ensemble d'un assez grand effet.
VI.C.2.44(j)

11) THE GRAPHIC

VI.B.2.053

(a) **cairn terrier**

VI.C.2.48(k)

(b) **rcocker spaniels**

MS 47472-99, ScrLMA: ^+followed by ^+,+^ also at a walking pace, by a lady pack of cocker spaniels.+^ | JJA 45:008 | late 1923 | I.2§1.*2 | FW 030.19

(c) **listening in coiffure**

VI.C.2.48(l)

(d) **in force amo/ng/**

VI.C.2.48(m)

(e) **^bsalmo fario**

The Graphic "Salmon and Trout in the Hebrides" 282: Now and again we met with a good specimen, and every basket held a few from 1 lb. to 1 1/2 lb. I reckoned amongst my catch a two-pounder, a very fine fish that gave excellent play. The best basket of *salmo fario* numbered twenty-three, fourteen of which I landed in a couple of hours. The combative quality of Hebridean trout seemed to me to be above the average.

MS 47472-261, ScrTsILA: ^+salmofarious+^ | JJA 46:093 | Apr-May 1927 | I.4§1.5/2.5 | FW 079.32

(f) **Jock Scots >**

VI.C.2.48(n)

(g) **rsilver doctors >**

MS 47472-99, ScrMT: to be put wise as to whether paternoster and silver doctors were not now more fancied bait for lobstertrapping | JJA 45:009 | Sep-Oct 1923 | I.2§1.*2 | FW 031.07

(h) clarets >

VI.C.2.49(a)

(i) goldenolive rough body

The Graphic “Salmon and Trout in the Hebrides” 282: The salmon do not run to a very large size, a usual phenomenon where there are small rivers. But they are very plentiful. There is a run of bigger fish in some of the lochs in May, but they are few compared with the grilse that arrive in August. The lochs that hold both species are in close proximity to the sea or connected with rivers sufficiently big to induce salmon to run up them. They rise very freely in such places, especially after resting a day or two. But a good stiff breeze which raises a wave on the water is more likely to bring them to the surface. Jock Scots, silver doctors, clarets and golden olive rough bodies are flies likely to interest them. They should be tied on No. 3 and 4 hooks, or a size smaller if the breeze is not strong.

(j) bait the trot / (line with 40 hooks)

The Graphic “The Octopus in the Channel Islands” 282: The fishermen of the Island are very scornful of the tourists’ alarm of these queer beasts. They habitually fish for them, using the cut-up feelers as bait for conger. The usual method is to bait the trot (a long line with 40-50 large hooks attached at intervals) with chucks of spider crab, the octopus’s favourite food, or else with lobster or other shell-fish, and then to pay out the trot from the boat in deep water, generally in the calm of a sandy bay.

VI.C.2.49(b)

(k) callipers >

VI.C.2.49(c)

(l) plotted curves

The Graphic “The Laboratory of the S-Ray” 284: As a laboratory the department is not spectacular. It has scarcely an instrument beyond the measuring callipers; its walls are covered not with arrays of bottles or test-tubes, but with charts, plotted curves, and photographs. The working instruments of the laboratory are, in fact, the brains of its observers and calculators, and the sole exception to the rule is the machine which has been evolved (still by the brain), to shorten the exertion. In one of the rooms of the laboratory is a plaster cast of Napier, the inventor of logarithms, who is the patron saint of the institution, because the masses of figures with which it has to deal could be conveniently handled by his method. But now for the minor statistical operations calculating machines are used.

VI.C.2.49(d)

VI.B.2.054

(a) hereditary white lock >

MS 47472-99, ScrILA: ^+the hereditary whitelock and+^ | *JJA* 45:009 | late 1923 | I.2§1.*2 | *FW* 031.15

(b) shortfingeredness

The Graphic “The Laboratory of the S-Ray” 284: What, therefore, is here spread out before us is not the answer, but the question. One way of studying the inherited attributes of man is to fasten on the abnormal and see how and when that is passed on. So the walls are covered with charts showing how night-blindness, or colour-blindness, or cataract goes down through families, or how dwarfed stature or short-fingeredness passes from one generation to another. Even a white lock of hair may be a heritage; certainly albinos run in families. These are striking things. The camera can record them. There are others, not displayed, the records of which fill the library shelves, and are the fruit of even greater minuteness of research, such, for example, as the classic monograph on the inheritance of haemophilia. . . . These are part of the materials for the study of inheritance. There are others: there are many which attempt to put the influence of environment into figures. Such, for example, as the curves of the English birth-rate.

MS 47472-99, ScrMT: some shortfingeredness from his great aunt Sophie | *JJA* 45:009 | Sep-Oct 1923 | I.2§1.*2 | *FW* 031.15

(c) redrawn to scale

The Graphic “The Laboratory of the S-Ray” 284: The laboratory’s machinery being the human mind, its driving force ideas, its product orderly facts, its operations do not lend themselves to pictorial illustration. But one of its recreations, the composite silhouette, can be shown. The silhouette is drawn mathematically by placing the subject rigidly in position and tracing the outline of his or her head when it is shadowed by an electric light beam on a sheet of cardboard. A base line is taken from the bridge of the nose to the hole of the ear; and every point on the shadow profile, such as the point of the chin, of the nose, of the lips, and so forth, is measured from it. For every individual a series of numbers delineates exactly his or her profile. Add the components together, divide them by the number of sitters, and you obtain the distance in centimetres, which the point of the nose, of the chin, of the back of the head, and so forth . . . ought to be distant from the base line in the composite silhouette. The result, when re-drawn to scale, smooths away irregularities of feature and produces an almost Grecian profile.
VI.C.2.49(e)

(d) night blindness

Note: For the source see quotation at (b) above.
VI.C.2.49(f)

12) J.M. FLOOD, IRELAND, ITS SAINTS AND SCHOLARS

VI.B.2.055

(j) bishop of Bobbio abbot / of S. Columbanus

Ireland, Its Saints and Scholars 40: After spending three years in Switzerland, he crossed the Alps by the Pass of St. Gothard into Italy, and Agilulph, King of the Lombards, gave him lands for the foundation of a monastery at Bobbio, a lonely spot in the Appenines. There was a ruined church at Bobbio dedicated to St. Peter, and St. Columbanus, who was now over seventy years of age, set about to repair it, to build his monastery, and to clear away the surrounding district of timber in order to prepare it for cultivation. When the monastery was built St. Columbanus went to Rome to obtain the Pope’s approval for his rule, and placed the monastery under his protection. He lived but one year after the foundation of Bobbio, and passed away from the brotherhood in the year 615, when he was in his seventy-third year.

VI.C.2.50(g)

VI.B.2.079 [upside down]

(f) Kevin sleeps on sowskin

?Ireland, Its Saints and Scholars, 49-50: The life of the monks was one of great austerity and activity, and it was provided that at all times during the day when they were not occupied at prayer they should be engaged on some work for the community or for the people whom they served. They slept on the bare ground or on a skin laid on a little straw or [49] rushes. St. Columcille and St. Ciaran of Clonmacnoise had stones for their pillows.

VI.C.2.65(c)

VI.B.2.080 [upside down]

(a) Is loves birds / -- walks on nuts

Ireland, Its Saints and Scholars, 52-3: Tradition tells us that the squirrels and doves nestled in the hands of St. Columbanus and that the birds used to come to St. [52] Kevin and alight on his shoulders to sing him their sweetest songs. St. Columcille had a pet crane, which followed him on his walks about the monastery, and another story tells of how a wounded bird from Ireland was carried by the tempest to Iona; and of how the Saint cared and tended it, and set it free to return homewards when the storm had abated. St. Brendan had a pet crow, and St. Colman had a tame flock of ducks that came and went at his call.

VI.C.2.64(b)

13) OTTO JESPERSEN, *LANGUAGE, ITS NATURE, DEVELOPMENT AND ORIGIN*

VI.B.2.056

(d) in 1882 he reproaches Paul

Language 161: (Ch. 9, The Influence of the Child on Linguistic Development): Some hold that the child acquires its language with such perfection that it cannot be held responsible for the changes recorded in the history of languages: others, on the contrary, hold that the most important source of these changes is to be found in the transmission of the language to new generations. How undecided the attitude even of the foremost linguists may be towards the question is perhaps best seen in the views expressed at different times by Sweet. In 1882 he reproaches Paul with paying attention only to the shiftings going on in the pronunciation of the same individual, and not acknowledging “the much more potent cause of change which exists in the fact that one generation can learn the sounds of the preceding one by imitation only. It is an open question whether the modifications made by the individual in a sound he has once learnt, independently of imitation of those around him, are not too infinitesimal to have any appreciable effect” (CP 153).

VI.C.2.51(a)

(e) (Katioi) / -kosios (konta) / 100 (110 childn)

Language 162-3: Among recent writers Meringer has gone furthest into the question, adhering in the main to the general view that, just as in other fields, social, economic, etc., it is grown-up men who take the lead in new developments, so it is grown-up men, and not women or children, who carry things forward in the field of [162] language. In one place he justifies his standpoint by a reference to a special case, and I will take this as the starting-point of my own consideration of the question. He says: “It can be shown by various examples that they [changes in language] are decidedly not due to children. In Ionic, Attic and Lesbian Greek the words for ‘hundreds’ are formed in *-kosioi* (*diakósioi*, etc.), while elsewhere (in Doric and Boeotian) they appear as *-kátioi*. How does the *o* arise in *-kósioi*? It is generally said that it comes from *o* in the ‘tens’ in the termination *-konta*. Can it be children who have formed the words for hundreds on the model of the words for tens, children under six years old, who are just learning to talk? Such children generally have other things to attend to than to practise themselves in numerals above a hundred.” Similar formations are adduced from Latin, and it is stated that the personal pronouns are especially subject to change, but children do not use the personal pronouns till an age when they are already in firm possession of the language. Meringer then draws the conclusion that the share which children take in bringing about linguistic change is a very small one.

VI.C.2.51(b)-(d)

(h) to go to Begge

?*Language* 163-4: It is therefore idle to ask if it is due to the fact that the language is transmitted from generation to generation and to the child's imperfect repetition of what has been transmitted to it, and Meringer's argument thus breaks down in every respect. It must not, of course, be overlooked that children naturally come to invent more formations by analogy than grown-up people, [163] because the latter in many cases have heard the older forms so often that they find a place in their speech without any effort being required to recall them. But that does not touch the problem under discussion; besides, formations by analogy are unavoidable and indispensable, in the talk of all, even of the most ‘grown-up’: one cannot, indeed, move in language without having recourse to forms and constructions that are not directly and fully transmitted to us: speech is not alone reproduction, but just as much new-production, because no situation and no impulse to communication is in every detail exactly the same as what has occurred on earlier occasions.

Note: ‘to go to Begge’: Children's distortion of ‘to go to bed’.

VI.C.2.51(f)

(i) Is lisps

?*Language* 166: It is much the same with the formation of speech sounds: at one moment, for some reason or other, in a particular mood, in order to lend authority or distinction to our words, we may happen to lower the jaw a little more, or to thrust the tongue a little more forward than usual, or inversely, under the influence of fatigue or laziness, or to sneer at someone else, or because we have a cigar or potato in our mouth, the movements of the jaw or of the tongue may fall short of what they usually are.

VI.C.2.51(g)

(j) **rgoodness alone knows**

Not found in *Language*.

MS 47471b-38v, ScrMT: a long stretch of goodness only knows | *JJA* 46:301 | Jan 1924 | I.5§4.*0 | *FW* 118.10

VI.B.2.057

(a) **Very nature of the case**

Language 163: But from the very nature of the case, the conditions requisite for the occurrence of such formations are exactly the same in the case of adults and in that of the children. For what are the conditions? Some one feels an impulse to express something, and at the moment has not got the traditional form at command, and so is driven to evolve a form of his own from the rest of the linguistic material.

VI.C.2.51(h)

(b) **She writes <ct> crookening**

?*Language* 132: Other words are formed by means of derivative endings, as *sorrified*, *lessoner* (O’Shea 32), *flyable* (able to fly, Glenconner 3); “This tooth ought to come out, because it is *crookening* the others” (a ten-year-old, told me by Professor Ayres).

VI.C.2.51(i)

(c) **She denies it is her face / <She> He — — his voice (20 yrs)**

Language 166: Everyone thinks that he talks to-day just as he did yesterday, and, of course, he does so in nearly every point. But no one knows if he pronounces his mother-tongue in every respect in the same manner as he did twenty years ago. May we not suppose that what happens with faces happens here also? One lives with a friend day in and day out, and he appears to be just what he was years ago, but someone who returns home after a long absence is at once struck by the changes which have gradually accumulated in the interval.

VI.C.2.51(j),(k)

(d) **fru / fick / wiv / muvver**

Language 167: While in the shiftings mentioned in the last paragraphs articulation and acoustic impression went side by side, it is different with some shiftings in which the old sound and the new resemble one another to the ear, but differ in the position of the organs and the articulations. For instance, when [b] as in E. *thick* becomes [f] and [ð] as in E. *mother* becomes [v], one can hardly conceive the change taking place in the pronunciation of people who have learnt the right sound as children. It is very natural, on the other hand, that children should imitate the harder sound by giving the easier, which is very like it, and which they have to use in many other words: forms like *fru* for *through*, *wiv*, *muvver* for *with*, *mother*, are frequent in the mouths of children long before they begin to make their appearance in the speech of adults, where they are now beginning to be very frequent in the Cockney dialect.

VI.C.2.51(l)-(o)

(e) **rpedwar^r cathair >**

MS 47482b-3, ScrILS: ~~Eight seven~~ ^+Pedwar pemp+^! | *JJA* 57:008 | Apr 1924 | III§1A.*0/1D.*0//2A.*0/2C.*0 | *FW* 403.04

VI.C.2.52(a)

(f) **equus hippos >**

VI.C.2.52(b)

(g) **puisine cuisine**

Language 168: The change from the back-open consonant [x]—the sound in G. *buch* and Scotch *loch*—to *f*, which has taken place in *enough*, *cough*, etc., is of the same kind. Here clearly we have no gradual passage, but a jump, which could hardly take place in the case of those who had already learnt how to pronounce the back sound, but is easily conceivable as a case of defective imitation on the part of a new generation. I suppose that the same remark holds good with regard to the change from *kw* to *p* which is found in some languages, for instance, Gr. *hippos*, corresponding to Lat. *equus*, Gr. *hepomai* = Lat. *sequor*, *hêpar* = Lat. *jecur*; Rumanian *apa* from Lat.

aqua, Welsh *map*, ‘son’ = Gaelic *mac*, *pedwar* = Ir. *cathir*, ‘four,’ etc. In France I have heard children say [pizin] and [pidin] for *cuisine*.
VI.C.2.52(c)

(h) **babybib** >

VI.C.2.52(d)

(i) **he assed her** >

VI.C.2.52(e)

(j) **hanger[^]+chief[^] / hankerehi**

Language 168: If now we dared to assert that such pronunciations are never heard from people who have passed their babyhood, we should here have found a field in which children have exercised a great influence on the development of language: but of course we cannot say anything of the sort. Any attentive observer can testify to the frequency of such mispronunciations in the speech of grown-up people. In many cases they are noticed neither by the speaker nor by the hearer, in many they may be noticed, but are considered too unimportant to be corrected, and finally, in some cases the speaker stops to repeat what he wanted to say in a corrected form. Now it would not obviously do, from their frequency in adult speech, to draw the inference: “These changes are not to be ascribed to children,” because from their frequent appearance on the lips of the children one could equally well infer: “They are not to be ascribed to grown-up people.” When we find in Latin *impotens* and *immeritus* with *m* side by side with *indignus* and *insolitus* with *n*, or when English *handkerchief* is pronounced with [ŋk] instead of the original [ndk], the change is not to be charged against children or grown-up people exclusively, but against both parties together: and so when *t* is lost in *waistcoat* [weskə t], or *postman* or *castle*, or *k* in *asked*.

Partially transferred.

VI.C.2.52(f)

VI.B.2.058

(a) **(amita) / tante / porpentine**

Language 169n1: Reduplications and assimilations at a distance, as in Fr. *tante* from the older *ante* (whence E. *aunt*, from Lat. *amita*) and *porpentine* (frequent in this and analogous forms in Elizabethan writers) for *porcupine* (*porkepine*, *porkespine*) are different from the ordinary assimilations of neighbouring sounds in occurring much less frequently in the speech of adults than in children; cf., however, below, Ch. XV 4.

VI.C.2.52(g)-(i)

(b) **[^]+omni[^] / bus = children**

Note: For the source see (f) below.

VI.C.2.52(j)

(c) **Goldy & Sherry / (Goldsmith) >**

VI.C.2.52(k)

(d) **Nap / Boney / Dizzy / Labby / >**

VI.C.2.52(l)-(n)

(e) **hip / Cri (terion) / Pavy / sov / spec / div >**

VI.C.2.53(a)-(c)

(f) **Percival Valentine**

Language 169-171: Next we come to those changes which result in what one may call ‘stump-words.’ There is no doubt that words may undergo violent shortenings both by children and adults, but here I believe we can more or less definitely distinguish between their respective contributions to the development of language. If it is the end of the word that is kept, while the beginning is dropped, it is probable that the mutilation is due to children, who, as we have seen (VII § 7), echo the conclusion of what is said to them and forget the beginning or fail

altogether to apprehend it. So we get a number of mutilated Christian names, which can then be used by grown-up people as pet-names.[...]

If this way of shortening a word is natural to a child who hears the word for the first time and is not able to remember the beginning when he comes to the end of it, it is quite different when others clip words which they know perfectly well: they will naturally keep the beginning and stop before they are half through the word, as soon as they are sure that their hearers understand what is alluded to. Dr. Johnson was not the only one who “had a way of contracting the names of his friends, as Beauclerc, *Beau*; Boswell, *Bozzy*; Langton, *Lanky*; Murphy, *Mur*; Sheridan, *Sherry*; and Goldsmith, *Goldy*, which Gold-[170]smith resented” (Boswell, *Life*, ed. P. Fitzgerald, 1900, i. 486). Thackeray constantly says *Pen* for Arthur Pendennis, *Cos* for Costigan, *Fo* for Foker, *Pop* for Popjoy, *old Col* for Colchicum. In the beginning of the last century Napoleon Bonaparte was generally called *Nap* or *Boney*; later we have such shortened names of public characters as *Dizzy* for Disraeli, *Pam* for Palmerston, *Labby* for Labouchere, etc. These evidently are due to adults, and so are a great many other clippings, some of which have completely ousted the original long words, such as *mob* for mobile, *brig* for brigantine, *fad* for fadaise, *cab* for cabriolet, *navvy* for navigator, while others are still felt as abbreviations, such as *photo* for photograph, *pub* for public-house, *caps* for capital letters, *spec* for speculation, *sov* for sovereign, *zep* for Zeppelin, *divvy* for dividend, *hip* for hypochondria, *the Cri* and *the Pavy* for the Criterion and the Pavilion, and many other clippings of words which are evidently far above the level of very small children.[...] We are certainly justified in extending the principle that abbreviation through throwing away the end of the word is due to those who have previously mastered the full form, to the numerous instances of shortened Christian names like *Fred* for Frederick, *Em* for Emily, *Alec* for Alexander, *Di* for Diana, *Vic* for Victoria, etc.[...]

I see a corroboration of my theory in the fact that there are hardly any *family* names shortened by throwing away the beginning: children as a rule have no use for family names. The rule, however, is not laid down as absolute, but only as holding in the main. Some of the exceptions are easily accounted for. *'Cello* for violoncello undoubtedly is an adults' word, originating [170] in France or Italy: but here evidently it would not do to take the beginning, for then there would be confusion with violin (violon). *Phone* for telephone: the beginning might just as well stand for telegraph. *Van* for caravan: here the beginning would be identical with car. *Bus*, which made its appearance immediately after the first omnibus was started in the streets of London (1829), probably was thought expressive of the sound of these vehicles and suggested bustle. But *bacco* (*baccer*, *baccy*) for tobacco and *taters* for potatoes belong to a different sphere altogether: they are not clippings of the usual sort, but purely phonetic developments, in which the first vowel has been dropped in rapid pronunciation (as in *I s'pose*), and the initial voiceless stop has then become inaudible; Dickens similarly writes *'tickerlerly* as a vulgar pronunciation of particularly.¹

171n1: It is often said that stress is decisive of what part is left out in word-clippings, and from an a priori point of view this is what we should expect. But as a matter of fact we find in many instances that syllables with weak stress are preserved, e.g. in *Mac*(donald), *Pen*(dennis), the *Cri*, *Vic*, *Nap*, *Nat* for Nathaniel (orig. pronounced with [t], not [p]) *Val* for Percival, *Trix*, etc.[...]

VI.C.2.53(d)

VI.B.2.059

(a) **startnaked / (tail) >**

VI.C.2.53(e),(f)

(b) **Chine**

Language, 172-3: I think we must explain the following cases of isolated sound-substitution as due to the same confusion with unconnected words in the minds of children hearing the new words for the first time: *trunk* in the sense of ‘proboscis of an elephant,’ formerly *trump*, from Fr. *trompe*, confused with *trunk*, ‘stem of a tree’; *stark-naked*, formerly *start-naked*, from *start*, ‘tail,’ confused with *stark*, ‘stiff’; *vent*, ‘air-hole,’ from Fr. *fente*, confused with *vent*, [172] ‘breath’ (for this *v* cannot be due to the Southern dialectal transition from *f*, as in *vat* from *fat*, for that transition does not, as a rule, take place in French loans); *cocoa* for *cacao*, confused with *coconut*; *match*, from Fr. *mèche*, by confusion with the other *match*; *chine*, ‘rim of cask,’ from *chime*, cf. G. *kimme*, ‘border,’ confused with *chine*, ‘backbone.’ I give some of these examples with a little diffidence, though I have no doubt of the general principle of childish confusion of unrelated words as one of the sources of irregularities in the development of sounds.

VI.C.2.53(g)

(c) **milt**

Language 172: This, I take it, is the explanation of the word *mate* in the sense ‘husband or wife,’ which has replaced the earlier *make*: a confusion was here natural, because the word *mate*, ‘companion,’ was similar not only in sound, but also in signification. The older name for the ‘soft roe’ of fishes was *milk* (as Dan. *moelk*, G. *milch*), but from the fifteenth century *milt* has been substituted for it, as if it were the same organ as the *milt*, ‘the spleen.’ Children will associate words of similar sound even in cases where there is no connecting link in their significations ; thus we have *bat* for earlier *bak*, *bakke* (the animal, *vespertilio*), though the other word *bat*, ‘a stick,’ is far removed in sense.

VI.C.2.53(h)

(d) **to curry favour / (favel = fallow horse) / den fahlen Hengst reiten**

Language 173: These substitutions cannot of course be separated from instances of ‘popular etymology,’ as when the phrase *to curry favour* was substituted for the former *to curry favel*, where *favel* means ‘a fallow horse,’ as the type of fraud or duplicity (cf. G. *den fahlen hengst reiten*, ‘to act deceitfully,’ *einen auf einem fahlen pferde ertappen*, ‘to catch someone lying’).

VI.C.2.53(i)-(j)

(e) **Portuguee**

Language 173: One of the most frequent forms of metanalysis consists in the subtraction of an *s*, which originally belonged to the kernel of a word, but is mistaken for the plural ending; in this way we have *pea* instead of the earlier *peas*, *pease*, *cherry* for ME. *cherris*, Fr. *cerise*, *asset* from *assets*, Fr. *assez*, etc. Cf. also the vulgar *Chinee*, *Portuguee*, etc.

VI.C.2.53(k)

(f) **^rvouchsafe**

Language 174: The influence of a new generation is also seen in those cases in which formerly separate words coalesce into one, as when *he breakfasts*, *he breakfasted*, is said instead of *he breaks fast*, *he broke fast*; cf. *vouchsafe*, *don* (third person, *vouchsafes*, *dons*), instead of *vouch safe*, *do on* (third person, *vouches safe*, *does on*).

MS 47482b-23v, ScrLPA: ^+vouchsafe to say.+^ | JJA 57:048 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW424.15

(g) **God annoyed by prayer**

Language, 174: Here, too, it is not probable that a person who has once learnt the real form of a word, and thus knows where it begins and where it ends, should have subsequently changed it: it is much more likely that all such changes originate with children who have once made a wrong analysis of what they have heard and then go on repeating the new forms all their lives.

Note: apparently a Joycean mental leap from the source passage.

See also the source citation at (i) below.

VI.C.2.53(l)

(h) **butcher’s meat**

Language 174: Changes in the meaning of words are often so gradual that one cannot detect the different steps of the process, and changes of this sort, like the corresponding changes in the sounds of words, are to be ascribed quite as much to people already acquainted with the language as to the new generation. As examples we may mention the laxity that has changed the meaning of *soon*, which in OE. meant ‘at once,’ and in the same way of *presently*, originally ‘at present, now’ and of the old *anon*. *Dinner* comes from OF. *disner*, which is the infinitive of the verb which in other forms was *desjeun*, whence modern French *déjeune* (Lat. **desjeunare*); it thus meant ‘breakfast,’ but the hour of the meal thus termed was gradually shifted in the course of centuries, so that now we may have dinner twelve hours after breakfast. When *picture*, which originally meant ‘painting,’ came to be applied to drawings, photographs and other images; when *hard* came to be used as an epithet not only of nuts and stones, etc., but of words and labour; when *fair*, besides the old sense of ‘beautiful,’ acquired those of ‘blond’ and ‘morally just’; when *meat*, from meaning all kinds of food (as in *sweetmeats*, *meat and drink*), came to be restricted practically to one kind of food (butcher’s meat); when the verb *grow*, which at first was used only of plants, came to be used of animals, hairs, nails, feelings, etc., and, instead of implying always increase, might even be combined with such a predicative as *smaller* and *smaller*; when *pretty*, from the meaning ‘skilful,

ingenious,' came to be a general epithet of approval (cf. the modern American, *a cunning child* = 'sweet '), and, besides meaning good-looking, became an adverb of degree, as in *pretty bad*: neither these nor countless similar shiftings need be ascribed to any influence on the part of the learners of English; they can easily be accounted for as the product of innumerable small extensions and restrictions on the part of the users of the language after they have once acquired it.

VI.C.2.53(m)

(i) **button bead (beten) / boon >**

Note: G. beten. To pray.

VI.C.2.53(n)

(j) **orient**

Language 175: But along with changes of this sort we have others that have come about with a leap, and in which it is impossible to find intermediate stages between two seemingly heterogeneous meanings, as when bead, from meaning a 'prayer,' comes to mean 'a perforated ball of glass or amber.' In these cases the change is occasioned by certain connexions, where the whole sense can only be taken in one way, but the syntactical construction admits of various interpretations, so that an ambiguity at one point gives occasion for a new conception of the meaning of the word. The phrase to count your beads originally meant 'to count your prayers,' but because the prayers were reckoned by little balls, the word beads came to be transferred to these objects, and lost its original sense. It seems clear that this misapprehension could not take place in the brains of those who had already associated the word with the original signification, while it was quite natural on the part of children who heard and understood the phrase as a whole, but unconsciously analyzed it differently from the previous generation. There is another word which also meant 'prayer' originally, but has lost that meaning, viz. *boon*; through such phrases as 'ask a boon' and 'grant a boon' it came to be taken as meaning 'a favour' or 'a good thing received.'

Orient was frequently used in such connexions as 'orient pearl' and 'orient gem,' and as these were lustrous, orient became an adjective meaning 'shining,' without any connexion with the geographical orient, as in Shakespeare, *Venus* 981, "an orient drop" (a tear), and Milton, PL i. 546, "Ten thousand banners rise into the air, With orient colours waving."

VI.C.2.53(o)

VI.B.2.060

(a) **born on her birthday**

Language 176: Sometimes there is no connexion of ideas in the child's brain: a word is viewed quite singly as a whole and isolated, till later perhaps it is seen in its etymological relation. A little girl of six asked when she was born. "You were born on the 2nd of October." "Why, then, I was born on my birthday!" she cried, her eyes beaming with joy at this wonderfully happy coincidence.

VI.C.2.54(a)

(b) **James Rathgar >**

VI.C.2.54(b)

(c) **We take <medic> medcin / study medicine**

Language 176: Linguistic 'splittings' or differentiations, whereby one word becomes two, may also be largely due to the transmission of the language to a new generation. The child may hear two pronunciations of the same word from different people, and then associate these with different ideas. Thus Paul Passy learnt the word *meule* in the sense of 'grindstone' from his father, and in the sense of 'haycock' from his mother; now the former in both senses pronounced [mœl], and the latter in both [mø'l], and the child thus came to distinguish [mœl] 'grindstone' and [møl] 'haycock' (Ch 23).

Or the child may have learnt the word at two different periods of its life, associated with different spheres. This, I take it, may be the reason why some speakers make a distinction between two pronunciations of the word medicine, in two and in three syllables: they take [medsin], but study [medisin].

VI.C.2.54(c)

(d) **Docter / Doctor**

Language 177: Finally, the child can itself split words. A friend writes: “I remember that when a schoolboy said that it was a good thing that the new Headmaster was Dr. Wood, because he would then know when boys were ‘shammed,’ a schoolfellow remarked, ‘Wasn’t it funny? He did not know the difference between Doctor and Docter.’”

VI.C.2.54(d),(e)

(e) **I’ll be dood (good) >**

VI.C.2.54(f)

(f) **A waps stinged me >**

VI.C.2.54(g)

(g) **shooshoo (fly)**

Language 179: As for the second point, grown-up people often adapt their speech to the more or less imaginary needs of their children by pronouncing words as they do, saying *dood* and *tum* for ‘good’ and ‘come,’ etc. This notion clearly depends on a misunderstanding, and can only retard the acquisition of the right pronunciation; the child understands *good* and *come* at least as well, if not better, and the consequence may be that when he is able himself to pronounce [g] and [k] he may consider it immaterial, because one can just as well say [d] and [t] as [g] and [k], or may be bewildered as to which words have the one sound and which the other. It can only be a benefit to the child if all who come in contact with it speak from the first as correctly, elegantly and clearly as possible—not, of course, in long, stilted sentences and with many learned book-words, but naturally and easily. When the child makes a mistake, the most effectual way of correcting it is certainly the indirect one of seeing that the child, soon after it has made the mistake, hears the correct form. If he says ‘A waps stinged me’: answer, ‘It stung you: did it hurt much when the wasp stung you?’ etc. No special emphasis even is needed; next time he will probably use the correct form.

But many parents are not so wise; they will say stinged themselves when once they have heard the child say so. And nurses and others have even developed a kind of artificial nursery language which they imagine makes matters easier for the little ones, but which is in many respects due to erroneous ideas of how children ought to talk rather than to real observation of the way children do talk. Many forms are handed over traditionally from one nurse to another, such as *totties*, *tootems* or *tootsies* for ‘feet’ (from *trotters*?), *toothy-peg* for ‘tooth,’ *tummy* or *tumtum* for ‘stomach,’ *tootleums* for ‘babies,’ *shooshoo* for ‘a fly.’

VI.C.2.54(h)

(h) **showed her his bird >>**

VI.C.2.54(i)

VI.B.2.061

(a) **Right hand! (Is looks / at wart)**

Language 180: Very frequently mothers and nurses talk to children in diminutives. When many of these have become established in ordinary speech, losing their force as diminutives and displacing the proper words, this is another result of nursery language. The phenomenon is widely seen in Romance languages, where *auricula*, Fr. *oreille*, It. *orecchio*, displaces *auris*, and *avicellus*, Fr. *oiseau*, It. *uccello*, displaces *avis*; we may remember that classical Latin had already *oculus*, for ‘eye.’ It is the same in Modern Greek. An example of the same tendency, though not of the same formal means of a diminutive ending, is seen in the English *bird* (originally = ‘young bird’) and *rabbit* (originally = ‘young rabbit’), which have displaced *fowl* and *coney*.

A very remarkable case of the influence of nursery language on normal speech is seen in many countries, viz. in the displacing of the old word for ‘right’ (as opposed to left). The distinction of right and left is not easy for small children: some children in the upper classes at school only know which is which by looking at some wart, or something of the sort, on one of their hands, and have to think every time. Meanwhile mothers and nurses will frequently insist on the use of the right (dextera) hand, and when they are not understood, will think they make it easier for the child by saying ‘No, the *right* hand,’ and so it comes about that in many languages the word that originally means ‘correct’ is used with the meaning ‘dexter.’ So we have in English *right*, in German *recht*, which displaces *zeso*, Fr. *droit*, which displaces *destre*; in Spanish also *la derecha* has begun to be used instead of *la*

diestra; similarly, in Swedish *den vackra handen* instead of *högra*, and in Jutlandish dialects *den kjön hånd* instead of *höjre*.

VI.C.2.54(j)

(b) Men remain away [o] / settlers [o] <—> ^+corpses+^ >

Note: It. O. Or. [Geert Lernout]

VI.C.2.54(k)

(c) monosyllabic / aglutinative / flexional

Language 181: In a subsequent chapter (XIV 5) we shall consider the theory that epochs in which the changes of some language proceed at a [180] more rapid pace than at others are due to the fact that in times of fierce, widely extended wars many men leave home and remain abroad, either as settlers or as corpses, while the women left behind have to do the field-work, etc., and neglect their homes, the consequence being that the children are left more to themselves, and therefore do not get their mistakes in speech corrected as much as usual.

A somewhat related idea is at the bottom of a theory advanced as early as 1886 by the American ethnologist Horatio Hale (see “The Origin of Languages,” in the American Association for the Advancement of Science, XXXV, 1886, and “The Development of Language,” the Canadian Institute, Toronto, 1888). As these papers seem to have been entirely unnoticed by leading philologists, I shall give a short abstract of them, leaving out what appears to me to be erroneous in the light of recent linguistic thought and research, namely, his application of the theory to explain the supposed three stages of linguistic development, the monosyllabic, the agglutinative and the flexional.

VI.C.2.54(l)-VI.C.2.55(a),(b)

(d) follows a long description / Need we wonder

Language 182: We are not, therefore, surprised to find that no more than four or five language stocks are represented in Europe. . . . Of Northern America, east of the Rocky Mountains and north of the tropics, the same may be said. . . . But there is one region where Nature seems to offer herself as the willing nurse and bountiful stepmother of the feeble and unprotected . . . California. Its wonderful climate (follows a long description). . . . Need we wonder that, in such a mild and fruitful region, a great number of separate tribes were found, speaking languages which a careful investigation has classed in nineteen distinct linguistic stocks?

VI.C.2.55(c)

(e) spoilt twins’ lingo

Language 183: Unfortunately, the linguistic material collected by him is so scanty that we can form only a very imperfect idea of the languages which he says children have developed and of the relation between them and the language of the parents. But otherwise his report is very instructive, and I shall call special attention to the fact that in most cases the children seem to have been ‘spoilt’ by their parents; this is also the case with regard to one of the families, though it does not appear from Hale’s own extracts from the book in which he found his facts (G. Watson, *Universe of Language*, N.Y., 1878).

Language 185: I read this report a good many years ago, and afterwards I tried on two occasions to obtain precise information about similar cases I had seen mentioned, one in Halland (Sweden) and the other in Finland, but without success. But in 1903, when I was lecturing on the language of children in the University of Copenhagen, I had the good fortune to hear of a case not far from Copenhagen of two children speaking a language of their own. I investigated the case as well as I could, by seeing and hearing them several times and thus checking the words and sentences which their teacher, who was constantly with them, kindly took down in accordance with my directions. I am thus enabled to give a fairly full account of their language, though unfortunately my investigation was interrupted by a long voyage in 1904.

The boys were twins, about five and a half years old when I saw them, and so alike that even the people who were about them every day had difficulty in distinguishing them from each other. Their mother (a single woman) neglected them shamefully when they were quite small, and they were left very much to shift for themselves. For a long time, while their mother was ill in a hospital, they lived in an out-of-the-way place with an old woman, who is said to have been very deaf, and who at any rate troubled herself very little about them. When they were four years old, the parish authorities discovered how sadly neglected they were and that they spoke quite unintelligibly, and therefore sent them to a ‘children’s home’ in Seeland, where they were properly taken care of.

VI.C.2.55(d)

(f) **lip, lop, dop**

Language 186: An analysis of the sounds occurring in their words showed me that their vocal organs were perfectly normal. Most of the words were evidently Danish words, however much distorted and shortened; a voiceless *l*, which does not occur in Danish, and which I write here *lh*, was a very frequent sound. This, combined with an inclination to make many words end in *-p*, was enough to disguise words very effectually, as when *sort* (black) was made *lhop*. I shall give the children's pronunciations of the names of some of their new playfellows, adding in brackets the Danish substratum: *lhép* (Svend), *lhíp* (Vilhelm), *lip* (Elisabeth), *lop* (Charlotte), *bap* (Mandse); similarly the doctor was called *dop*.
VI.C.2.55(e)

(g) **nina enaj una enaj haena / mad enaj >**

VI.C.2.55(f)

(h) **Hos ia bov lhalh**

Language 186: I subjoin a few complete sentences: *nina enaj una enaj hæna mad enaj*, 'we shall not fetch food for the young rabbits': *nina* rabbit (kanin), *enaj* negation (nej, no), repeated several times in each negative sentence, as in Old English and in Bantu languages, *una* young (unge). *Bap ep dop*, 'Mandse has broken the hobby-horse,' literally 'Mandse horse piece.' *Hos ia bov lhalh*, 'brother's trousers are wet, Maria,' literally 'trousers Maria brother water.' The words are put together without any flexions, and the word order is totally different from that of Danish.
VI.C.2.55(g)

VI.B.2.062

(a) **Now we must wash the / little face**

Language 142: Further, we must remember that the child has far more abundant opportunities of hearing his mother-tongue than one gets, as a rule, with any language one learns later. He hears it from morning to night, and, be it noted, in its genuine shape, with the right pronunciation, right intonation, right use of words and right syntax: the language comes to him as a fresh, ever-bubbling spring. Even before he begins to say anything himself, his first understanding of the language is made easier by the habit that mothers and nurses have of repeating the same phrases with slight alterations, and at the same time doing the thing which they are talking about. "Now we must wash the little face, now we must wash the little forehead, now we must wash the little nose, now we must wash the little chin, now we must wash the little ear," etc. If *men* had to attend to their children, they would never use so many words but in that case the child would scarcely learn to understand and talk as soon as it does when it is cared for by women.
VI.C.2.55(h)

(b) **Is hypnotised repeats / French phrases / learnt in childhood**

Language 143: Along with what he himself sees the use of, he hears a great deal which does not directly concern him, but goes into the little brain and is stored up there to turn up again later. Nothing is heard but leaves its traces, and at times one is astonished to discover what has been preserved, and with what exactness. One day, when Frans was 4.11 old, he suddenly said: "Yesterday—isn't there some who say yesterday?" (giving *yesterday* with the correct English pronunciation), and when I said that it was an English word, he went on: "Yes, it is Mrs. B. : she often says like that, yesterday." Now, it was three weeks since that lady had called at the house and talked English. It is a well-known fact that hypnotized persons can sometimes say whole sentences in a language which they do not know, but have merely heard in childhood. In books about children's language there are many remarkable accounts of such linguistic memories which had lain buried for long stretches of time. A child who had spent the first eighteen months of its life in Silesia and then came to Berlin, where it had no opportunity of hearing the Silesian pronunciation, at the age of five suddenly came out with a number of Silesian expressions, which could not after the most careful investigation be traced to any other source than to the time before it could talk (Stern, 257 ff.). Grammont has a story of a little French girl, whose nurse had talked French with a strong Italian accent; the child did not begin to speak till a month after this nurse had left, but pronounced many words with Italian sounds, and some of these peculiarities stuck to the child till the age of three.
Partially transferred.

VI.C.2.55(i)-(k)

(c) **Is's 1st words / what ails wee Jock?**

Language 145: A child who chatters early may remain a chatterer all his life, and children whose motto is 'Slow and sure' may turn out the deepest, most independent and most trustworthy characters in the end. There are some children who cannot be made to say a single word for a long time, and then suddenly come out with a whole sentence, which shows how much has been quietly fructifying in their brain. Carlyle was one of these: after eleven months of taciturnity he heard a child cry, and astonished all by saying, "What ails wee Jock?" Edmund Gosse has a similar story of his own childhood, and other examples have been recorded elsewhere (Meringer, 194; Stern, 257).
VI.C.2.55(l),(m)

(d) **'Pop stammers**

Language 146: The two sexes differ very greatly in regard to speech—as in regard to most other things. Little girls, on the average, learn to talk earlier and more quickly than boys; they outstrip them in talking correctly; their pronunciation is not spoiled by the many bad habits and awkwardnesses so often found in boys. It has been proved by statistics in many countries that there are far more stammerers and bad speakers among boys and men than among girls and women. The general receptivity of women, their great power of, and pleasure in, imitation, their histrionic talent, if one may so say—all this is a help to them at an early age, so that they can get into other people's way of talking with greater agility than boys of the same age.

?MS 47472-139 and MS 47472-140, ScrTsMT and ScrTsILA: pause averred with solemn emotion[^]'s fire⁺^: ~~Credit me~~ [^]+Shsh ⁺^+shake,⁺^+^ ⁺^+co⁺^comerade! I have won straight. Hence my ⁺^+no⁺^nationwide hotel and general business and ⁺^+for the honours of our mewmew mutual daughters⁺^ I am ⁺^+woowoo⁺^ willing ⁺^+even if I get life for it⁺^ ⁺^+credit me⁺^, to take my stand, sir, upon the monument, that sign of our ⁺^+ruru⁺^ redemption any hygienic day to this hour and to declare ⁺^+to my sinnfinners⁺^ upon the open bible there ⁺^+befu before⁺^ and before the Great Taskmaster's eye ⁺^+(I lift my hat!)+⁺^ and in the presence of the Deity Itself as well as of my immediate neighbours ⁺^+withdwellers⁺^ and of every living soul ⁺^+sohule⁺^ in every corner wheresoever of this globe in general acquainted ⁺^+which useth⁺^ with the ⁺^+my⁺^ British ⁺^+to my backbone⁺^ tongue and commutative justice ⁺^+even if I got life for it,⁺^ that there is not one tittle of truth ⁺^+, allow me to tell you⁺^ in that purest of ⁺^+fibfib⁺^ fabrications. | *JJA* 45:055 and *JJA* 45:057 | early 1927 | I.2§2.3/3.3 | *FW* 036.20-34

MS 47484a-26 and MS 47484a-27, ScrMT: I am bubub brought up under a camel act [...] youthful girl frifrif friend [...] I popo possess [...] I kickkick keenly love [...] the pupure beauty [...] of fufuf fingers [...] from an early peepee period [...] bujibuji beloved [...] I am amp amplify | *JJA* 58:127 and 128 | Dec 1924-Jan 1925 | III§3A.*3/3B.*3 | *FW* 532.07ff

(e) **just recognisable**

Language 145: So the baby has longer time to store up his impressions and continue his experiments, until by trying again and again he at length gets his lesson learnt in all its tiny details, while the man in the foreign country, who must make himself understood, as a rule goes on trying only till he has acquired a form of speech which he finds natives understand: at this point he will generally stop, at any rate as far as pronunciation and the construction of sentences are concerned (while his vocabulary may be largely increased). But this "just recognizable" language is incorrect in thousands of small details, and, inasmuch as bad little habits quickly become fixed, the kind of language is produced which we know so well in the case of resident foreigners—who need hardly open their lips before everyone knows they are not natives, and before a practised ear can detect the country they hail from.

VI.C.2.56(a)

(f) **3rd child learns to / speak faster**

Language 147n1: Hence, also, the second or third child in a family will, as a rule, learn to speak more rapidly than the eldest.

VI.C.2.56(b)

(g) **Luxemburger**

Note: For the source see (h) below.

VI.C.2.56(c)

(h) **⁺Roman⁺ 3 souls trilingual**

Language 148: Schuchardt rightly remarks that if a bilingual man has two strings to his bow, both are rather slack, and that the three souls which the ancient Roman said he possessed, owing to his being able to talk three different languages, were probably very indifferent souls after all. A native of Luxemburg, where it is usual for children to talk both French and German, says that few Luxemburgers talk both languages perfectly. “Germans often say to us: ‘You speak German remarkably well for a Frenchman,’ and French people will say, ‘They are Germans who speak our language excellently.’ Nevertheless, we never speak either language as fluently as the natives. The worst of the system is, that instead of learning things necessary to us we must spend our time and energy in learning to express the same thought in two or three languages at the same time.”
VI.C.2.56(d)

(i) **bestemor / hestemor**

Language 149: Rhythm and rime appeal strongly to the children’s minds. One English observer says that “a child in its third year will copy the rhythm of songs and verses it has heard in nonsense words.” The same thing is noted by Meringer (p. 116) and Stern (p. 103). Tony E. (2.10) suddenly made up the rime “My mover, I lov-er,” and Gordon M. (2.6) never tired of repeating a phrase of his own composition, “Custard over mustard.” A Danish girl of 3.1 is reported as having a “curious knack of twisting all words into rimes: bestemor hestemor prestemor, Gudrun sludrun pludrun, etc.”
VI.C.2.56(e),(f)

(j) **talk Jap**

Language 148-9: The child takes delight in making meaningless sounds long after it has learnt to talk the language of its elders. At 2.2 Frans amused himself with long series of such sounds, uttered with the most confiding look and proper intonation, and it was a joy to him when I replied with similar sounds. He kept up this game for years. Once (4.11) after such a performance he asked me: “Is that English?”—“No.”—“Why not?”—“Because I understand English, but I do not understand what you say.” An hour later he came back and asked: “Father, do you know all languages?”—“No, there are many I don’t know.”—“Do you [148] know German?”—“Yes.” (Frans looked rather crestfallen: the servants had often said of his invented language that he was talking German. So he went on) “Do you know Japanese?”—“No.” —(Delighted) “So remember when I say something you don’t understand, it’s Japanese.”
VI.C.2.56(g)

VI.B.2.063

(a) **M gibberish / goming >**

VI.C.2.56(h)

(b) **Marrowskying or / hospital Greek / renty of plain / flutterby >**

VI.C.2.56(i)-(l)

(c) **javanai / je de que / vai dai quai / bien den quen >**

VI.C.2.56(m)-(o)-VI.C.2.57(a)

(d) **Ziph Hypernese / breeches / wareechepes / pegennepy**

Language 149-50: Children, as we have seen, at first employ play-language for its own sake, with no *arrière-pensée*, but as they get older they may see that such language has the advantage of not being understood by their elders, and so they may develop a ‘secret language’ [149] consciously. Some such languages are confined to one school, others may be in common use among children of a certain age all over a country. ‘M-gibberish’ and ‘S-gibberish’ consist in inserting *m* and *s*, as in *goming mout tomdaym* or *gosings outs tosdays* for ‘going out today’; ‘Marrowskying’ or ‘Hospital Greek’ transfers the initial letters of words, as *renty of plain* for ‘plenty of rain,’ *flutterby* for ‘butterfly’; ‘Ziph’ or ‘Hypernese’ (at Winchester) substitutes *wa* for the first of two initial consonants and inserts *p* or *g*, making ‘breeches’ into *wareechepes* and ‘penny’ into *pegennepy*. From my own boyhood in Denmark I remember two languages of this sort, in which a sentence like ‘du er et lille asen’ became *dupu erper etpet lilpillepe apasenpen* and *durbe erbe erbe lirbelerbe arbeserbe* respectively. Closely corresponding languages, with insertion of *p* and addition of *-erbse*, are found in Germany; in Holland we find ‘de schoone Mei’ made into *depé schoopóonepé Meipéi*, besides an *-erwi-taal* with a variation in which the

ending is *-erf*. In France such a language is called *javanais*; ‘je vais bien’ is made into *je-de-que vais-dai-qai bien-den-qen*. In Savoy the cowherds put *deg* after each syllable and thus make ‘a-te kogneu se vaçi’ (‘as-tu connu ce vacher?’ in the local dialect) into *a-degá te-dege ko-dego gnu-degu sé-degé va-dega chi-degi?* Nay, even among the Maoris of New Zealand there is a similar secret language, in which instead of ‘kei te, haere au ki reira’ is said *te-kei te-i-te te-haere-te-re te-a te-u te-ki te-re-te-i-te-ra*. Human nature is pretty much the same everywhere.

VI.C.2.57(b)-(e)

VI.B.2.064

(a) **quack quack / can can >**

VI.C.2.57(f)

(b) **r'gagag (hen) >**

MS 47482b-69, ScrLMS: ^+that was imitating a **hen** ^+gagag+^ shooing+^ | *JJA* 58:017 | Nov-Dec 1924 | III§3A.*1+ | *FW* 482.20

(c) **Vakvak (duck) >**

VI.C.2.57(g)

(d) **bom (broken) >**

VI.C.2.57(h)

(e) **made figure with / bricks >**

VI.C.2.57(i)

(f) **(traliklua) >**

VI.C.2.57(j)

(h) **I want to <go> bala a doll / bala = pogo**

Language 150-1: Do children really create new words? This question has been much discussed, but even those who are most skeptical in that respect incline to allow them this power in the case of words which imitate sounds. Nevertheless, it should be remembered that the majority of onomatopoeic words heard from children are not their own invention, but are acquired by them in the same way as other words. Hence it is that such words have different forms in different languages. Thus to English *cockadoodledoo* corresponds French *coquerico*, German *kikeriki* and Danish *kykdiky*, to E. *quack-quack*, F. *cancan*, Dan. *raprap*, etc. These words are an imperfect representation of the birds' natural cry, but from their likeness to it they are easier for the child to seize than an entirely arbitrary name such as *duck*.

But, side by side with these, children do invent forms of their own, though the latter generally disappear quickly in favour of the [150] traditional forms. Thus Frans (2.3) had coined the word *vakvak*, which his mother had heard sometimes without understanding what he meant, when one day he pointed at some crows while repeating the same word; but when his mother told him that these birds were called *krager*, he took hold of this word with eagerness and repeated it several times, evidently recognizing it as a better name than his own. A little boy of 2.1 called soda-water *ft*, another boy said *ging* or *gingging* for a clock, also for the railway train, while his brother said *dann* for a bell or clock; a little girl (1.9) said *pooh* (whispered) for ‘match, cigar, pipe,’ and *gagag* for ‘hen,’ etc.

When once formed, such words may be transferred to other things, where the sound plays no longer any role. This may be illustrated through two extensions of the same word *böom* or *bom*, used by two children first to express the sound of something falling on the floor; then Ellen K. (1.9) used it for a ‘blow,’ and finally for anything disagreeable, e.g. soap in the eyes, while Kaare G. (1.8), after seeing a plate smashed, used the word for a broken plate and afterwards for anything broken, a hole in a dress, etc., also when a button had come off or when anything else was defective in any way.

VIII.— §7. Word-inventions.

Do children themselves create words apart from onomatopoeic words? To me there is no doubt that they do. Frans invented many words at his games that had no connexion, or very little connexion, with existing words. He

was playing with a little twig when I suddenly heard him exclaim: “This is called *lampetine*,” but a little while afterwards he said *lanketine*, and then again *lampetine*, and then he said, varying the play, “Now it is *kluatine* and *traniklualalilua*” (3.6). A month later I write: “He is never at a loss for a self-invented word; for instance, when he has made a figure with his bricks which resembles nothing whatever, he will say, ‘That shall be *lindam*.’ ‘When he played at trains in the garden, there were many stations with fanciful names, and at one time he and two cousins had a word *kukukounen* which they repeated constantly and thought great fun, but whose inner meaning I never succeeded in discovering. An English friend writes about his daughter: “When she was about two and a quarter she would often use some nonsense word in the middle of a perfectly intelligible sentence. When you asked her its meaning, she would explain it by another equally unintelligible, and so on through a series as long as you cared to make it.” At 2.10 she pretended she had lost her bricks, and when you showed her that they were just by her, she insisted that they were not ‘bricks’ at all, but *mums*.
VI.C.2.57(k),(l)

(i) **googla = water to drink / pluplu = water wash >**

VI.C.2.57(m),(n)

(j) **Is rides horse >**

VI.C.2.58(a)

(k) **afomeme / (lovely!)**

Language 152: In all accounts of children’s talk you find words which cannot be referred back to the normal language, but which have cropped up from some unsounded depth of the child’s soul. I give a few from notes sent to me by Danish friends: *goi* ‘comb,’ *putput* ‘stocking, or any other piece of garment,’ *i-a-a* ‘chocolate,’ *gön* ‘water to drink, milk’ (kept apart from the usual word *vand* for water, which she used only for water to wash in), *hesh* ‘newspaper, book.’ Some such words have become famous in psychological literature because they were observed by Darwin and Taine. Among less famous instances from other books I may mention *tibu* ‘bird’ (Strümpel), *adi* ‘cake’ (Ament), *be’lum-be’lum* ‘toy with two men turning about,’ *wakaka* ‘soldier,’ *nda* ‘jar,’ *pamma* ‘pencil,’ *bium* ‘stocking’ (Meringer).

An American correspondent writes that his boy was fond of pushing a stick over the carpet after the manner of a carpet-sweeper and called the operation *jazing*. He coined the word *borkens* as a name for a particular sort of blocks with which he was accustomed to play. He was a nervous child and his imagination created objects of terror that haunted him in the dark, and to these he gave the name of *Boons*. This name may, however, be derived from *baboons*. Mr. Harold Palmer tells me that his daughter (whose native language was French) at an early age used [‘fu’wε] for ‘soap’ and [dε’dεt] for ‘horse, wooden horse, merry-go-round.’

Dr. F. Poulsen, in his book *Rejser og rides* (Copenhagen, 1920), says about his two-year-old daughter that when she gets hold of her mother’s fur-collar she will pet it and lavish on it all kinds of tender self-invented names, such as *apu* or *a-fo-me-me*. The latter word, “which has all the melodious euphony and vague signification of primitive language,” is applied to anything that is rare and funny and worth rejoicing at. On a summer day’s excursion there was one new *a-fo-me-me* after the other.
VI.C.2.58(b)

VI.B.2.065

(a) **eischei (1,2) = walk**

Language 153: Are they on that account not inventions? One would think not, when one reads these writers on children’s language, for as soon as the least approximation to a word in the normal language is discovered, the child is denied both ‘invention’ and ‘the speech-forming faculty’! Thus Stern (p. 338) says that his daughter in her second year used some words which might be taken as proof of the power to create words, but for the fact that it was here possible to show how these ‘new’ words had grown out of normal words. *Eischei*, for instance, was used as a verb meaning ‘go, walk,’ but it originated in the words *eins*, *zwei* (one, two) which were said when the child was taught to walk. Other examples are given comparable to those mentioned above (106, 115) as mutilations of the first period. Now, even if all those words given by myself and others as original inventions of children could be proved to be similar perversions of ‘real’ words (which is not likely), I should not hesitate to speak of a word-creating faculty, for *eischei*, ‘to walk,’ is both in form and still more in meaning far enough from *eins*, *zwei* to be reckoned a totally new word.

VI.C.2.58(c)

(b) **He stood in { ^+smoke & dust+^ red och damm / red (kordam >**

VI.C.2.58(d),(e)

(c) **<Abap> Abama (mother) / <Anab> / Anamabapa**

Language 154-5: A child in Finland often heard the well-known line about King Karl (Charles XII), “Han stod i rök och damm” (“He stood in smoke and dust”), and taking *rö* to be the adjective meaning ‘red,’ imagined the remaining syllables, which he heard as *kordamm*, to be the name of some piece of garment. This amused his parents so much that *kordamm* became the name of a dressing-gown in that family.[...]

In the nurseries of all countries a little comedy has in all ages been played—the baby lies and babbles his ‘mamama’ or ‘amama’ or ‘papapa’ or ‘apapa’ or ‘bababa’ or ‘ababab’ without associating the slightest meaning with his mouth-games, and his grown-up friends, in their joy over the precocious child, assign to these syllables a rational sense, accustomed as they are themselves to the fact of an uttered sound having a content, a thought, an idea, corresponding to it. So we get a whole class [154] of words, distinguished by a simplicity of sound-formation—never two consonants together, generally the same consonant repeated with an *a* between, frequently also with an *a* at the end—words found in many languages, often in different forms, but with essentially the same meaning.

VI.C.2.58(f)-(h)

(d) **1 2 3 4 5 / Amanabapamo / 1 2 3 / Adatapazafa**

Language 155-6: The forms *mama* and *ma* are not the only ones for ‘mother.’ The child’s *am* has also been seized and maintained by the grown-ups. The Albanian word for ‘mother’ is *ama*, the Old Norse word for ‘grandmother’ is *amma*. The Latin *am-ita*, formed from *am* with a termination added, came to mean ‘aunt’ and became in OFr. *ante*, whence E. *aunt* and Modern Fr. *tante*. In Semitic languages the words for ‘mother’ also have a vowel before *m*: Assyrian *ummu*, Hebrew ‘*ém*, etc.

Baba, too, is found in the sense ‘mother,’ especially in Slavonic languages, though it has here developed various derivative meanings, ‘old woman,’ ‘grandmother,’ or ‘midwife.’ In Tonga we have *bama* ‘mother.’

Forms with *n* are also found for ‘mother’; so Sanskrit *naná*, Albanian *nane*. Here we have also Gr. *nanne* ‘aunt’ and Lat. *nonna*; the latter ceased in the early Middle Ages to mean ‘grandmother’ and became a respectful way of addressing women of a certain age, whence we know it as *nun*, the feminine counterpart of ‘monk.’ From less known languages I may mention Greenlandic *a’na-na* ‘mother,’ ‘*a na*’ ‘grandmother.’ [155]

Now we come to words meaning ‘father,’ and quite naturally, where the sound-groups containing *m* have already been interpreted in the sense ‘mother,’ a word for ‘father’ will be sought in the syllables with *p*. It is no doubt frequently noticed in the nursery that the baby says *mama* where one expected *papa*, and vice versa; but at last he learns to deal out the syllables ‘rightly,’ as we say. The history of the forms *papa*, *pappa* and *pa* is analogous to the history of the *m* syllables already traced. We have the same extension of the sound by *tr* in the word *pater*, which according to recognized laws of sound-change is found in the French *père*, the English *father*, the Danish *fader*, the German *vater*, etc. Philologists no longer, fortunately, derive these words from a root *pa* ‘to protect,’ and see therein a proof of the ‘highly moral spirit’ of our aboriginal ancestors, as Fick and others did. *Papa*, as we know, also became an honourable title for a reverend ecclesiastic, and hence comes the name which we have in the form *Pope*.

Side by side with the *p* forms we have forms in *b*—Italian *babbo*, Bulgarian *babá*, Serbian *bába*, Turkish *baba*. Beginning with the vowel we have the Semitic forms *ab*, *abu* and finally *abba*, which is well known, since through Greek *abbas* it has become the name for a spiritual father in all European languages, our form being *Abbot*.

Again, we have some names for ‘father’ with dental sounds: Sanskrit *tatá*, Russian *tata*, *tyatya*, Welsh *tat*, etc. The English *dad*, now so universal, is sometimes considered to have been borrowed from this Welsh word, which in certain connexions has an initial *d*, but no doubt it had an independent origin. In Slavonic languages *déd* is extensively used for ‘grandfather’ or ‘old man.’ Thus also *deite*, *teite* in German dialects. *Tata* ‘father’ is found in Congo and other African languages, also (*tatta*) in Negro-English (Surinam). And just as words for ‘mother’ change their meaning from ‘mother’ to ‘aunt,’ so these forms in some languages come to mean ‘uncle’: Gr. *theios* (whence Italian *zio*), Lithuanian *dede*, Russian *dyadya*.

With an initial vowel we get the form *atta*, in Greek used in addressing old people, in Gothic the ordinary word for ‘father,’ which with a termination added gives the proper name *Attila*, originally ‘little father’; with another ending we have Russian *otec*. Outside our own family of languages we find, for instance, Magyar *atya*,

Turkish *ata*, Basque *aita*, Greenlandic *a'ta-ta* 'father,' while in the last-mentioned language *a-ta* means 'grandfather.'

Note: The numbers were written over the first 5 and first 3 syllables of the two words respectively. Is Joyce making a nonce compound for a mother-father figure?

VI.C.2.58(i),(j)

(e) **heehee (girl) / hoho (boy)**

Language 156n1f: I subjoin a few additional examples. Basque *aita* 'father,' *ama* 'mother,' *anaya* 'brother' (*Zeitsch. f. rom. Phil.* 17, 146). Manchu *ama* 'father,' *eme* 'mother' (the vowel relation as in *haha* 'man,' *hehe* 'woman,' [156] Gabelentz, S 389).[...]

VI.C.2.58(k),(l)

VI.B.2.066

(a) **mum ↑ ([vo' hungry])**

Language 157-8: The determination of a particular form to a particular meaning is always due to the adults, who, however, can subsequently *teach* it to the child. Under this heading comes the sound *ham*, which Taine observed to be one child's expression for hunger or thirst (*h* mute?), and similarly the word *mum*, meaning 'something to eat,' invented, [157] as we are told, by Darwin's son and often uttered with a rising intonation, as in a question, 'Will you give me something to eat?'

VI.C.2.58(m)

(b) **bupabambuli / bupabepibambuli >**

Note: Joyce apparently again making a nonce compound.

VI.C.2.59(a),(b)

(c) **nyamyam / (good)**

Language 158: As the child's first nourishment is its mother's breast, its joyous *mamama* can also be taken to mean the breast. So we have the Latin *mamma* (with a diminutive ending *mammilla*, whence Fr. *mamelle*), and with the other labial sound Engl. *pap*, Norwegian and Swed. dial. *pappe*, Lat. *papilla*; with a different vowel, It. *poppa*, Fr. *poupe*, 'teat of an animal, formerly also of a woman'; with *b*, G. *bübbi*, obsolete E. *bubby*; with a dental, E. *teat* (G. *zitze*), Ital. *tetta*, Dan. *titte*, Swed. dial. *tatte*. Further we have words like E. *pap* 'soft food,' Latin *papare* 'to eat,' orig. 'to suck,' and some G. forms for the same, *pappen*, *pampen*, *pampfen*. Perhaps the beginning of the word *milk* goes back to the baby's *ma* applied to the mother's breast or milk; the latter half may then be connected with Lat. *lac*. In Greenlandic we have *ama-ma* 'suckle.'

Inseparable from these words is the sound, a long *m* or *am*, which expresses the child's delight over something that tastes good; it has by-forms in the Scotch *nyam* or *nyamnyam*, the English seaman's term *yam* 'to eat,' and with two dentals the French *nanan* 'sweetmeats.' Some linguists will have it that the Latin *amo* 'I love' is derived from this *am*, which expresses pleasurable satisfaction. When a father tells me that his son (1.10) uses the wonderful words *nananæi* for 'chocolate' and *jajajaja* for picture-book, we have no doubt here also a case of a grown person's interpretation of the originally meaningless sounds of a child.

VI.C.2.59(c)

(d) **suck (mar)**

Note: See reproduction. Unit connected with (c) by a brace.

For the source see (c) above.

Partially transferred.

VI.C.2.59(d)

(e) **out a tata / (walk, hat)**

Language 158n1: *Tata* is also used for 'a walk' (to go out for a ta-ta, or to go out ta-tas) and for 'a hat'—meanings that may very well have developed from the child's saying these syllables when going out or preparing to go out.

VI.C.2.59(e)

(f) **bischbisich >**

VI.C.2.59(f)

(g) adieu, sleep

Language 158-9: Another meaning that grown-up people may attach to syllables uttered by the child is that of 'good-bye,' as in English *tata*, which has now been incorporated in the ordinary language. Stern probably is right when he thinks that the French *adieu* would not have been accepted so commonly in Germany and other countries if it had not accommodated itself so easily, especially in the form commonly used in German, *ade*, to the child's natural word. [158]

There are some words for 'bed, sleep' which clearly belong to this class: Tuscan *nanna* 'cradle,' Sp. *hacer la nana* 'go to sleep,' E. *bye-bye* (possibly associated with *good-bye*, instead of which is also said *byebye*); Stern mentions *baba* (Berlin), *beibei* (Russian), *bobo* (Malay), but *bischbisch*, which he also gives here, is evidently (like the Danish *visse*) imitative of the sound used for hushing.

VI.C.2.59(g)

(h) Baby says da / Eng = there, thanks, / that / Gem = there >>

VI.C.2.59(h)-(j)

VI.B.2.067

(a) Ital = to! (togli) / French = tiens!

Language 159: When the child hands something to somebody or reaches out for something he will generally say something, and if, as often happens, this is *ta* or *da*, it will be taken by its parents and others as a real word, different according to the language they speak; in England as *there* or *thanks*, in Denmark as *tak* 'thanks' or *tag* 'take,' in Germany as *da* 'there,' in France as *tiens* 'hold,' in Russia as *day* 'give,' in Italy as *to*, (= *togli*) 'take.'

VI.C.2.59(k)

VI.B.2.069

(a) Child — { scream (singer) / babble (3 8th wk) / talk

Language 103-104: A child's linguistic development covers three periods—the screaming time, the crowing or babbling time, and the talking time.[...]

Of the screaming time little need be said. A child's scream is not uttered primarily as a means of conveying anything to others, and so far is not properly to be called speech. But if from the child's side a scream is not a way of telling anything, its elders may still read something in it and hurry to relieve the trouble. And if the child comes to remark—as it soon will—that whenever it cries someone comes and brings it something pleasant, if only company, it will not be long till it makes use of this instrument whenever it is uneasy or wants something. The scream, which was at first a reflex action, is now a voluntary action. And many parents have discovered that the child has learnt to use its power of screaming to exercise a tyrannical power over them—so that they have had to walk up and down all night with a screaming child that prefers this way of spending the night to lying quietly in its cradle. The only course is brutally to let the baby scream till it is tired, and persist in never letting it get its desire *because* it screams for it, but only because what it desires is good for it. The child learns its lesson, and a scream is once more what it was at first, an involuntary, irresistible result of the fact that something is wrong. [103]

Screaming has, however, another side. It is of physiological value as an exercise of all the muscles and appliances which are afterwards to be called into play for speech and song. Nurses say—and there may be something in it—that the child who screams loudest as a baby becomes the best singer later.

Babbling time produces pleasanter sounds which are more adapted for the purposes of speech. Cooing, crowing, babbling—i.e. uttering meaningless sounds and series of sounds—is a delightful exercise like sprawling with outstretched arms and legs or trying to move the tiny fingers.[...]

Babbling or crowing begins not earlier than the third week; it may be, not till the seventh or eighth week. The first sound exercises are to be regarded as muscular exercises pure and simple, as is clear from the fact that deaf-mutes amuse themselves with [104] them, although they cannot themselves hear them.

Note: The units on this page were not transferred.

(b) first produce labials otherwise / than we

Language 104: [T]he sounds of the baby are different from ours, and that even when they resemble ours the mechanism of production may be different from the normal one; when my son during the first weeks said something like *la*, I was able to see distinctly that the tip of the tongue was not at all in the position required for our *l*.

Language 105: It is generally said that the order in which the child learns to utter the different sounds depends on their difficulty: the easiest sounds are produced first. That is no doubt true in the main; but when we go into details we find that different writers bring forward lists of sounds in different order. All are agreed, however, that among the consonants the labials, *p*, *b* and *m*, are early sounds, if not the earliest.

(c) **deafmutes crow**

Note: For the source see (a) above.

(d) **M answer By >**

(e) **M & By's eyes >**

(f) **bpm (bottle muscles) >**

(g) **when eats solids tongue / sounds**

Language 105: All are agreed, however, that among the consonants the labials, *p*, *b* and *m*, are early sounds, if not the earliest. The explanation has been given that the child can see the working of his mother's lips in these sounds and therefore imitates her movements. This implies far too much conscious thought on the part of the baby, who utters his 'ma' or 'mo' before he begins to imitate anything said to him by his surroundings. Moreover, it has been pointed out that the child's attention is hardly ever given to its mother's mouth, but is steadily fixed on her eyes. The real reason is probably that the labial muscles used to produce *b* or *m* are the same that the baby has exercised in sucking the breast or the bottle. It would be interesting to learn if blind children also produce the labial sounds first.

Along with the labial sounds the baby produces many other sounds—vowel and consonant—and in these cases one is certain that it has not been able to see how these sounds are produced by its mother. Even in the case of the labials we know that what distinguishes *m* from *b*, the lowering of the soft palate, and *b* from *p*, the vibrations of the vocal chords, is invisible. Some of the sounds produced by means of the tongue may be too hard to pronounce till the muscles of the tongue have been exercised in consequence of the child having begun to eat more solid things than milk.

(h) **pronounce unknown sounds >**

(i) **goes back (cf cant) >**

(j) **^sdadadada >**

Language 106: By the end of the first year the number of sounds which the little babblor has mastered is already considerable, and he loves to combine long series of the same syllables, dadadada . . . , nenenene . . . , bygnbygnbygn . . . , etc. That is a game which need not even cease when the child is able to talk actual language. It is strange that among an infant's sounds one can often detect sounds—for instance *k*, *g*, *h*, and uvular *r*—which the child will find difficulty in producing afterwards when they occur in real words, or which may be unknown to the language which it will some day speak. The explanation lies probably in the difference between doing a thing in play or without a plan—when it is immaterial which movement (sound) is made—and doing the same thing of fixed intention when this sound, and this sound only, is required, at a definite point in the syllable, and with this or that particular sound before and after. Accordingly, great difficulties come to be encountered when the child begins more consciously and systematically to imitate his elders. Some sounds come without effort and may be used incessantly, to the detriment of others which the child may have been able previously to produce in play; and a time even comes when the stock of sounds actually diminishes, while particular sounds acquire greater precision. Dancing masters, singing masters and gymnastic teachers have similar experiences. After some lessons the child may seem more awkward than it was before the lessons began.

MS 47485-31, ScrTMA: ^+She is daddy's ^+dadad's+^ bettest ^+lottiest+^ daughterheart and brudder's sweester mother/?? ^+mothersoul+^+^ | JJA 60:259 | Mar-Apr 1926 | III§4.*2 | FW 561.15

(k) **^stut top of tatty[es] >**

?MS 47471b-4v, ScrMT: up and down dippy, tiptotippy | *JJA* 45:153 | Nov 1923 | I.3§2.*0 | *FW* 065.32

?MS 47485-31, ScrTMA: And they seem to be so perfectly ^+tightly+^ attached ^+tattached+^ as two maggots to each ^+touch+^ other | *JJA* 60:259 | Mar-Apr 1926 | III§4.*2 | *FW* 562.21

(l) **to do to Dreams >**

(m) **Dagantrego >>**

VI.B.2.072

(a) **4 {Wun (run) / jawers (drawers) / chee (tree) / vegi (very) {[-r] R**

Language 107: Children in all countries tend to substitute [t] for [k]: both sounds are produced by a complete stoppage of the breath for the moment by the tongue, the only difference being that it is the back of the tongue which acts in one case, and the tip of the tongue in the other. A child who substitutes *t* for *k* will also substitute *d* for *g*; if he says 'tat' for 'cat' he will say 'do' for 'go.'

R is a difficult sound. Hilary M. (2.0) has no *r*'s in her speech. Initially they become *w*, as in [wʌ n] for 'run,' medially between vowels they become *l*, as in [veli, beli] for 'very, berry,' in consonantal combinations they are lost, as in [kai, bʌ] for 'cry, brush.' Tony E. (1.10 to 3.0) for medial *r* between vowels first substituted *d*, as in [vedi] for 'very,' and later *g* [vegi]; similarly in [mu·gi] for 'Muriel,' [tægi] for 'carry'; he often dropped initial *r*, e.g. *oom* for 'room.' It is not unusual for children who use *w* for *r* in most combinations to say [tʃ] for *tr* and [dʒ] for *dr*, as in 'chee,' 'jawer' for 'tree,' 'drawer.' This illustrates the fact that what to us is one sound, and therefore represented in writing by one letter, appears to the child's ear as different sounds and generally the phonetician will agree with the child that there are really differences in the articulation of the sound according to position in the syllable and to surroundings, only the child exaggerates the dissimilarities, just as we in writing one and the same letter exaggerate the similarity.

VI.C.2.60(c)-(f)

(b) **sikkums (sixpence) >**

VI.C.2.60(g)

(c) **tash (moustach) / tina concert >**

VI.C.2.60(h)

(d) **Eng – land >**

VI.C.2.60(i)

(e) **pekolout / efolent >**

VI.C.2.60(j),(k)

(f) **phylogenetic stages >**

VI.C.2.60(l)

(g) **^skekkle >**

MS 47482a-22v, ScrLPA: ^+Humphrey ^+Humpty ^+Humbo+^+^ lock your kekkle up! Anny, blow your wickle out! | *JJA* 60:200 | Oct-Nov 1925 | III§4Q.*0 | *FW* 585.30

(h) **bopoo**

Language 108-9: Even when a sound by itself can be pronounced, the child often finds it hard to pronounce it when it forms part of a group of sounds. *S* is often dropped before another consonant, as in 'tummy' for 'stomach.' Other examples have already been given above. Hilary M. (2.0) had difficulty with *lp* and said [hæpl] for 'help.' She also said [ointə n] for 'ointment'; C. M. L. (2.3) said 'sikkums' for 'sixpence.' Tony E. (2.0) turns *grannie* into [nægi]. When initial consonant groups are simplified, it is generally, though not always, the stop that remains: *b* instead of *bl-*, *br-*, *k* instead of *kr-*, *sk-*, *skr-*, *p* instead of *pi-*, *pr-*, *spr-*, etc. For the groups occurring medially and finally no general rule seems possible.

V.—§5. Mutilations and Reduplications.

To begin with, the child is unable to master long sequences of syllables; he prefers monosyllables and often emits them singly and separated by pauses. Even in words that to us are inseparable wholes some children will make breaks between syllables, e.g. Shef-field, Ing-land. But more often they will give only part of the word, generally the last syllable or syllables; hence we get pet-names like *Bet* or *Beth* for Elizabeth and forms like ‘tatoes’ for potatoes, ‘chine’ for machine, ‘tina’ for concertina, ‘tash’ for moustache, etc. Hilary M. (1.10) called an express-cart a *press-cart*, bananas and pyjamas *nanas* and *jamás*.

It is not, however, the production of long sequences of syllables in itself that is difficult to the child, for in its meaningless babbling it may begin very early to pronounce long strings of sounds without any break; but the difficulty is to remember what sounds have to be put together to bring about exactly this or that word. We grown-up people may experience just the same sort of difficulty if after hearing once the long name of a Bulgarian minister or a Sanskrit book we are required to repeat it at once. Hence we should not wonder at such pronunciations as [pekə lout] for *petticoat* or [efelə nt] for *elephant* (Beth M., 2.6); Hilary M. called a *caterpillar* [108] a *pillarcát*. Other transpositions are *serreval* for *several* and *ocken* for *uncle*; cf. also *wops* for *wasp*.

To explain the frequent reduplications found in children’s language it is not necessary, as some learned authors have done, to refer to the great number of reduplicated words in the languages of primitive tribes and to see in the same phenomenon in our own children an atavistic return to primitive conditions, on the Häckelian assumption that the development of each individual has to pass rapidly through the same (‘phylogenetic’) stages as the whole lineage of his ancestors. It is simpler and more natural to refer these reduplications to the pleasure always felt in repeating the same muscular action until one is tired. The child will repeat over and over again the same movements of legs and arms, and we do the same when we wave our hand or a handkerchief or when we nod our head several times to signify assent, etc. When we laugh we repeat the same syllable consisting of *h* and a more or less indistinct vowel, and when we sing a melody without words we are apt to ‘reduplicate’ indefinitely. Thus also with the little ones.[...]

It is a similar phenomenon (a kind of partial reduplication) when sounds at a distance affect one another, as when Hilary M. (2.0) said [gɔ gi] for *doggie*, [bɔ bin] for *Dobbin*, [dez mæ n di ‘n] for *Jesmond Dene*, [baikikl] for *bicycle*, [kekl] for *kettle*. Tracy (p. 133) mentions *bo-poo* for ‘bottle,’ in which *oo* stands for the hollow sound of syllabic *l*.

VI.C.2.60(m)

(i) **bi, pi, { bee / blee / peese >>**

Partially transferred.

VI.C.2.61(a)

VI.B.2.073

(a) **pweese / please >**

VI.C.2.61(b)

(b) **he swamped himself / (Pop).**

Language 110-111: The path to perfection is not always a straight one. Tony E. in order to arrive at the correct pronunciation of *please* passed through the following stages: (1) [bi´], (2) [bli´], (3) [pi´z], [110] (4) [pwi´ʒ], (5) [beisk, meis, mais] and several other impossible forms. Tracy (p. 139) gives the following forms through which the boy A. (1.5) had to pass before being able to say *pussy*: *pooheh, poofie, poopoohie, poofee*. A French child had four forms [mèni, pèti, mètì, mèsì] before being able to say *merci* correctly (Grammont). A Danish child passed through *bejab* and *vamb* before pronouncing *svamp* (‘sponge’), etc.

VI.C.2.61(c)

(c) **whatllyebuy when you get there**

Language 111: How well children observe sounds is again seen by the way in which they will correct their elders if they give a pronunciation to which they are not accustomed—for instance, in a verse they have learnt by heart. Beth M. (2.6) was never satisfied with her parents’ pronunciation of ‘What will you buy me when you get there?’ She always insisted on their gabbling the first words as quickly as they could and then coming out with an emphatic *there*.

VI.C.2.61(d)

(d) play on klaver / (C. can say Kl—)

Language 111: When Frans (2.11) mastered the combination *fl*, he was very proud, and asked his mother: “Mother, can you say *flyve*?”; then he came to me and told me that he could say *bluse* and *flue*, and when asked whether he could say *blad*, he answered: “No, not yet; Frans cannot say *b-lad*” (with a little interval between the *b* and the *l*). Five weeks later he said: “Mother, won’t you play upon the *klaver* (piano)?” and after a little while, “Frans can say *kla* so well.” About the same time he first mispronounced the word *manchetter*, and then (when I asked what he was saying, without telling him that anything was wrong) he gave it the correct sound, and I heard him afterwards in the adjoining room repeat the word to himself in a whisper.

VI.C.2.61(e)

(e) Vecchi

Not found in *Language*.

Note: It. Old folks.

VI.C.2.61(f)

(f) he took his ^+no no+^ not stick / a box (not bandbox)

Language 319: Just as economists were blind to the numerous cases in which actual wants, even crying wants, were not satisfied, so also linguists were deaf to those instances which are, however, obvious to whoever has once turned his attention to them, in which the very structure of a language calls forth misunderstandings in everyday conversation, and in which, consequently, a word has to be repeated or modified or expanded or defined in order to call forth the idea intended by the speaker: he took his stick—no, not John’s, but *his own*; or: I mean you in the plural) or, you all, or you girls); no, *a box on the ear*.

VI.C.2.61(g),(h)

(g) scream & fall (C.)

Not found in *Language*.

VI.C.2.60(i)

(h) ^sgood old <times> days >

MS 47485-29, ScrILA: So, nat by night by naught by naked, ^+in the good old days+^ | *JJA* 60:254 | Mar-Apr 1926 | III§4.*2 | *FW* 555.05-06

(i) commonly reviled >

VI.C.2.60(j)

(j) classics / they adore Homer

Language 320-1: “Tongues, like governments, have a natural tendency to degeneration,” said Dr. Samuel Johnson in the Preface to his Dictionary, and the same lament has been often repeated since his time. This is quite natural: people have always had a tendency to believe in a golden age, that is, in a remote past gloriously different to the miserable present. Why not, then, have the same belief with regard to language, the more so because one cannot fail to notice things in contemporary speech which [320] (superficially at any rate) look like corruptions of the ‘good old’ forms? Everything ‘old’ thus comes to be considered ‘good.’ Lowell and others think they have justified many of the commonly reviled Americanisms if they are able to show them to have existed in England in the sixteenth century, and similar considerations are met with everywhere. The same frame of mind finds support in the usual grammar-school admiration for the two classical languages and their literatures. People were taught to look down upon modern languages as mere dialects or *patois* and to worship Greek and Latin; the richness and fullness of forms found in those languages came naturally to be considered the very *beau idéal* of linguistic structure. Bacon gives a classical expression to this view when he declares “*ingenia priorum seculorum nostris fuisse multo acutiora et subtiliora*” (*De augm. scient.*¹). To men fresh from the ordinary grammar-school training, no language would seem really respectable that had not four or five distinct cases and three genders, or that had less than five tenses and as many moods in its verbs.

VI.C.2.61(k),(l)

(k) Gothic (habaidedeima) / Eng (had)

Language 321-2: Comparative linguists had one more reason for adopting this manner of estimating languages. To what had the great victories won by their science been due? Whence had they got the material for that magnificent edifice which had proved spacious enough to hold Hindus and Persians, Lithuanians and Slavs, Greeks, Romans, Germans and Kelts? Surely it was neither from Modern English nor Modern Danish, but from the oldest stages of each linguistic group. The older a linguistic document was, the [321] more valuable it was to the first generation of comparative linguists. An English form like *had* was of no great use, but Gothic *habaidedeima* was easily picked to pieces, and each of its several elements lent itself capitably to comparison with Sanskrit, Lithuanian and Greek. The linguist was chiefly dependent for his material on the old and archaic languages; his interest centred round their fuller forms: what wonder, then, if in his opinion those languages were superior to all others? What wonder if by comparing *had* and *habaidedeima* he came to regard the English form as a mutilated and worn-out relic of a splendid original? or if, noting the change from the old to the modern form, he used strong language and spoke of degeneration, corruption, depravation, decline, phonetic decay, etc.?

VI.C.2.61(m)

(l) ^bknew her etymologies

Language 323: [...] a language possesses an inestimable charm if its phonetic system remains unimpaired and its etymologies are transparent [...]

MS 47472-288, ScrTsILA: ^+who know her intimologies+^ | *JJA* 46:110 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 101.16-7

(m) I cd. not spare them / '(speaking of forms)

Language 323: Among those who thus half-heartedly refused to accept the downhill theory to its full extent must be mentioned Whitney, many passages in whose writings show a certain hesitation to make up his mind on this question. When speaking of the loss of old forms he says that “some of these could well be spared, but others were valuable, and their relinquishment has impaired the power of expression of the language.”

Not found in MS/*FW*.

VI.C.2.61(n)

VI.B.2.074

(k) energetics

Language 324: What is to be taken into account is of course the interests of the speaking community, and if we consistently consider language as a set of human actions with a definite end in view, namely, the communication of thoughts and feelings, then it becomes easy to find tests by which to measure linguistic values, for from that point of view it is evident that THAT LANGUAGE RANKS HIGHEST WHICH GOES FARTHEST IN THE ART OF ACCOMPLISHING MUCH WITH LITTLE MEANS, OR, IN OTHER WORDS, WHICH IS ABLE TO EXPRESS THE GREATEST AMOUNT OF MEANING WITH THE SIMPLEST MECHANISM.

The estimation has to be thoroughly and frankly *anthropocentric*. This may be a defect in other sciences, in which it is a merit on the part of the investigator to be able to abstract himself from human considerations; in linguistics, on the contrary, on account of the very nature of the object of study, one must constantly look to the human interest, and judge everything from that, and from no other, point of view. Otherwise we run the risk of going astray in all directions.

It will be noticed that my formula contains two requirements: it demands a maximum of efficiency and a minimum of effort. Efficiency means expressiveness, and effort means bodily and mental labours, and thus the formula is simply one of modern energetics.

VI.C.2.62(d)

VI.B.2.095 [bottom page torn off]

(d) velar / palatal / } sounds

Language 327: There is one scholar who has asserted the existence of a universal progressive tendency in languages, or, as he calls it, a humanization of language, namely Baudouin de Courtenay (*Vermenschlichung der Sprache*, 1893). He is chiefly thinking of the sound system, and he maintains that there is a tendency towards eliminating the innermost articulations and using instead sounds that are formed nearer to the teeth and lips. Thus some back (postpalatal, velar) consonants become *p*, *b*, while others develop into *s* sounds; cf. Slav *slovo* ‘word’

with Lat. *duo*, etc. Baudouin also mentions the frequent palatalization of back consonants, as in French and Italian *ce*, *ci*, *ge*, *gi*, but as this is due to the influence of the following front vowel, it should not perhaps be mentioned as a universal tendency of human language. It is further said that throat sounds, which play such a great role in Semitic languages, have been discarded in most modern languages.

Note: Last unit ('sounds') black-encircled.

VI.C.2.68(j)

VI.B.2.096

(a) haplology 'pro(ba)bly

Language 329: So far we have given instances of what might be called the most regular or constant types of phonetic change leading to shorter forms; but the same result is the natural outcome of a process which occurs more sporadically. This is haplology, by which one sound or one group of sounds is pronounced once only instead of twice, the hearer taking it through a kind of acoustic delusion as belonging both to what precedes and to what follows. Examples are a *goo(d) deal*, *wha(t) to do*, *nex(t) time*, *simp(le)ly*, *England* from *Englaland*, *eighteen* from OE. *eahtatiene*, *honesty* from *honestete*, *Glou(ce)ster*, *Worcester* [wustə], familiarly *pro(ba)bly*, vulgarly *lib(ra)ry*, *Febr(uar)y*. From other languages may be quoted Fr. *cont(re)role*, *ido(lo)lâtre*, *Neu(ve)ville*, Lat. *nu(tri)trix*, *sti(pi)pendium*, It. *qual(che)cosa*, *cosa* for *che cosa*, etc. (Cf. my LPh 11. 9.)

VI.C.2.69(a)

(b) modal verbs

Language 330: Another objection must be dealt with here. It is said that it is only the purely phonetic development that tends to make words shorter, but that in languages as wholes words do not become shorter, because non-phonetic forces counteract the tendency. In modern languages we thus have some analogical formations which are longer than the forms they have supplanted, as when *books* has one sound more than OE. *bēc*, or when G. *bewegte* takes the place of *bewog*. Further, we have in modern languages many auxiliary words (prepositions, modal verbs) in places where they were formerly not required. That this objection is not valid if we take the whole of the language into consideration may perhaps be proved statistically if we compute the length of the same long text in various languages: the Gospel of St. Matthew contains in Greek about 39,000 syllables, in Swedish about 35,000, in German 33,000, in Danish 32,500, in English 29,000, and in Chinese only 17,000 (the figures for the Authorized English Version and for Danish are my own calculation; the other figures I take from Tegner SM 51, Hoops in *Anglia*, *Beiblatt* 1896, 293, and Sturtevant LCh 175). In comparing these figures it should even be taken into consideration that translations naturally tend to be more long-winded and verbose than the original, so that the real gain in shortness may be greater than indicated.

VI.C.2.69(b)

(c) thou sungest (OS)

Language 333: It has been said, however, by one of the foremost authorities on the history of English, that "in spite of the many changes which this system [i.e. the complicated system of strong verbs] has undergone in detail, it remains just as intricate as it was in Old English" (Bradley, *The Making of English* 51). It is true that the way in which vowel change is utilized to form tenses is rather complicated in Modern English (*drink drank*, *give gave*, *hold held*, etc.), but otherwise an enormous simplification has taken place. The personal endings have been discarded with the exception of *-s* in the third person singular of the present (and the obsolete ending *-est* in the second person, and then this has been regularized, *thou sangest* having taken the place of *þu sunge*); the change of vowel in *ic sang*, *þu sunge*, *we sungon* in the indicative and *ic sunge*, *we sungen* in the subjunctive has been given up, and so has the accompanying change of consonant in many cases.

VI.C.2.69(c)

(d) had = 16 Gothic 4 syll words

Language 332: We may here recur to Schleicher's example, E. *had* and Gothic *habaidedeima*. It is not only in regard to economy of muscular exertion that the former carries the day over the latter. *Had* corresponds not only to *habaidedeima*, but it unites in one short form everything expressed by the Gothic *habaida*, *habaides*, *habaidedu*, *habaideduts*, *habaidedum*, *habaideduþ*, *habaidedun*, *habaidedjau*, *habaidedeis*, *habaidedi*, *habaidedeiwa*, *habaidedeits*, *habaidedeima*, *habaidedeiþ*, *habaidedeina*—separate forms for two or three persons in three numbers in two distinct moods! It is clear, therefore, that the English form saves a considerable amount

of brainwork to all English-speaking people—not only to children, who have fewer forms to learn, but also to adults, who have fewer forms to choose between and to keep distinct whenever they open their mouths to speak.
VI.C.2.69(d)

VI.B.2.097

(a) **cut** { 6+6+6+1+2+6+6+1 / 30+4=34 } Ital >
VI.C.2.69(e)

(b) **cántaveram** / — — — ` — >
VI.C.2.69(f)

(c) **A. I had / A. Sung } / Latin? 1**

Language 333-4: An extreme, but by no means unique example of the simplification found in modern languages is the English *cut*, which can serve both as a present and past tense, both as singular and plural, both in the first, second and third persons, both in the infinitive, in the imperative, in the indicative, in the subjunctive, and as a past (or passive) participle; compare with this the old languages with their separate forms for different tenses, moods, numbers and persons; and remember, moreover, that the identical form, without any inconvenience being occasioned, is also used as a noun (a cut), and you will admire the economy of the living tongue. A characteristic feature of the structure of languages in their early stages is that each form contains in itself several minor modifications which are often in the later stages expressed separately [333] by means of auxiliary words. Such a word as Latin *cantavisset* unites into one inseparable whole the equivalents of six ideas: (1) ‘sing,’ (2) pluperfect, (3) that indefinite modification of the verbal idea which we term subjunctive, (4) active, (5) third person, and (6) singular.

XVII.—§10. Synthesis and Analysis.

Such a form, therefore, is much more concrete than the forms found in modern languages, of which sometimes two or more have to be combined to express the composite notion which was rendered formerly by one. Now, it is one of the consequences of this change that it has become easier to express certain minute, but by no means unimportant, shades of thought by laying extra stress on some particular element in the speech-group. Latin *cantaveram* amalgamates into one indissoluble whole what in E. *I had sung* is analysed into three components, so that you can at will accentuate the personal element, the time element or the action. Now, it is possible (who can affirm and who can deny it?) that the Romans could, if necessary, make some difference in speech between *cántaveram* (non saltaveram) ‘I had sung,’ and *cantaverám* (non cantabam), ‘I had sung’; but even then, if it was the personal element which was to be emphasized, an *ego* had to be added. Even the possibility of laying stress on the temporal element broke down in forms like *scripsi*, *minui*, *sum*, *audiam*, and innumerable others. It seems obvious that the freedom of Latin in this respect must have been inferior to that of English. Moreover, in English, the three elements, ‘I,’ ‘had,’ and ‘sung,’ can in certain cases be arranged in a different order, and other words can be inserted between them in order to modify and qualify the meaning of the sentence. Note also the conciseness of such answers as “Who had sung?” “I had.” “What had you done?” “Sung.” “I believe he has enjoyed himself.” “I know he has.” And contrast the Latin “*Cantaveram et saltaveram et luseram et riseram*” with the English “I had sung and danced and played and laughed.” What would be the Latin equivalent of “Tom never *did* and never *will* beat me”?

VI.C.2.69(g)

(d) **Indian[^]+s+[^] say myfathershead**

Language 334-5: In such cases, analysis means suppleness, and synthesis means rigidity; in analytic languages you have the power of kaleidoscopically arranging and rearranging the elements that in synthetic forms like *cantaveram* are in rigid connexion and lead a Siamese-twin sort of existence. The synthetic forms of Latin verbs remind one of those languages all over the world (North America, South America, Hottentot, etc.) in which such ideas as ‘father’ or ‘mother’ or ‘head’ or ‘eye’ cannot be expressed separately but only in connexion with an indication of *whose* father, etc., one is speaking about: in one language the verbal idea (in the finite moods), in the other the nominal idea, is necessarily fused with the personal idea.

Note: See reproduction. A curved line stretches above the last unit and connects it with ‘1’ from (c) above.

VI.C.2.69(h)

(e) **mændene rejse (but 1 journey)**

Language 335: This formal inseparability of subordinate elements is at the root of those rules of concord which play such a large role in the older languages of our Aryan family, but which tend to disappear in the more recent stages. By concord we mean the fact that a secondary word (adjective or verb) is made to agree with the primary word (substantive or subject) to which it belongs. Verbal concord, by which a verb is governed in number and person by the subject, has disappeared from spoken Danish, where, for instance, the present tense of the verb meaning ‘to travel’ is uniformly *rejser* in all persons of both numbers; while the written language till towards the end of the nineteenth century kept up artificially the plural *rejse*, although it had been dead in the spoken language for some three hundred years. The old flexion is an article of luxury, as a modification of the idea belonging properly to the subject is here transferred to the predicate, where it has no business; for when we say ‘mændene rejse’ (die männer reisen), we do not mean to imply that they undertake several journeys (cf. Madvig Kl 28, *Nord. tsk. f. filol*, n.r. 8. 134).

VI.C.2.69(i)

(f) **'my thigh >**

?MS 47483-121, ScrTsILA: ^+open my thighs+^ | JJA 57:188 | Mar 1926 | III§1A.5/1D.5//2A.5/2B.2/2C.5 | FW 461.27

(g) **femorinal**

Language 339: If we look at facts, and not at imagined or reconstructed forms, we are forced to acknowledge that in the oldest stages of our family of languages not only did the endings present the spectacle of a motley variety, but the kernel of the word was also often subject to violent changes in different cases, as when it had in different forms different accentuation and (or) different apophony, or as when in some of the most frequently occurring words some cases were formed from one ‘stem’ and others from another, for instance, the nominative from an *r* stem and the oblique cases from an *n* stem. In the common word for ‘water’ Greek has preserved both stems, nom. *hudōr*, gen. *hudatos*, where *a* stands for original [ə n]. Whatever the origin of this change of stems, it is a phenomenon belonging to the earlier stages of our languages, in which we also sometimes find an alteration between the *r* stem in the nominative and a combination of the *n* and the *r* stems in the other cases, as in Lat. *jecur* ‘liver,’ *jecinoris*; *iter* ‘voyage,’ *itineris*, which is supposed to have supplanted *itinis*, formed like *feminis* from *femur*.

VI.C.2.69(j)

(h) **Sprachhistorikers freud / is sprachbrauchers leid / (Schuchardt)**

Language 340: But, however interesting such things may be to the historical linguist, there is no denying that to the users of French the modern simpler flexion is a gain as compared with this more complex system. “Des sprachhistorikers freud ist des sprachbrauchers leid,” as Schuchardt somewhere shrewdly remarks.

VI.C.2.69(k)-(m)

VI.B.2.102

(e) **la personne / she >**

VI.C.2.72(c)

(f) **<quive> qui quaeve >**

Note: Lat. *qui quæve*. He or she.

VI.C.2.72(d)

(g) **arrêté ministriel**

Language 347: As a matter of fact, German gender is responsible for many difficulties, not only when it is in conflict with natural sex, as when one may hesitate whether to use the pronoun *es* or *sie* in reference to a person just mentioned as *das mädchen* or *das weib*, or *er* or *sie* in reference to *die schildwache*, but also when sexless things are concerned, and *er* might be taken as either referring to the man or to *der stuhl* or to *der wald* just mentioned, etc. In France, grammarians have disputed without end as to the propriety or not of referring to the (feminine) word *personnes* by means of the pronoun *ils* (see Nyrop, *Kongruens* 24, and Gr. iii. 712): “Les personnes que vous attendiez sont *tous logés* ici.” As a negative pronoun *personne* is now frankly masculine:

‘personne n’est *mal*-[346]*heureux*.’ With *gens* the old feminine gender is still kept up when an adjective precedes, as in *les bonnes gens*, thus also *toutes les bonnes gens*, but when the adjective has no separate feminine form, schoolmasters prefer to say *tous les honnêtes gens*, and the masculine generally prevails when the adjective is at some distance from *gens*, as in the old school-example, *Instruits par l’expérience, toutes les vieilles gens sont soupçonneux*. There is a good deal of artificiality in the strict rules of the grammarians on this point [whether *gens* should have an adjective in the feminine or the masculine form], and it is therefore good that the Arrêté ministériel of 1901 tolerates greater liberty, but conflicts are unavoidable, and will rise quite naturally, in any language that has not arrived at the perfect stage of complete genderlessness (which, of course, is not identical with inability to express sex-differences).

347n1f: This ungainly repetition is frequent in the Latin of Roman law, e.g. Digest. IV. 5. 2, *Qui quæve . . . capite diminuti diminutæ esse dicentur, in eo easve . . . iudicium dabo.* | XLIII. 30, *Qui quæve in potestate Lucii Titii est, si is eave apud te est, dolove malo tuo factum est quominus apud [347] te esset, ita eum eamve exhibeas.* | XI. 3, *Qui servum servant alienum alienam recepisse persuasisseve quid ei dicitur dolo malo, quo eum eam deteriore faceret, in eum, quanti ea res erit, in duplum iudicium dabo.* I owe these and some other Latin examples to my late teacher, Dr. O. Siesbye. From French, Nyrop (*Kongruens*, p. 12) gives some corresponding examples: *tous ceux et toutes celles* qui, ayant été orphelins, avaient eu une enfance malheureuse (Philippe), and from Old French: Lors donna congîé à *ceus et à celes* que il avoit rescous (Villehardouin).

VI.C.2.72(e)

(h) Skaldic poetry

Language 350: In Horace’s well-known aphorism: “Æquam memento rebus in arduis servare mentem,” the flexional form of *æquam* allows him to place it first, far from *mentem*, and thus facilitates for him the task of building up a perfect metrical line; but for the reader it would certainly be preferable to have had *æquam mentem* together at once, instead of having to hold his attention in suspense for five words, till finally he comes upon a word with which to connect the adjective. There is therefore no economizing of the energy of reader or hearer. Extreme examples may be found in scaldic poetry, in which the poets, to fulfill the requirements of a highly complicated metrical system, entailing initial and medial rimes, very often place the words in what logically must be considered the worst disorder, thereby making their poem as difficult to understand as an intricate chess-problem is to solve—and certainly coming short of the highest poetical form.

VI.C.2.72(f)

VI.B.2.152

(f) click. 2 3 4 5 click / kurcheek

Note: See reproduction. A looped line connects the last ‘click’ to ‘kurcheek’.

VI.C.2.101(m)

(g) 50 / halvtredsnistyve / 3 [x] 20 [LM] >

VI.C.2.102(a)-(c)

(h) ‘Sixtytwelve

?*Language* 211 (XI.—§11. Classes of Loan-words): It is quite natural that there should be a much greater inclination everywhere to borrow ‘full’ words (substantives, adjectives, notional verbs) than ‘empty’ words (pronouns, prepositions, conjunctions, auxiliary verbs), to which class most of the ‘grammatical’ words belong. But there is no hard-and-fast limit between the two classes. It is rare for a language to take such words as numerals from another language; yet examples are found here and there thus, in connexion with special games, etc. Until comparatively recently, dicers and backgammon-players counted in England by means of the French words *ace, deuce, tray, cater, cinque, size*, and with the English game of lawn tennis the English way of counting (fifteen love, etc.) has been lately adopted in Russia and to some extent also in Denmark. In some parts of England Welsh numerals were until comparatively recent times used in the counting of sheep. Cattle-drivers in Jutland used to count from 20 to 90 in Low German learnt in Hamburg and Holstein, where they sold their cattle. In this case the clumsiness and want of perspicuity of the Danish expressions (*halvtredsnistyve* for Low German *föfdix*, etc.) may have been one of the reasons for preferring the German words; in the same way the clumsiness of the Eskimo way of counting (“third toe on the second foot of the fourth man,” etc.) has favoured the introduction into Greenlandic of the Danish words for 100 and 1,000: with an Eskimo ending, *untritigdlit* and

tusintigdlit. Most Japanese numerals are Chinese. And of course million and milliard are used in most civilized countries.

Note: Calque from the French, soixante-douze (72).

MS 47482b-3, ScrMT: ^+Hark!+^ Twelve two eleven ~~four~~ ^+cater+^ ten ~~six~~ ^+seix ^+sax+^+^ | *JJA* 57:008 | Apr 1924 | III§1A.*0/1D.*0//2A.*0/2C.*0 | *FW* 403.02

(j) **robnoxious**

Language 349 (XVIII.—§7. Nominal Concord): Try to translate exactly into French or Latin such a sentence as this: “What are the present state and wants of mankind?” (Ruskin). Cf. also the expression ‘a verdict of wilful murder against *some* person or persons *unknown*?’ where *some* and *unknown* belong to the singular as well as to the plural forms; Fielding writes (*TJ* 3.65): “*Some particular chapter*, or perhaps chapters, *may be obnoxious*.” Where an English editor of a text will write: “Some (indifferently singular and plural) word or words wanting here,” a Dane will write: “Et (sg.) eller flere (pi.) ord (indifferent) mangler her.” These last examples may be taken as proof that it might even in some cases be advantageous to have forms in the substantives that did not show number; still, it must be recognized that the distinction between one and more than one rightly belongs to substantival notions, but logically it has as little to do with adjectival as with verbal notions (cf. above, Ch. XVII §11).

Note: Possibly, as (g), a lingering memory of Joyce’s reading of Jespersen.

MS 47471b-32 ScrMT: the obnoxious liar; ^+!+^ | *JJA* 46:257 | Dec 1923 | I.5§2.*0 | ‘The Revered Letter’ | [*FW* 000.00]

14) CONSTANZA PASCAL, LA DÉMENCE PRÉCOCE

VI.B.2.075 [upside down]

(a) **^bdrown at 7.30**

La démence précoce 86: Le caractère principal de ce groupe de malades, c’est la disparition des états émotionnels.

Les souvenirs apparaissent, dans le jeu des associations des idées, dépourvus de toute teinte affective, sans joie et sans peine.

Les malades racontent la mort de leurs enfants, de leurs parents, etc., avec indifférence.

Une de nos malades décrit le suicide de son frère avec une très grande précision, mais aucun détail n’éveille en elle la moindre émotion.

MS 47481-7, ScrLMA: And ~~then~~ ^+after that+^ there was the Flemish armada all scattered and all drowned ^+on a lovely ~~mourning~~ ^morning^ at eleven thirtytwo+^ off the coast of Cunningham | *JJA* 56:041 | Oct 1923 | II.4§2.*1 | *FW* 388.11-3

(b) **^bmisuse of prep & conj / disappearance**

La démence précoce 92-3: Chez le dément précoce le rythme disparaît avant la sémantique et la sémantique avant la syntaxe.

Les lésions de la sémantique sont en rapport avec l’effacement des images.

Lorsqu’on suit de près un malade chez lequel l’incohérence fait des progrès rapides, on est frappé de la disparition initiale de la signification des éléments grammaticaux qui établissent les rapports ou les nuances de rapports entre les idées. Le malade passe d’une idée à l’autre avec une très grande facilité. Les liens de la syntaxe («mais», «par», «si», etc.) sont placés au hasard et unissent des phrases disparates.

En voici des exemples :

«Il faut que je parte le jour de l’an *pour* le jour de Pâques, *mais* ma première communion est partie *pour* le jour de Pâques, etc.»

«Je ne suis pas un soldat, *mais* l’affaire à des agents. Je ne sais pas si à Sainte-Geneviève c’était comme cela, *mais* comme je tenais à rester au milieu d’une grande propriété, etc.»

Il est à remarquer que certaines phrases sont bien construites au point de vue de la syntaxe et paraissent avoir un sens logique, et que l’incohérence se montre dans le passage d’une idée à l’autre, dans les liens des phrases.

Les substantifs, les adjectifs, les verbes font souvent tous les frais du langage de ces malades; les [92] conjonctions, les prépositions sont de moins en moins nombreuses.

La perte de la signification de ces liens grammaticaux aboutit à l'oubli des règles de la syntaxe et à la construction de phrases de plus en plus incohérentes.

MS 47471b-57, ScrMT: & then ~~with what closely appeared a lisp,~~ ^{^+,} lisp⁺ing to kill time,⁺^{^+} begin to tell all the ~~persons~~ ^{^+intelligentzia+^} at the conversazione ^{^+consciously+^} the whole lifelong story of his low existence ^{^+giving unsolicited testimony on behalf of others as glib as eaves' water+^} explaining the various senses of all the foreign words he misused | *JJA* 47:345 | Jan 1924 | I.7§1.*1 | *FW* 173.35-6

MS 47471b-53, ScrMT: At the time of his last disappearance in public | *JJA* 47:337 | Jan 1924 | I.7§1.*0 | *FW* 186.12

Note: On the first fair copy of the final passages of Mamalujo, MS 47481-13r-21r, October 1923 *JJA* 56:039-47, Joyce is revising and deleting a great many conjunctives and prepositions, in line with the phenomenon Dr. Pascal mentions.

(c) **^bsubstantives disappear**

La démence précoce 93: La perte de la signification de ces liens grammaticaux aboutit à l'oubli des règles de la syntaxe et à la construction de phrases de plus en plus incohérentes.

Certains malades parlent «nègre», d'autres écrivent en «style télégraphique», Masselon a décrit une *forme puérile* de la pensée chez les déments précoces caractérisée par l'oubli des formules grammaticales.

Enfin les substantifs, les adjectifs, etc., finissent par s'effacer et disparaître. Les néologismes démentiels, qui représentent le dernier degré de l'effacement des images, sont construits avec les débris de tous ces éléments.

?MS 47471b-51, ScrMT: and telling every lie imaginable about all the other people in the story except the simple word & person they had cornered him about | *JJA* 47:333 | Jan 1924 | I.7§1.*0 | [*FW* 174.02]

Note: On the first fair copy of the final passages of Mamalujo, MS 47481-13r-21r, October 1923 *JJA* 56:39-47, Joyce is actively imitating the peculiarities of demented writing that Dr. Pascal mentions.

(d) **^bapraxy (wrong movement) >**

Not located in MS/*FW*, but implied in Joyce's revisions.

(e) **^bdyspraxie (in thought —**

La démence précoce 98-9: L'apraxie idéatoire est un trouble de la conception de l'architecture de l'acte caractérisé par l'incapacité d'exécuter des mouvements adaptés à un but et cela malgré la conservation de la force musculaire et l'intégrité de l'activité psycho-sensorielle.

L'apraxie proprement dite est rare; les dyspraxies sont plus fréquentes.

On ne peut comprendre certaines excentricités et bizarreries des déments précoces qu'en étudiant les diverses modalités de la *dyspraxie idéatoire*.

Avec Pik et Dromard nous distinguons: *la dyspraxie par suspension; la dyspraxie par substitution; la dyspraxie par interversion; la dyspraxie par anticipation.* [98]

Dyspraxie par suspension. — Ce trouble est une dyspraxie par aprise. L'attention s'épuise au cours de l'exécution de l'acte et laisse échapper l'idée directrice; il en résulte que le mouvement à peine ébauché est suspendu.

Not located in MS/*FW*, but implied in Joyce's revisions.

(f) **^bparapraxie (curses for prayers) >**

Not located in MS/*FW*, but implied in Joyce's revisions.

(g) **lick glass) in vece envelope >**

Note: It. *In vece*. Instead of.

VI.C.2.62(e)

(h) **^bswallow before eating >**

MS 47472-99, ScrMT: Our sailor King, who was draining a gugglet of obvious water, upon this, ceasing to swallow, smiled most heartily | *JJA* 45:009 | late 1923 | I.2§1.*2 | *FW* 031.14-6

MS 47472-97v, ScrMT: ~~coat~~ ^{^+clawhammer} ^{^+tuxedo+^+^} thrown back from a shirt wellnamed a swallow | *JJA* 45:003 | Aug-Sep 1923 | I.2§1.*0 | *FW* 033.07

(i) **^bcoat before shirt**

La démence précoce 100-1: La dyspraxie par substitution présente de nombreuses variétés. Parmi celles-ci, la plus importante en raison de sa fréquence, c'est la *parapraxie par contraste psychique*. Dans cette variété, l'idée principale est délogée par la représentation antagoniste.

Guilguet, élève de Régis, a publié, dans sa thèse, une observation très intéressante qui montre la lutte entre l'idée directrice, volontaire, et l'idée antagoniste. Celle-ci finit par triompher et devient centre d'action.

Le malade X... entre dans une église et a la ferme intention de conserver une tenue correcte et une attitude recueillie, mais il est pris subitement de l'envie de danser, de crier, de faire du scandale. Il veut prier, mais des mots orduriers se présentent à son esprit; il articule même des blasphèmes à voix [100] basse dans lesquels les noms de Dieu et de la Vierge se trouvent liés à des épithètes abominables.

Dyspraxie par interversion. — Dans ce troisième groupe de faits il y a incoordination entre les actes partiels ou changement de, rapport entre les différents chaînons du complexe kinétique.

Un malade de Dromard voulant cacheter une enveloppe, alors qu'il tenait un verre à la main, dépose l'enveloppe sur la table et promène sa langue sur les bords du verre.

La dyspraxie par interversion appartient aux états transitoires, crépusculaires, confusionnels et aux états d'affaiblissement démentiel profond.

Dyspraxie par anticipation. — Dans cette variété, il y a suppression des actes intermédiaires, l'idéation ne s'occupe plus que du but final, du processus moteur. Les malades boivent leur potage dans l'assiette, avalent avant d'introduire les aliments, mettent leurs bottines sans bas, leur robe sans chemise, etc.

MS 47472-97v, ScrMT: ~~coat~~ ^+clawhammer ^+tuxedo+^^ thrown back from a shirt wellnamed a swallowall | JJA 45:003 | Aug-Sep 1923 | I.2§1.*0 | FW 033.07

VI.C.2.62(j)

VI.B.2.076 [upside down]

(a) **mind & will go before memory and affection**

La démence précoce 13-4: La démence précoce est surtout une démence émotionnelle, un affaiblissement affectif. *L'être sentant disparaît avant l'être pensant.*

SYMPTÔMES SECONDAIRES

Les symptômes secondaires relèvent de l'affaiblissement affectif et de l'intensité du processus toxique.

Parmi les plus importants, nous distinguons:

a) Défaut de parallélisme entre les troubles de la mémoire et ceux de l'affectivité; apparition plus tardive et caractères moins accusés des troubles de la mémoire et de l'intelligence.

b) Troubles de la volonté: aboulie, incapacité [13] d'effort et fréquence des phénomènes dyspraxiques.

La démence précoce 41: Pour nous, l'incoordination initiale, démentielle, détermine une dissociation entre l'affectivité et la mémoire.

Au début, l'affectivité est seule lésée et il en résulte une modification partielle du moi.

La mémoire garde longtemps son intégrité.

Nous distinguons deux phases psychologiques dans l'évolution de la démence précoce typique:

1) Une phase correspondante aux phénomènes de régression affective auxquels sont intimement liés les troubles de la volonté et ceux de la faculté de coordination, d'adaptation et de construction de l'activité intellectuelle.

2) Une phase amnésique pendant laquelle le processus pathologique envahit le second élément essentiel de la personnalité: la mémoire.

Beaucoup de déments précoces ne traversent cette phase que d'une façon incomplète.

Note: Joyce actually writes the opposite of what Dr. Pascal writes.

VI.C.2.66(l)

(b) **^bO. M. remembers at last prima**

Not found in *La démence précoce*, but perhaps inspired by the passages cited in (a) above.

MS 47481-2, ScrLMA: ^+the dear annual+^ they all four ^+remembered how they+^ used to be cuddling and kissing ^+under the mistlethrus+^ | JJA 56:027 | Oct 1923 | II.4§2.*0/3A.*1 | FW 384.35

MS 47481-2v, ScrMT: all they could remember ^+remembore+^ long long ago when my heart knew no care | *JJA* 56:029 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 387.17

MS 47481-3, ScrMT: and all they remembered ^+remembored+^ and then there was the French fleet | *JJA* 56:030 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 388.17-8

MS 47481-3, ScrMT: well they could remember ^+remembore+^ | *JJA* 56:031 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 390.34

MS 47481-3v, ScrILA: and because he forgot ^+ to remembore+^ to | *JJA* 56:032 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 391.19

MS 47481-4, ScrMT: and there they used to be counting all their peributtons to remember her beautiful name | *JJA* 56:034 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 396.36

Note: O. M. Old Man/Men.

(c) **^bfear of ship**

La démence précoce 50: **Peur.** — La peur est une des réactions les plus vives de la douleur et ses manifestations expriment un processus de défense.

Au début de la maladie, on a souvent signalé un sentiment de terreur et de crainte vague et généralisée. Les phobies dans les états d'angoisse et dans les formes mélancoliques ne sont pas rares.

Chez certains malades on constate un regard hagard, inquiet et une attitude de crainte et de peur. Bianchi considère cet état comme une perle de la conscience du moi et il fait remarquer que ces malades ressemblent aux animaux à qui on a enlevé les lobes frontaux.

La peur est une des émotions qui persistent le plus longtemps. Les malades ont peur de l'orage, de l'obscurité, ils tremblent à la vue d'un incendie, du sang, etc.

MS 47481-10v, ScrMT and ScrLMA: and they used to be hanging around the waists of the ships [...] And all trembling ^+so frightened+^ and shaking. ^+Aching.+^ | *JJA* 56:046 | Oct 1923 | II.4§2.*1 | *FW* 394.15

(d) **^bcollectionneur [??]**

La démence précoce 51: L'écroulement des tendances positives de la force personnelle se montre surtout dans les états dépressifs. Nous verrons que les délires de la démence précoce ont le plus souvent des teintes mélancoliques et qu'ils ont pour base un sentiment de faiblesse et d'impuissance.

Le *sentiment de propriété* est moins développé que chez les autres déments. Le dément précoce est un collectionneur sans utilitarisme.

Not located in MS/*FW*.

(e) **^bmourning paper (Hurry!)**

La démence précoce 52: L'indifférence pour la famille est un symptôme d'une importance extrême. On peut la mettre en évidence en utilisant les nouvelles agréables ou désagréables. Ces expériences n'offrent aucun danger car elles ne produisent aucune réaction émotionnelle.

Une malade de Masselon, à la nouvelle de la mort de son frère, éclata de rire et dit qu'elle était contente parce qu'elle aurait des lettres bordées de noir.

?*La démence précoce* 53-4: **Sentiments sociaux et moraux. Amitié. Amour.** — Les sentiments sociaux et moraux font partie des formes supérieures, de l'évolution affective. Les lésions de ces sentiments témoignent d'un trouble de la sympathie et de l'altruisme.

La solidarité, la bienveillance, la générosité, le dévouement, la charité, la pitié, etc., c'est-à-dire tous les sentiments qui ont pour base la sympathie sont profondément touchés.

Le dément précoce devient insociable. La diminution de l'instinct de sociabilité différencie le dément précoce du paralytique général et le rapproche du vieillard.

Mais tandis que celui-ci s'isole pour se replier sur lui-même et vivre dans le cercle étroit de ses tendances égoïstes, le dément précoce quitte la vie sociale pour entrer dans un monde sans désirs.

Les troubles des sentiments sociaux sont d'autant plus frappants que la jeunesse est l'âge des affections tendres, de l'amour, de l'amitié, de la solidarité, etc.

La vie affective atteint chez les jeunes gens le plus haut degré de dynamie. Les émotions les plus faibles se transforment en passions violentes.

Le dément précoce cesse d'aimer. Il abandonne ses amis, il rompt les fiançailles ou divorce avec une très grande facilité.

Une de nos malades écrit à son fiancé huit jours avant le mariage: «Je ne peux plus vous épouser [54] parce que vous ne savez pas jouer du piano. Adieu.» Un autre abandonna sa femme en pleine lune de miel à New-York et rentra seul à Paris.

MS 47481-7, ScrLMA: ^+and a lovely mourning paper+^ | JJA 56:041 | Oct 1923 | II.4§2.*1 | FW 387.31

(f) **^bO. M. onanist —lust >**

MS 47481-2, ScrMT: ~~So~~ ^+And+^ there they were ^+too+^ listening in as hard as they could ^+to the solans ^+and the sycamores and the mistlethrushes+^ and all the birds+^ | JJA 56:026 | II.4§2.*0/3A.1 | Oct 1923 | FW 383.19-384.03

MS 47481-4, ScrILA and ScrMT and ScrLMA: and ^+their bottlegreen eyes+^ peering in through the steaming windows into the honeymoon cabins on board the big ~~steamers~~ ^+steamadory+^ and ^+the+^ saloon ladies toilet apartments and rubbing off the ^+salty+^ cataract off the windows ^+listening+^ to see all the ~~honeymooners~~ ^+hunnymooners+^ ^+hunnishmooners+^+^ and all the toilet ladies and their familiarities saying their grace before ~~meals~~ ^+steamadory+^ ^+pass the pot ^+jool+^ for Christ sake Amen+^ and watering and there they used to be ^+all trembling and shaking &+^ | JJA 56:034 | II.4§2.*0/3A.*1 | Oct 1923 | FW 396.35-397.01

(g) **^bweeps for a fly**

La démence précoce 54: Chez la plupart des malades, l'appétit sexuel disparaît avant la puissance sexuelle qui persiste pendant longtemps sous forme d'onanisme.

A l'asile, le dément précoce vit à l'écart de ses camarades et ignore souvent leur nom. On le voit tantôt blotti dans un coin ou derrière une porte, tantôt travailler seul plongé dans le mutisme ou murmurant à voix basse un soliloque incohérent.

Meeus a signalé que ces malades sont encore susceptibles de s'attacher à certaines personnes de l'établissement: infirmiers, enfants, etc.

Ces faits nous semblent exceptionnels.

Mais si la sympathie pour les hommes a tout à fait disparu, la sympathie pour les animaux se rencontre parfois.

Un de nos malades se prive souvent de manger pour donner la nourriture à son chien. Une autre pleure, se met au lit, refuse de manger chaque fois que son chat est souffrant. La nouvelle de la mort de sa mère l'avait laissée indifférente.

Not located in MS/FW.

(h) **^bdrawing ever: night black dog / joy — hearse**

La démence précoce 56: Sentiment esthétique. — La déchéance du sentiment esthétique n'est appréciable que chez les malades appartenant à un certain milieu social et chez les artistes.

Les tendances artistiques peuvent être touchées d'emblée ou persister longtemps. Dans ce dernier cas, elles n'ont plus la puissance et l'émotion d'un sentiment.

Les uns dessinent toute la journée le même dessin stéréotypé, d'autres font des dessins symboliques, difficiles à comprendre. Un de nos malades représentait la nuit par un chien noir et la joie par un corbillard, etc.

Not located in MS/FW.

(i) **joie niaise obscène**

La démence précoce 60: Chez les excités maniaques, il n'y a ni euphorie, ni joie expansive mais un état de gaieté niaise faite de paroles obscènes et de mouvements stéréotypés.

VI.C.2.67(a)

(j) **^bivyclad boots hailstones**

Not found in *La démence précoce*, but inspired by Pascal's analysis of the demented mind as having troubles with the association of ideas.

MS 47481-10, ScrILA: ^+in the middle of ^+amid the rattling ^+rattle+^ of+^ the hailstones with his ^+her+^ ivyclad hat of Mnepoc+^ ^+gripping an old pair of curling tongs belonging to Mrs Dana O'Connell+^ | JJA 56:045 | Oct 1923 | II.4§2.*1 | FW 392.29

(k) **puts hat under feet before / signing name**

La démence précoce 72: Un de nos malades ne fut capable d'écrire son nom qu'après avoir fait de nombreux mouvements. Il se leva à plusieurs reprises, alla à la porte, enleva son chapeau, le posa d'abord sur la table, ensuite sous ses pieds, commença à se déshabiller, tira sur sa moustache, fit des grimaces et enfin s'assit, prit la plume et écrivit son nom.

Partially transferred.

VI.C.2.67(b)

(l) ^bwish to touch Dr

La démence précoce 66: Ces études exigent des examens répétés. La mimique, le moindre mouvement, etc., au cours de l'interrogatoire doivent être pris en considération. C'est ainsi que Ziehen a pu établir un diagnostic très difficile chez un dément précoce mélancolique dont tous les troubles semblaient exclure la démence. Son attitude bizarre vis-à-vis du médecin (il s'amusait à le tâter) fut le seul symptôme d'incoordination qui fit penser à la démence précoce. Le diagnostic s'affirma par la suite.

MS 47481-10v, ScrLMA: ^+slooping around in ^+a bath+^ slippers and ^+see ~~she~~ ^+go away and see the doctor and+^ | *JJA* 56:046 | Oct 1923 | II.4§2.*1 | *FW* 394.12

MS 47481-10v, ScrLMA: ~~and~~ ^+with+^ ~~holding~~ ^+hold+^ ^+take+^ hands and ^+nurse and only to touch and eat a lovely monkeybown and+^ | *JJA* 56:047 | Oct 1923 | II.4§2.*1 | *FW* 397.20

(m) ^btrouble of judgment / — — reason

La démence précoce 78: L'évolution et la dissolution, la systématisation et l'inhibition ne maintiennent plus comme à l'état normal l'équilibre de l'activité intellectuelle. Cet équilibre est rompu. L'organisation devient impossible et la désorganisation continue seule son œuvre destructrice.

Les premières manifestations de l'incoordination intellectuelle sont: les troubles du jugement et du raisonnement.

Le jugement est un lien entre deux idées: le raisonnement, un lien entre deux jugements.

Pour juger et raisonner, il faut comparer, c'est-à-dire établir des liens entre les faits nouveaux et les expériences acquises antérieurement. Ces expériences constituent les «groupes réducteurs» (Taine) les plus puissants, les éléments inhibiteurs les plus importants. Chez les déments précoces, ces «groupes réducteurs» ont perdu leurs rapports avec l'activité mentale. C'est ainsi que naissent les idées erronées et que le malade devient incapable de juger, de comparer, de distinguer, etc.

Not located in MS/*FW*, but implied in Joyce's revisions.

VI.B.2.077 [upside down]

(a) of Montpellier — & he / goes on to say

?*La démence précoce* 31: L'*incohérence*, symptôme caractéristique des processus démentiels, est la meilleure preuve de l'autonomie des éléments psychiques.

Ces éléments isolés peuvent vivre encore longtemps entant qu'unités, mais ils sont incapables de s'influencer mutuellement.

Ils n'ont plus de rôle actif, ils ne participent plus à l'activité mentale et finissent par s'effacer petit à petit.

L'*autonomie psychique* est un des phénomènes les plus intéressants de la désagrégation de la personnalité. Au point de vue psychologique, elle représente une modalité inférieure de l'activité mentale.

VI.C.2.66(e)

(b) sporadic developm / ‘ ‘ / ‘ ‘ / in bones & psyche (cf. Euf)

La démence précoce 31: «Le développement de l'esprit, dit Höffding, commence souvent en des points épars çà et là, tout comme la formation des os. On ne triomphe que peu à peu de cette sporadicité, encore ce triomphe n'est-il jamais complet chez personne.»

VI.C.2.66(f),(g)

(c) il est permis d'admettre

La démence précoce 37: L'autonomie cellulaire et psychique nous a fourni la notion d'un syndrome constant faisant l'unité des démences. Mais ce fond commun n'explique pas les phénomènes (évolution, symptômes, etc.) qui établissent les différences cliniques et caractérisent chaque processus démentiel.

Par analogie avec toutes nos connaissances en pathologie générale, *il est permis d'admettre que chaque démence a son mode d'action spéciale et sa formule clinique.*

VI.C.2.66(h)

(d) *b*sand on paper blots [out] / odd letters

La démence précoce 35-6: Joffroy et Mignot ont cherché en vain l'ordre d'effacement des souvenirs dans la paralysie générale. «Bien que progressive, cette amnésie est essentiellement lacunaire et les lacunes affectent dans le champ des souvenirs des zones essentiellement variables suivant les individus et même suivant les époques chez les mêmes sujets.» Plus loin, ils ajoutent «Dans la paralysie générale, l'amnésie agit pour ainsi dire au hasard comme le sable qui, [35] répandu sur la page d'écriture, fait disparaître çà et là des lettres, des mots, des phrases au gré de ses points de contact.»

Not located in MS/FW.

VI.B.2.078 [upside down]

(k) *r*ideal man suffering from / an ideal disease

La démence précoce 26: Le schéma de Grasset ne tient pas compte de ce grand groupe d'états psychiques intermédiaires; il suppose un homme idéal avec une maladie idéale; la clinique nous fournit des hommes réels avec des maladies réelles. Les maladies psychiques (hystérie, etc.) sont *toujours et non accidentellement mentales.*

MS 47473-42v, ScrLA: ~~fated~~ ^+sentenced+^ to be muzzled over ^+a full+^ ~~millions~~ ^+million+^ of times for ever and a night ^+till his noddle will sink or swim+^ by that ideal reader suffering from an ideal insomnia:+^ | JJA 46:344 | Feb-Mar 1925 | I.5§1.3+/4.3+ | FW 120.13-4

(l) the eminent professor

La démence précoce 25: L'éminent professeur de Montpellier ne tient nullement compte des relations intrapsychiques qui unissent la vie consciente à la vie inconsciente. De même qu'entre les neurones psychiques supérieurs et les neurones psychiques inférieurs, il y a une chaîne de neurones intermédiaires; de même, entre le psychisme supérieur et le psychisme inférieur, il y a des états intermédiaires.

VI.C.2.66(d)

VI.B.2.080 [upside down]

(e) drummed himself

?*La démence précoce* 198-9: L'agitation catatonique éclate sans motif, d'une façon inopinée. Son degré d'intensité est très variable.

Les malades se livrent aux actes les plus singuliers et les plus extravagants. Ils montent dans leur lit, en descendant, font avec leurs bras des mouvements rythmés, dessinent en l'air des lettres, des chiffres, etc., crient, tambourinent contre le mur, tapent pendant des heures sur la table, dansent, frottent, piétinent, crachent partout, remuent les meubles, déchirent leurs vêtements. [198]

Les uns deviennent tout d'un coup raides, s'étendent sur le sol, prennent des attitudes de crucifiés, d'hommes-serpents, etc., d'autres marchent sur la pointe des pieds, se balancent de droite à gauche, mettent leurs bras en pronation forcée.

Les impulsions sont nombreuses et dangereuses. Les unes sont homicides, d'autres suicides, etc. Les auto-mutilations sont fréquentes. Les malades s'égratignent, s'arrachent les cheveux, se brûlent, se mordent les bras, se cognent ou se suicident; quelques-uns se livrent pendant des semaines et des mois à des tentatives de suicide qu'aucune idée mélancolique ne justifie.

VI.C.2.64(f)

(f) Kevin lavat

?*La démence précoce* 197: La passivité des catatoniques s'étend à tous les actes qui demandent de la réflexion et de la spontanéité. Ils sont incapables de se vêtir et ont perdu tout instinct de propreté.

VI.C.2.64(g)

(g) Shane O'Neill burns se in [rut]

Note: For the source see quotation at (e).
VI.C.2.64(h)

(h) Is hyst. invents

?*La démence précoce* 290: En pratique, le diagnostic de la démence précoce avec la simulation vraie est très rare. Il est actuellement admis que la plupart des simulateurs présentent un état mental morbide. Les psychoses dont ils sont le plus fréquemment atteints revêtent des aspects variables: hystérie, épilepsie, folie morale, alcoolisme, débilité mentale, imbécillité, etc. C'est avec ces affections qu'on aura à faire le diagnostic de la démence précoce.
VI.C.2.64(i)

(i) Mrs Jones whips coram train

Note: For the source see quotation at (e).
VI.C.2.64(j)

VI.B.2.132

(h) nihilisme negativisme

La démence précoce 104: Bien avant Kahlbaum, Morel a étudié le négativisme sous le nom de nihilisme. Ce phénomène est caractérisé «par une tendance permanente et instinctive à se raidir contre toute sollicitation venue de l'extérieur, quelle qu'en soit la nature» (Kahlbaum).

On peut également définir le négativisme: *une contraction psycho-motrice qui exprime la tendance générale à résister contre toute modification soit extérieure, soit intérieure.*

Son intensité est variable, tantôt il se traduit par de la gêne et de l'hésitation, tantôt par de l'obstination simple ou par une résistance insurmontable.

VI.C.2.91(a)

(i) ^bsleep under bed

La démence précoce 104-5: Le négativisme peut être généralisé ou localisé sur un groupe de muscles; appareil de phonation, de mastication, muscles de la vessie, etc., ou sur la moitié du corps (héminégativisme) ou seulement sur un segment de membre, la main principalement.

Le négativisme porte sur les phénomènes les plus simples de l'activité psycho-motrice. Les malades ne supportent aucun vêtement. Ils n'entrent plus dans leur lit, se couchent sur la couverture, sous leur lit ou sous celui des autres. Dès qu'on s'approche d'eux, ils reculent, se cachent clans un coin, ferment les yeux, se raidissent et tiennent fortement [104] ce qu'ils ont saisi. Ils se laissent traîner ou même soulever comme un paquet, sans changer le moins du monde la position de leurs membres contractures.

MS 47481-10v, ScrMT and ScrILA: when nobody wouldn't even let them ~~sleep~~ ^{rest}, changing ~~their~~ ^{the} one+^{wet bed} they used to sleep under+[^] | JJA 56:046 | Oct 1923 | II.4§2.*1 | FW 394.04

(j) retain urine

La démence précoce 105: *Le négativisme s'étend aux actes mêmes de la vie végétative.* Le malade résiste à ses besoins, retient ses urines et ses matières fécales. Si l'on ne sonde pas le malade, la rétention d'urine dure jusqu'à ce que la vessie se vide par regorgement. Malgré la fréquence de la rétention d'urine chez les déments précoces, on n'a pas encore signalé des phénomènes infectieux.

VI.C.2.91(b)

(k) OM prefer to eat other's bit

La démence précoce 107: **Sitiophobie.** — La sitiophobie est extrêmement fréquente dans la démence précoce. Le malade cesse brusquement de manger et ne veut plus s'alimenter. Il serre avec énergie les deux maxillaires dès qu'on approche la cuiller. D'autres ont dit négativisme électif pour tel ou tel aliment: viande, légumes, etc.; certains refusent avec opiniâtreté la part qu'on leur a réservée et s'emparent avec ruse et violence des portions de leurs voisins, qu'ils dévorent en hâte.

VI.C.2.91(c)

VI.B.2.134

(b) ^bdirty clothes >

Not located in MS/FW.

(c) **^bnot feel pinpricks >**

Not located in MS/FW.

(d) **^bmain negativiste / (if grasp a cork)**

La démence précoce 108-9: **Malpropreté.** — La malpropreté se présente avec la même fréquence que la sitiophobie.

Les déments précoces sont les aliénés les plus sales. Ils refusent de se laver, de se peigner, de s'habiller, comme ils refusent de manger. On les distingue des autres malades par la négligence de leur tenue.

Ils salissent leurs vêtements, leur lit, la place où ils sont assis d'une façon repoussante par leurs crachats, leurs urines et leurs matières fécales.

Analgsie. Anesthésie. — L'analgsie et l'anesthésie des déments précoces sont souvent sous la dépendance des manifestations négativistes.

Les catatoniques négativistes ne réagissent pas aux piqûres d'épingles et ils résistent à la douleur avec une énergie surprenante. Les signes physiques de la douleur: dilatation des pupilles, tachycardie, clignement des paupières, rougeur vive ou sudation du visage montrent que les sensations sont perçues mais qu'une force négative trouble l'expression de l'activité volontaire.

Dans les états de stupeur profonde, toute réaction a disparu. Les piqûres profondes ne provoquent aucune dilatation pupillaire, contrairement à ce qui se passe chez l'individu normal (Coppiali).

Main négativiste. — La main des déments précoces présente trois réactions intéressantes: *le négativisme, la docilité, la persévération.* [108]

La main négativiste se manifeste au commandement ou spontanément. Les doigts sont fléchis à l'extrême et les ongles pénètrent dans la paume de la main et y déterminent de profondes empreintes. Une malade de Kraepelin fermait si fortement la main qu'elle eut une érosion au point de contact.

La main négativiste serre solidement entre les doigts tout ce qu'elle touche. Lorsqu'on arrive à vaincre sa résistance, on peut trouver dans la paume de la main des morceaux de papiers, du pain, des boutons arrachés, des lambeaux de vêtements déchirés, etc.

Not located in MS/FW.

(e) **tremblement psychique**

La démence précoce 112: **Négativisme passif.** — Le négativisme passif se manifeste dans l'*empêchement psychique*, le *barrage de la volonté* et les *états de stupeur profonde*.

Dans l'*empêchement psychique*, les mouvements d'irrésolution sont comparables au tremblement d'un membre. Ils sont composés d'une série de contractions successives incapables de se combiner, de se lier de manière à constituer un ensemble harmonieux. Ce *tremblement psychique* provient de la faiblesse des incitations ou de leur action éphémère. Le «je veux» est conçu, mais les excitations sont si faibles que le plan de l'acte ne peut être achevé; l'idée directrice disparaît, faute d'énergie.

VI.C.2.92(b)

(f) **mutisme**

La démence précoce 113: **Négativisme actif. — Oppositionisme.** — Dans le négativisme actif, les malades déploient une énergie négative extraordinaire qui contraste avec leur inertie morale habituelle. Le négativisme actif peut être: 1° conscient et volontaire; 2° conscient, subconscient ou inconscient et involontaire.

Dans le premier cas, il est sous la dépendance de l'activité délirante et hallucinatoire. Le mutisme, la sitiophobie ont fréquemment un substratum idéo-affectif comme chez les mélancoliques, les persécutés, etc.

VI.C.2.92(c)

(g) **opposition unseats cabinet**

Note: A line seems to connect (e) to (g).

VI.C.2.92(d)

(h) **^bcoax OM**

La démence précoce 114: Dans le second cas, il relève d'une opposition active irraisonnée et automatique. C'est le négativisme «élémentaire, universel, sans justification, sans délire, sans hallucinations, sans douleur morale» (Séglas).

Si l'on interroge ces malades sur la raison de cette opposition générale, les uns répondent qu'ils ne savent pas, d'autres qu'ils sont forcés, qu'ils ne peuvent pas faire autrement.

Comment peut-on interpréter ce phénomène?

Weigandt, Pik, Scherrington, Régis, Séglas le considèrent comme le résultat de l'organisation de l'idée antagoniste de l'acte à exécuter. C'est l'interprétation à laquelle nous nous rallions.

Nous avons montré qu'à l'état normal, l'association par contraste est une condition de précision, qu'elle doit aider, fortifier l'idée première et non lui nuire. Chez le dément précoce, elle sort de l'ombre, déloge l'idée principale et devient centre d'action.

L'oppositionisme actif est une variété de dyspraxie par substitution, une parapraxie par contraste psychique.

Le processus morbide crée un état de monoïdéisme dans lequel l'idée de l'acte à exécuter est remplacée par la représentation opposée qui *s'extériorise, prédomine et dure*.

A chaque sollicitation, il y a renforcement de l'énergie négative, et plus la force de sollicitation agit, plus le négativisme devient opiniâtre.

MS 47481-10, ScrTMA: ^+oh, the poor old coax,+^ | JJA 56:045 | Oct 1923 | II.4§2.*1 | FW 392.10

(i) write on board obeys / hand in air stiff

La démence précoce 115: **Suggestibilité.**

PERSISTANCE DES IMAGES KINESTHESIQUES. IMITATION AUTOMATIQUE

«La suggestibilité consiste en une tendance générale, permanente et instinctive à adopter toute sollicitation venue de l'extérieur, quelle qu'en soit la nature.» (Deny et Roy.)

La suggestibilité des déments précoces est apparemment analogue à la catalepsie des hystériques.

C'est un état de *flexibilité cireuse* des muscles qui permet aux malades de garder les attitudes les plus pénibles qu'on leur imprime, et de *docilité* dans l'exécution des ordres les plus absurdes.

L'intensité de la suggestibilité varie depuis la docilité simple jusqu'à une réceptivité passive de l'esprit, telle qu'il suffit, comme chez le malade de Masselon, d'écrire au tableau noir: «levez le bras», pour que ce mouvement soit immédiatement accompli.

Note: A line connects 'obeys' with 'OM' in the above entry.

VI.C.2.92(e)

(j) (John) put hands to pray - extase

La démence précoce 116: Malgré l'intensité de la flexibilité cireuse, la suggestibilité des déments précoces est *plus restreinte* que celle des hystériques. Chez ces derniers on peut provoquer des hallucinations, des paralysies et des états émotionnels correspondants à l'attitude générale. Janet mettait les mains d'une malade dans la position de la prière, et la figure prenait une expression extatique.

VI.C.2.92(f)

(k) rmain docile >

MS 47472b-34, ScrLMA: ^+man docile, high bouncing, serviceman, & one+^ | JJA 57:069 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 473.13-4

(l) main perseveratrice

La démence précoce 119: **Main docile.** — La main docile, cireuse ou passive, est un phénomène de catalepsie partielle. Elle fait un contraste curieux avec la main négativiste. Les doigts flexibles prennent facilement toutes les attitudes qu'on leur imprime: main en griffe, en extension, etc. Comme la main négativiste, la main docile peut exister isolée, indépendamment des autres phénomènes de suggestibilité. Elle s'associe ou alterne fréquemment avec la main négativiste et persévératrice.

Main persévératrice. — Ce phénomène catatonique se manifeste spontanément ou lorsqu'on dit au malade de saisir un objet. La main prend une attitude crispée et s'accroche comme une griffe à ce qu'elle touche. Si on retire l'objet, la main libre demeure longtemps après comme tétanisée, dans la même position.

VI.C.2.92(g)

(m) rcheat death

La démence précoce 120: **Echopraxie.** — Les malades copient d'une façon simiesque les mouvements des personnes de l'entourage. Si l'on tend la main, le malade tend la sienne; on cherche son mouchoir dans sa poche, le malade cherche le sien; on se baisse, il se baisse. Le plus souvent, ce sont les gestes des autres malades, et, de préférence, les plus absurdes, qui sont imités. A côté d'un malade qui se tient debout, immobile et la tête penchée

vers la terre, vient se placer un autre qui, non content d'imiter son attitude, l'exagère en fléchissant et penchant tout le corps en avant. Dans les actes imités comme dans les attitudes cataleptiques, il y a tendance à la persistance des images kinesthésiques. Les malades continuent pendant longtemps les mouvements imités.
MS 47471b-56v, ScrLPA: ^+but cheated even death+^ | JJA 47:344 | Jan 1924 | I.7§1.*1 | [FW 172.21]

VI.B.2.167

(a) every murder is pederast

?*La démence précoce*, 167: Les suicides *sans désespoir* et les homicides *sans remords* ouvrent parfois la scène morbide. Les *fugues* sont souvent les premiers signes révélateurs de la démence.
VI.C.2.112(m)

(b) ^btells of himself

?*La démence précoce*, 166-7: L'intro-inspection mentale s'accompagne souvent de phénomènes de dépersonnalisation qui indiquent déjà la perte de l'unité de la personnalité. Le monde extérieur, les souvenirs, les perceptions et les idées deviennent imprécis, irréels. Les malades se plaignent que leur corps et leur esprit ont changé [167] et qu'ils se perçoivent mal eux-mêmes. «J'ai perdu l'harmonie entre mes pensées»; «Je me sens dédoublée»; «J'ai perdu une partie de la tête»; «Je me sens divisée comme s'il y avait deux personnes en moi», etc.

?*La démence précoce*, 184: C'est ainsi qu'il faut expliquer la longévité délirante de certains paranoïaques. On voit souvent dans les asiles de chroniques, des persécutés dont l'activité mentale s'adapte, personnalise et construit des idées à l'âge de soixante-dix et quatre-vingts ans bien que leur moi soit remplacé par un autre. Les Jésus-Christ, les Jeanne d'Arc, les sainte Vierge, etc., sont souvent au courant des événements de l'établissement, lisent les journaux, argumentent sur les faits politiques et ont une mémoire remarquable.

MS 47481-10v, ScrILA: ^+and he telling him that one about+^ | JJA 56:046 | Oct 1923 | II.4§2.*1 | FW 394.19-20

(c) ^bSo glad

?*La démence précoce*, 166: Une autre malade nous disait avec tristesse: «C'est très malheureux pour moi d'avoir l'esprit malade, je ne peux plus vivre dans le monde, je voudrais mourir.» Meeus raconte l'histoire d'un dément précoce qui fut conscient de son état jusqu'à la fin de sa vie et qui mourut en pleurant sa situation malheureuse. «Je suis un enfant aveugle et abandonné, loin de mes parents; je ne suis plus aimé de personne et je souffre une lourde punition.»

MS 47481-19, ScrILA: ^+so glad+^ | JJA 56:053 | Oct 1923 | II.4§2.*2 | FW 394.12

(d) ^ble moi faux

La démence précoce 184: Grâce à l'harmonie psychique, à l'adaptation, à la personnalisation, à la systématisation, aux associations des idées, le délire continue à proliférer et à envahir toutes les constructions syllogistiques de la synthèse principale. Peu à peu, l'activité psychique n'est plus qu'un système de paralogies. Le moi faux se substitue entièrement au moi ancien et il continue à évoluer en obéissant aux lois de l'idéation.

Not located in MS/FW.

(e) ^bfou rire

La démence précoce 167: Le *rire impulsif*, *paramimique*, le *fou rire*, les *tics*, les *grimaces*, le *maniérisme*, etc., se montrent dès la période prodromique et reflètent la désagrégation démentielle.

?MS 47481-9, ScrBMA: ^+raining water laughing+^ | JJA 56:043 | Oct 1923 | II.4§2.*1 | FW 390.16

?MS 47481-16, ScrBMA: ^+he couldn't stop laughing about+^ | JJA 56:050 | Oct 1923 | II.4§2.*2 | FW 390.13

?MS 47481-16, ScrBMA: ^+leaping laughing+^ | JJA 56:050 | Oct 1923 | II.4§2.*2 | FW 390.16

VI.B.2.168

(a) [4 lines of siglum/ogham-like signs]

(b) ^scurlpapers >

(c) **^bwalk round >**

MS 47481-19, ScrILA: ^+all round the stool walk+^ | *JJA* 56:053 | Oct 1923 | II.4§2.*2 | FW 394.08

(d) **courses**

La démence précoce 191-2: Les idées de grossesse ne sont pas rares; on peut les observer même chez les hommes. En voici un exemple:

M. T..., étudiant en droit, âgé de vingt-quatre ans. Après une période de neurasthénie et quelques vagues idées mélancoliques, il présente de l'excitation maniaque hétérophrénique. Il se croit femme et «enceinte» des oeuvres de l'empereur Guillaume. Il cause doucement avec une voix flûtée, fait des yeux doux aux infirmiers, déchire ses vêtements pour se faire des jarretières et des ceintures de grossesse. Il se met des rubans dans les cheveux, enveloppe ses organes génitaux avec des chiffons et manifeste une très grande pudeur. Il fait de petits pas et marche en se dandinant [191] «à cause du ventre qui est gros» et pour ne pas déranger le «petit». Le délire de grossesse cesse par moments et le malade reprend son sexe. Il perd sa pudeur, se met tout nu, exhibe ses organes génitaux, fait des propositions obscènes aux infirmiers, puis il redevient femme et le délire de grossesse renaît, etc.

Not transferred.

(e) **^bsuggestibility**

La démence précoce 194: La catatonie englobe toutes les manifestations motrices des déments précoces. Elle comprend non seulement la suggestibilité (flexibilité cireuse, catalepsie, activité d'imitation), mais encore le négativisme) les stéréotypies, les impulsions et les états complexes qui participent à la fois de tous ces phénomènes morbides (maniérisme, grimaces, rire, etc., etc.).

Not located in MS/FW.

(f) **^b1st class**

La démence précoce 197: *La discontinuité de la stupeur* est un symptôme de premier ordre. La recherche de ce phénomène exige une surveillance constante de jour et de nuit.

La physionomie immobile, aux regards étonnés, est souvent sillonnée de grimaces, protrusion des lèvres, contractions fibrillaires, sourires, etc.

MS 47481-20, ScrLMA: ^+the poor old quakers+^ to see all the hunnishmooners and the ^+firstclass+^ ladies | *JJA* 56:054 | Oct 1923 | II.4§2.*2 | FW 395.13

(g) **^bXataletique**

La démence précoce 207: Ces phases de dépression sont interrompues brusquement par des impulsions violentes. Il s'est jeté plusieurs fois sur un infirmier pour l'étrangler. D'autres fois, ce sont des explosions de rires brèves ou de véritables crises de «fou rire» durant environ une demi-heure et finissant par des crises de larmes, qui viennent interrompre la dépression. Dans ses écrits on remarque de nombreux néologismes. «Les tortures ne cessent-pas, puisque c'était la condamnation du système astral, la rotation xataletique, etc. Il y a impossibilité de communication par distalité d'expression et illusions sensorielles, etc.» Parfois les phases de dépression alternent avec des phases d'excitation de courte durée. Le malade marche alors beaucoup, l'ait le tour du jardin, du matin au soir, dans le même sens. Cette agitation est quelquefois muette, caractérisée uniquement par une richesse de gestes et de mouvements. D'autres fois, il répète à haute voix pendant dix heures de suite, la même phrase: «la ruine, la ruine ou la république», etc.

Not located in MS/FW.

(h) **'Filou! — 1/2 8!**

Not found in *La démence précoce*.

Note: Possibly inspired by the mention of neologisms and the remembrance of the patients punning.

La démence précoce 139: Leurs discours sont parfois émaillés de métaphores, de sentences, de mots à double sens, de calembours de mauvais goût. Le langage vulgaire est particulièrement préféré par les malades, quelle que soit leur éducation ou la teneur de leur délire.

MS 47474-223, ScrPrTMA: the dusk is growing. ^+Fieluhr? Filou!+^ What time ^+age+^ is it ^+at+^? | *JJA* 48:203 | Oct 1927 | I.8§1.9 | FW 213.14

(i) ^bself accusations >
Not located in MS/FW.

(j) ^b— others

La démence précoce 204-6: OBSERVATION IV. — RESUME: *Etat mélancolique avec idées d'auto-accusation et de grandeur passagères. Prédomi-[204]nance des troubles cénesthésiques et des idées de persécution. Démence hébéphréno-paranoïde se transformant en quelques mois en démence catatonique.* [...]

Il a une céphalée violente, dit avoir la tête en feu et que son cerveau tourne dans l'axe du crâne. Il ne veut pas expliquer la cause de sa tristesse et dit avoir un gros chagrin depuis trois ans.

«Je suis tombé neurasthénique comme une feuille morte, personne ne veut le croire.» Il a de nombreux scrupules. Il craint d'avoir dit des choses désagréables. [205] «Je demande pardon des lamentables grossièretés auxquelles m'a poussé l'exaspération la plus légitime.» Il s'accuse d'avoir fait du mal à ses amis et à sa famille, mais à mesure qu'il cause, le ton de sa voix change et passe rapidement de l'humilité et de l'auto-accusation à l'accusation pure.

Not located in MS/FW.

(k) ^b<psana> psada >

Note: Written in black ink.

MS 47471b-16, ScrLMA: ^+by psadatepholomy+^ | JJA 56:050 | Oct 1923 | II.4§2.*2 | FW 389.17

(l) ^{+b}psadatelonomy / psadatepholomy [RM]

Not found in *La démence précoce*.

Note: A neologism possibly inspired by the the subject matter.

Written in black ink.

MS 47471b-16, ScrLMA: ^+by psadatepholomy+^ | JJA 56:050 | Oct 1923 | II.4§2.*2 | FW 389.17

(n) [1 line of siglum/ogham-like signs]

VI.B.2.169

(a) **pensee poor OM >**

VI.C.2.112(n)

(b) — heroes

La démence précoce 211: *Les idées de grandeur sont contemporaines des idées de persécution* et cette coexistence est une particularité du syndrome paranoïde. Ces idées s'associent mais elles ne se combinent pas; elles ne se prêtent pas toujours d'aide mutuelle; le lien qui les unit est lâche et souvent illogique.

?*La démence précoce* 208-9: D'autres s'affublent d'oripeaux, deviennent gais, exubérants, grossiers. Ils se croient empereur, Jésus-Christ, roi de l'univers, Jeanne d'Arc, la [208] sainte Vierge, etc.; ils savent tout, ils peuvent tout, etc. [...]

L'hypnotisme, le radium, l'électricité, etc., leur fournissent, comme à tous les persécutés, de nombreux matériaux pour la construction délirante. Les interprétations délirantes peuvent dominer la scène au début de la démence précoce. Ce fait rend le diagnostic difficile avec les psychoses raisonnantes (Sérieux-Capgras). Les hallucinations cénesthésiques, psycho-motrices, auditives, olfactives, gustatives, les illusions du *déjà vu*, du *jamais vu* s'associent aux idées délirantes et font parfois un véritable chaos confusionnel. Comme dans toutes les formes de la démence précoce, *l'écho de la pensée, la fuite de la pensée* sont des phénomènes fréquents et tenaces.

Cf. *La démence précoce* 138: Il peut être rattaché à une idée délirante (d'humilité, de culpabilité, de négation, de persécution, etc.) ou à une hallucination et particulièrement à l'hallucination psycho-motrice qui agit de différentes manières. Dans ce cas, le mutisme est intermittent, il est interrompu par des impulsions verbales, par des mots qui s'échappent sans que le malade ait le temps de les prononcer (fuite de la pensée).

VI.C.2.113(a)

(c) **write history of a ^+hansom+^ cab**

La démence précoce 212: Les idées délirantes déterminent des déplacements incessants, donnent lieu à des discussions avec les parents, les voisins, etc., à des attentats dangereux, au refus d'aliments par crainte d'empoisonnement, etc.

D'autres malades s'adressent aux autorités, à la publicité, etc.

Sous l'influence des idées de grandeur, ils écrivent des mémoires sur des sujets au-dessus de leur instruction. Un malade de Masselon adressa à l'Académie des sciences un travail sur «la Théorie de la Vérité, la science universelle intégrale de la nature et le système abstrait des mondes».

VI.C.2.113(b)

(d) ***b*end justified means**

La démence précoce 209-10: Les troubles de la sensibilité générale précèdent ou suivent les idées de grandeur et de persécution. Ils se présentent sous plusieurs aspects: idées hypocondriaques, hallucinations cénesthésiques, idées érotiques, hallucinations génitales, idées de négation et de transformation corporelle.

Dans certains cas, ils forment un véritable *délire* [209] *de persécution physique ou de possession corporelle*.

Kraepelin a insisté sur l'importance de ce délire. Parfois, il est associé aux idées mystiques qui justifient la persécution.

«C'est le diable ou le mauvais esprit qui s'est emparé du corps.»

Not located in MS/FW.

(e) **la plupart des hommes / agissent comme des / déments précoces >**

VI.C.2.113(c)

(f) **autre pas un autre**

La démence précoce 217-8: La plupart des hommes agissent comme les déments précoces; les actes réfléchis, volontaires, sont rares. Ces malades se perdent dans la grande masse des individus «falots» qui traversent le monde les yeux mi-ouverts, sans étonnement, sans curiosité, dépourvus de conviction et répétant, chaque jour, une tâche uniforme et monotone.

L'appréciation de ces résidus psychiques est particulièrement difficile car le malade n'est *amoindri que par rapport à lui-même* et, pour le constater, il [217] faut le comparer à ce qu'il était la veille de sa maladie.

La perte de ces éléments psychiques n'atteint que le moi social. Le malade *devient autre mais pas un autre*.

VI.C.2.113(d)

(g) ***b*oubli de soi >**

?MS 47481-33, ScrTsiLS: by decree absolute because he ~~made~~ ^+forgot himself making+^ wind and water and dirtied ^+made a mess of+^ all ^+of+^ himself | JJA 56:075 | II.4§2.3/3.5 | Oct 1923 | FW 391.16-18

(h) ***b*doaty**

La démence précoce 221-2: Très souvent, la démence apathique est apparemment plus profonde qu'elle ne l'est en réalité. Ainsi que Meeus et Masselon, nous avons montré qu'à la *mort anatomique de la vie mentale se superpose un véritable état de narcolepsie psychique*.

L'anencéphalie est rare chez les déments précoces. Il suffit parfois d'un simple accès de fièvre pour qu'une foule d'images s'éclaircissent d'une reviviscence spéciale.

Pour apprécier le déficit psychique dans la démence profonde, il faut étudier la *degré de régression affective et l'intensité de l'amnésie*.

L'oubli total du passé, de son identité, l'oubli des sentiments, de soi-même, c'est la plus grave lésion de la dissolution mentale.

D. — ÉVOLUTION
PRONOSTIC. RÉMISSIONS. DURÉE. MORT

La démence précoce n'est pas une affection mortelle; elle compromet rarement la vie organique. Les malades atteignent un âge très avancé après avoir vécu pendant de longues années une vie végétative. [221]

Le pronostic *quoad vitam* est presque toujours bénin.

MS 47481-21, ScrTMA: sing a lovasteamadorion in her ^+doaty+^ | JJA 56:055 | Oct 1923 | II.4§2.*2 | FW 398.21

(i) **barrocklifer**

Not found in *La démence précoce*.
VI.C.2.113(e)

(j) **^btelephone in head**

La démence précoce 210: Voici un exemple de délire physique chez une paranoïde:

Mme X..., âgée de vingt-huit ans. Un docteur lui arrache les yeux, la scalpe tous les jours, la chloroformise, la galvanise, l'hypnotise. Il la force de parler; il lui arrache ses pensées. Il s'est installé dans son corps et il communique avec elle par le téléphone. Une roue électrique passe au travers de son corps, on lui casse la colonne vertébrale; on lui penche la tête en avant. On lui allonge les dents, on lui arrache les cheveux, on lui raccourcit le nez; on lui fait une face carrée, on lui a descendu la tête de trente centimètres et on la force de prendre un masque; on lui tire les membres; elle est habitée par un chien, un chat, un diable, etc.

Ce délire physique a été suivi d'un état de stupeur catatonique.

Note: Written upside down.

MS 47481-19, ScrLMA: at the kookaburra bell ^+ringing ^+all wrong+^ inside of them come in come on you lazy louts come out to hell you lousy ^+loafs+^ all inside their poor ^+old Shandon+^ bellbox come out to hell you lousy louts+^, so frightened, at all ~~nights~~ ^+hours+^ | *JJA* 56:053 | II.4§2.*2 | Oct 1923 | *FW* 393.25-28

VI.B.2.170

(g) **il ne s'aime pas**

La démence précoce 260: Dans la *démence précoce* il y a paralysie des états affectifs; dans la *neurasthénie* il y a excitation des mêmes éléments (émotivité exagérée, sensiblerie, fréquence des phobies, etc.). Dans les cas invétérés, on voit, chez certains neurasthéniques, s'affaiblir les sentiments de famille et le malade devenir un véritable égoïste, exigeant, ne s'intéressant à rien si ce n'est à ses malaises et à ses sensations. On ne trouve pas cet égoïsme chez le dément précoce neurasthénique et c'est à cela qu'on remarque la première manifestation de la dissolution de la personnalité. *Il n'aime personne, il ne s'aime même pas lui-même.*

VI.C.2.113(l)

15) THE LEADER

VI.B.2.101

(f) **^bthe boys had it**

The Leader 'Our Ladies' Letter' 230908-112/? : [My Dear Moll] I suppose ye up there have news about the results. The lads had it here yesterday that De Valera was in

MS 47472-287, ScrTsRMA: ^+, the boys had it,+^ | *JJA* 46:109 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 099.16-7

(g) **'tis come to it now / with them that**

The Leader 'Our Ladies' Letter' 230908-112/? : you know Mrs Joe and the opinion she has of Corkmen [...] "them Corkmen are so used to humbugging people, 'tis come to it now with them that they humbug themselves often."

(h) **^rwas it this time last year**

The Leader 'Our Ladies' Letter' 230908-111/? : My Dear Moll, - Was it this time last year we took the fit of writing to each other before, yourself and myself.

MS 47471b-31 ScrMT: If I were only to tell your revered all ~~he~~ ^+that caffler+^ said to me was it this time last year | *JJA* 46:255 | Dec 1923 | I.5§2.*0 | 'The Revered Letter' [*FW* 000.00]

(i) **^rMrs Joe**

Note: For the source see (g) above.

MS 47471b-31 ScrOS: & I told Mrs ~~Gra~~ ^+Tom+^ for his accommodation | *JJA* 46:255 | Dec 1923 | I.5§2.*0 | 'The Revered Letter' [*FW* 000.00]

(j) **'covered her face / with kisses >**

MS 47482b-29, ScrLMA: ^+cover ^+your ^+two+^ pure cheeks ^+with my kisses+^ ~~some~~ ^+one+^ of those days when you will kiss me back.+^ | *JJA* 57:059 | May 1924 | III§1A.*1/1D.*1//2A.*1/2C.*1 | *FW* 446.10-1

(k) **ordinary endearments / of H insufferable >**

VI.C.2.71(i)

(l) **adulterous -- / assignation**

The Leader 230908-113/1-2: 'The Fifth Horseman' [on the Rex Ingram's Four Horsemen of the Apocalypse] We next see the hero alone in his studio with the married woman. He is covering her face with passionate kisses. These secret meetings with another man's wife, which any plain man would call adulterous assignations, are styled "harmless" in the litterpress. Next we are shown the wife the evening after, finding the ordinary endearments of her husband insufferable.

VI.C.2.71(j)

VI.B.2.102

(a) **the reflection that / occurs to me**

The Leader 230908-113/1-2: 'The Fifth Horseman' [on the Rex Ingram's Four Horsemen of the Apocalypse] Now, the reflection that occurs to me is that if this may be considered the essence of picturedom, and I expect it may, the picture world has, in a certain sense, wheeled the moral "scrum".

VI.C.2.71(k)

(b) **'it is practically stated**

The Leader 230908-114/2: If you ask me for my practical suggestion, I haven't got one.

MS 47471b-63, ScrLMA: it is ^+practically+^ believed | *JJA* 47:357 | Jan 1924 | I.7§1.*1 | [*FW* 183.03]

MS 47471b-3v, ScrLPA: ^+Of the 2 maids one it is stated drank carbolic+^ | *JJA* 45:139 | Jan 1924 | I.4§1.*0 | *FW* 000.00

VI.B.2.104

(f) **'tis time for me write**

The Leader 'Our Ladies' Letter' 230901-84/1: My Dear Peg - Here I am, and sure 'tis time for me to write. I was busy though, since I came, for I needn't tell you the way the house was, with Mickey by himself in it for a month.

VI.C.2.74(e)

(g) **is it the way you**

VI.C.2.74(f)

(h) **'Like that**

MS 47471b-12v, ScrLPA: ^+I'm afraid ^+I'll go bail+^ my dairyman darling / ~~all your butt~~ / Like the+^ / I'll go bail like the bull of the Cow / all the butter is / in your horn+^ | *JJA* 45:040 | Oct 1923 | I.2§3.*0 | *FW* 000.00

MS 47471b-12v, ScrLPA: ^+~~But~~ ^+Arrah+^ why ~~then~~, says you, couldn't he manage it. / I'll go bail, my big dairyman darling / Like the ~~limping~~ ^+bumping+^ bull of the Cassidy's / All your butter is in your / His butter is in his ~~Horns~~ ^+horns+^ / Butter his horns+^ | *JJA* 45:040 | Oct 1923 | I.2§3.*0 | *FW* 045.24

(i) **'M—, I'm saying**

The Leader 'Our Ladies' Letter' 230901-84/2: Not that he doesn't have his arguments (Mickie, I'm saying!)

MS 47471b-31, ScrMT: & I told Mrs ~~Gra~~ ^+Tom+^ for his accomodation, McGrath Bros, I'm saying and his bacon not fit to look at never mind butter | *JJA* 46:255 | Dec 1923 | I.5§2.*0 | 'The Revered Letter' [*FW* 000.00]

(j) **rnever mind bacon**

Not found in *The Leader*.

MS 47471b-31, ScrMT: & I told Mrs ~~Gra~~ ^+Tom+^ for his accomodation, McGrath Bros, I'm saying and his bacon not fit to look at never mind butter | *JJA* 46:255 | Dec 1923 | I.5§2.*0 | 'The Revered Letter' [>] MS 47488-121, ScrMT: If we were to tick off all that cafflers head, whisperers, for his accommodation the brothers me craw namely and their bacon what priced butter | *JJA* 63:185 | 1938 | IV§4.*0 | *FW* 000.00 and *FW* 615.31

(k) **r— says you**

The Leader 'Our Ladies' Letter' 230901-84/1: Sgéal féin sgéal gach aoinne— says you.

MS 47471b-12v, ScrLPA: ^+~~But~~ ^+Arrah+^ why ~~then~~, says you, couldn't he manage it. / I'll go bail, my big dairyman darling / Like the ~~limping~~ ^+bumping+^ bull of the Cassidy's / All your butter is in your / His butter is in his ~~Horns~~ ^+horns+^ / Butter his horns+^ | *JJA* 45:040 | Oct 1923 | I.2§3.*0 | *FW* 045.22

(l) **b'tis A[nn&] f— up & down / with^b them**

The Leader 'Our Ladies' Letter' [85/1? 'tis the way you'd pity him]

?MS 47471b-62, ScrLMA: all over ^+up & down+^ the ^+two+^ margins | *JJA* 47:355 | Jan 1924 | I.7§1.*1 | *FW* 182.16

?MS 47471b-4v, ScrMT: he would like to cannodle her ~~two~~ ^+too+^ ^+some of his time+^ for he is downright fond of number one and he is ^+fair+^ mashed on ^+peachy+^ number two if he cd only canoodle the two and all three would be genuinely happy, the two numbers, namely, and their mutual chappy (for he is simply shaming dippy) if they were afloat in a dreamboat, his tippy canoe, his tippy up & down dippy, tiptoptippy ~~eanoe~~ ^+canoodle canyou!+^ | *JJA* 45:153 | Nov 1923 | I.3§2.*0 | *FW* 065.32

VI.B.2.141

(f) **flagwagger**

The Leader 22 September 1923 149/2-150/1: **Current Topics** The vast numbers of Irish, by birth or blood, in Great Britain may not like the British flag, but as they live in the country they put up with it, and we don't see why Orangemen and others who live in Ireland should not behave similarly. Mr. Fletcher may put the green flag with an Union Jack in the corner of his pocket; there is simply no sense in wagging it in Dublin.

VI.C.2.95(f)

(g) **opal husher / hairy fairy / celtic notary**

The Leader 22 September 1923 150/1: The Opal Hushers, the Hairy Fairies, the Celtic Notaries, the literary British Pensioners are attempting to recognize for an offensive against Irish-Ireland.

VI.C.2.95(g)-(i)

(h) **no silk hats now made / in Dublin**

The Leader 22 September 1923 151/2-152/1: By the way, we wonder are silk hats manufactured in Ireland? Twenty years ago they were manufactured in Dublin, but they have since gone out of fashion to such a great extent that for all we know the making of them in Ireland may be a thing of the past.

VI.C.2.95(j)

(i) **Ulster salutes descendent / of royal house of Sc. (G.V) / red X of S. P.**

Leader 22 September 1923 157: **The Problem of Ulster / By Rev. Dudley Fletcher** In the absence of any rival claimant to sovereignty, Irishmen can see in the descendent of the Royal House of Scotland the best representative of their own ancient kings.[...] The history of the evolution of the Imperial flag was as follows:—The original national flag of England was the banner of St. George, a horizontal red cross on a white ground. In 1706, after the Union of Scotland, the Scottish national flag was added—the white diagonal cross of St. Andrew on a blue ground. In 1801, after the Union with Ireland, there was further added the diagonal red cross of St. Patrick, thus completing the “Union Jack.”

VI.C.2.95(k)

16) BENEDICT FITZPATRICK, *IRELAND AND THE MAKING OF BRITAIN*

VI.B.2.102

(i) **(swilfrid) >**

VI.C.2.72(g)

(j) **'one remove from / unwashed savage**

Ireland and the Making of Britain 232-3: An attempt has been made by some English historians to depict Wilfrid, archbishop of York, who appears to have had a kink in his character which prevented sustained cooperation in any work with others, as a sort of grand seigneur and Cardinal Richelieu, a polished and fastidious ecclesiastical statesman and patron of arts and letters, in contrast with the rude but ascetic Irish enthusiasts of Lindisfarne. The attempt is absurd in the last degree. It is true that Wilfrid must have broadened the education he received at Lindisfarne by his travels on the Continent where the chief centers of culture were the numerous Irish foundations. But it is also true that Wilfrid was but one remove from the unwashed savage, while the Irish monks who civilized him, the leaders of them nearly all of high birth, and the greatest travelers of their age, were representatives of the Celtic civilization that was old and mellow even before it was trans-[232]formed by Christianity.

MS 47471b-70v, ScrLPA: ^+I remove from an unwashed savage+^ | *JJA* 47:386 | Jan-Feb 1924 | I.7§2.*1 | FW 191.11

(k) **snakes die in D Bay >**

VI.C.2.72(h)

(l) **land of antidotes >**

VI.C.2.72(i)

(m) **I. earth**

Ireland and the Making of Britain 239-40: The words of Bede are eloquent on this point. Ireland, he says, was a land “for wholesomeness and serenity of climate far surpassing Britain,” a land so benign that “no reptiles are found there and no snake can live there, for tho often carried thither out of Britain, as soon as the ship comes near the shore and the scent of the air reaches them, they die.” So wonderful a land was Ireland that all things in the land or brought out of it served as a charm against poison. The island was a land “flowing with milk and honey,” full of vines, fish, fowl, deer and goats. The tradition was widespread. To King Aldfrid, who knew Ireland from study and travel, it was “Inisfail, the Fair” too noble and nearly celestial to be honored in [239] prose, to which poetry in the meter of the ancients could alone do justice. To William of Malmesbury centuries later the Irish were “a race in genuine simplicity and guiltless of every crime.

We can measure the depth of the veneration then felt by the Englishman for everything Irish by the curious superstitions which the sentiment inspired. Thus even in Bede, much the wisest and best informed of his nation, we find it taking the form of a belief that even the very soil on articles issuing from Ireland had a virtue which made it an antidote against disease: “In short we have known that when some persons have been bitten by serpents the scrapings of leaves of books that were brought out of Ireland being put into water and given them to drink have immediately expelled the spreading poison and assuaged the swelling.”

VI.C.2.72(j)

(n) **Lichfield (S Chad) / patron of wells**

Ireland and the Making of Britain 249: Chad founded Lestingham near Whitby and Itanchester, now Froshwell, in Essex. His celebrity is founded on his work as bishop of the extensive diocese of Mercia of which Finan fixed the see at Lichfield, so called in one view from the number of martyrs buried there under Maximianus Herudeus, and, in another, from the marshy nature of the surrounding country. Bede assures us that Chad zealously devoted himself to the laborious functions of his charge, visiting his diocese on foot, preaching the gospel, seeking out the poorest and most abandoned natives in the meanest hovels that he might instruct them. Like many of the Irish saints his name became associated with wells and he became in England the patron saint of medieval springs. Around his resting place arose the cathedral and city of Lichfield.

VI.B.2.103**(a) John { (Jokanan / Jehohannen) / Graziadio >**

VI.C.2.72(l)

(b) only 2 in Domesday Book

Ireland and the Making of Britain 251-2: Daniel, or Danihel, bishop of Winchester, who corresponded with Boniface when the latter was in Germany, appears from his name to have been an Irishman and, like Boniface, probably belonged to the Brito-Irish colony into which the West Saxons had driven a wedge. The practice of giving children Hebrew names like Daniel did not come into vogue in Saxon England or elsewhere till long after this period. Thus in the Domesday Book only two Johns—the name is derived from the Hebrew Jehohannen, “God is gracious”—are listed and one of [251] them is a Dane. Yet John became the commonest of all names under later usage in England as elsewhere. The bishop’s name was probably Domhnaill, or Donnell, as it is written in its Anglicized form, a name which in modern times is also usually corrupted, in Ireland, when a Christian name, into Daniel.

VI.C.2.73(a)

(c) Dicuif founded Bosham / whence Cichester

Ireland and the Making of Britain 255: Dicuif—the name appears to have been a prevalent one among the learned Irish of that age—founded the monastery of Bosham in Sussex, whence issued the see of Chichester. Dicuif had with him five or six brothers, but for some reason they did not show the enterprising spirit that was characteristic of other missionary Irishmen. Bede says the native South Saxons paid little attention to them. “There was among them,” he writes, “a certain monk of the Irish nation, whose name was Dicuif, who had a very small monastery at the place called Bosanham, encompassed with the sea and woods, and in it five or six brothers, who served our Lord in poverty and humility; but none of the natives cared either to follow their course of life or to hear their preaching.”

VI.C.2.73(b)

(d) greeting in the whole / & sure Trinity

Ireland and the Making of Britain 258-9: One of Cellan’s letters, which is signed with his name, is [258] address to “My Lord Aldhelm, the Archimandrite (i. e., the Abbot), enriched in the study of letters, adorned by honey-bearing work by night, who in a marvelous manner has acquired in the land of the Saxons that which some in foreign parts hardly obtain by dint of toilsome labor. Cellanus, born in the island of Ireland, dwelling obscurely in an extreme corner of the land of the Franks, near those of a famous colony of Christ, greeting in the whole and sure Trinity.” Cellanus then proceeds to pay Aldhelm some compliments and inter alia tells him that tho they were not worthy to hear him at home, they read his finely composed works painted with the attractions of various flowers.

VI.C.2.73(c),(d)

(e) rather you than / the turbid master >

VI.C.2.73(e)

(f) in the eternal God >

VI.C.2.73(f)

(g) you understand because y— / & besides a certain / holy man >

VI.C.2.73(g)

(h) Let this serve as any / good reason >

VI.C.2.73(h)

(i) Epistola [RM]

Ireland and the Making of Britain 260: The letter is addressed “To the Lord Aldhelm, holy and most wise, to Christ most dear; an Irishman of name unknown sends greeting in the eternal God.” It then continues:

“Knowing how you excel in intellect, in Roman excellence, and in the varied flowers of letters after the manner of the Greeks, I would rather learn from your mouth, the purest fount of knowledge, than drink from any other spring, especially from the turbid master (turbulento magistro praesertim, to whom Cellan refers is not apparent). I beseech you to take me and teach me, because the brightness of wisdom shines in you beyond many lecturers, and you understand the minds of foreigners who desire to acquire knowledge, for you have been to Rome, and besides you were yourself taught by a certain holy man of our race. Let this serve as a summary of reasons” the upshot being that the writer wanted to borrow a certain book, the letter ending with a sacred poem of twenty-one lines.

Note: See reproduction. Explanatory brackets enclose units (*d*)-(*h*).

See reproduction of VI.C.2. Mme Raphael transcribed (*i*) on the same line with (*d*) above.

VI.C.2.73(d)

(j) <dragon> dracon = serpent

VI.C.2.73(i)

(k) a certain friar

Note: For the source see (*i*) above.

VI.C.2.73(j)

VI.B.2.109

(f) — let up

Ireland and the Making of Britain 262: To some it has appeared that the Irish tutelage of England came to an end with the Synod of Whitby and the withdrawal of Colman and his associates. The truth is that Irish preceptors continued their work in England and English students continued to go to school in Ireland almost without let-up until after the French conquest.

VI.C.2.77(i)

(g) I, a wretched small man / (if you like to say so) / have been revolving >

VI.C.2.77(j)

(h) I possesses a glowing sun / i. e. — >

VI.C.2.77(k)

(i) ineffably endowed / with pure urbanity

Ireland and the Making of Britain 267-8: The letter of Aldhelm to Eahfrid exhibits in turgid Latin his naive irritation over the superior attraction of the Irish schools: “I, a wretched small man, have revolved these things as I wrote them down and have been tortured with the anxious question: Why should Ireland, whither students ship-borne flock together in summer, why should Ireland be exalted by some ineffable privilege as tho here on this fertile turf of Britain teachers of Latin and Greek (didacaii Argivi Romanive Quirites) cannot be [267] found, who, solving the seven problems of the celestial library are able to unlock them to untutored smatterers. The fields of Ireland are as rich in learners and in the exuberant number (pascuosa numerositate) of students as the pivots of the pole quiver with vibrations of the glittering constellations, and yet Britain (if you like to say so) placed almost at the extreme verge of the world, possesses a glowing sun and a lustrous moon, that is to say, Theodore, the archbishop of the island, who has grown old in acquiring the flowers of the philosophic art, and Adrian, his companion in the brotherhood of learning, and ineffably endowed with pure urbanity.”

VI.C.2.77(l)-78(a)

VI.B.2.116

(l) Saw Lord frequently / in tears & prayers

Ireland and the Making of Britain 271: Sigfrid was living at Jarrow an aged invalid when Bede was writing his history and the methods and all-consuming passion for teaching and learning derived from his Irish masters are movingly portrayed by Bede in the scenes preceding his death. Ceolfrid, the patron and teacher of Bede, had

always been subject to Irish influences, having assumed the habit and entered the monastery of Ingetlingum (i. e., Collingham), where his elder brother, Abbot Cynefrid, then ruled. He committed him for instruction to his relative Tunberht, who afterward became bishop of Hexham. Cynefrid himself, as the “Anonymous History of the Abbots” tells us, had been to Ireland for the purpose of studying the Scriptures and “of seeing the Lord more frequently in tears and prayers.”

VI.C.2.81(d)

(m) r(book) now lost

Ireland and the Making of Britain 270: There can be little doubt that there were other English records akin to Bede’s telling among other things of the work of Irishmen in England. Simeon of Durham’s chronicles appear to be based on a Northumbrian history now lost. Had Bede’s history been destroyed we would know very little concerning what Irishmen did in England, yet Bede wrote only a century after Irishmen began their work.

MS 47471b-8v, ScrTMA: compiled a long list ^+to be kept on file (now feared lost)+^ | *JJA* 45:161 | I.3§3.*0 | Nov 1923 | *FW* 071.05

Note: See also VI.B.11.128(b).

VI.B.2.117

(a) rone or 2 capital letters >

MS 47481-5, ScrILA: reading a word ^+capital ^+letter+^+^ or two ^+capital letters+^ out of their old book | *JJA* 56:037 | Oct 1923 | II.4§2.*0+ | *FW* 397.27 and *FW* 397.29

(b) smith sings psalms >

VI.C.2.81(e)

(c) We hear moreover, of a brother

Ireland and the Making of Britain 274: The singularity of the Book of Lindisfarne as a work produced in England by the natives themselves, instructed by Irish artists, is manifest in the contrast between its finished beauty and the other memorials of its school. Its ascription to Eadfrid, a student in Ireland, may be correct. But, if genuinely Anglo-Saxon, it is no less manifestly a creation of Irish art, indistinguishable in its characteristics from other works of the period produced in Ireland. A succession of paleographers have labored in the pursuit of some distinguishing mark which would enable them to differentiate Irish from Anglo-Saxon manuscripts, illuminated and non-illuminated. Their labor has been in vain. The strong tutelary Irish hand kept its grasp on England, guiding the hands and feet of the aborigines of the country, recording their first lisplings of the syllables of civilization, nursing the promise of individuality in custom and speech, imposing the bridle of Christian principle on the gaping ferocities of barbaric appetite and passion, and impressing everywhere the Irish form and imprint, so that the work of their hands was as the copy to the prototype, differing only as the voice of the neophyte reproduced in halting but faithful words the meaning of his instructor.¹

274n1: Symeon of Durham has preserved a poem by Æthelwulf “de Abbatibus” which was dedicated to Egberht, then living in Ireland. In this poem he has a chapter devoted to an Irishman, named Ultan, who was a priest and skilled in the ornamentation of books.

“Comtis qui potuit notis ornare libellos
Atque apicum speciem viritim sic reddit amoenam,
Hac arte ut nullus possit se aquare modernus
Scriptor.”

(Æthelwulf’s poem, Appendix, Sym. of Durham, ed., Arnold, p. 274.)

Ultan was also a zealous teacher and lived to be an old man. We are told moreover of a brother, named Cuicin, also apparently Irish, who was a skilful smith and a very holy man, mingling the singing of psalms with his noisy occupation.

VI.C.2.81(f)

(d) Dunsblane, Macbeth, & Maclinnan / arrive in Cornwall without / oars (Trist)

Ireland and the Making of Britain 275: The early chroniclers are unanimous almost in associating Irishmen with King Alfred’s reforms and some of them bring in the celebrated Johannes Scotus Eriugena as leader of an intellectual revival, confounding him, as Huber notes, with John from German Saxony. Alfred himself supplies

us with the names of three Irishmen who acted as his co-workers and a recital of the extraordinary manner of their arrival. In the Chronicle, the origin of which is attributed to him, at the year 891, occurs the passage: “In this year three Irishmen came to Alfred king on a boat without oars or rudder. They had stolen away from Ireland because they would be for God’s love on pilgrimage, they recked not where. The boat on which they fared was wrought of two and a half hides and they took with them meats for seven nights. And at the end of the seventh night they came to land in Cornwall and straightway fared to Alfred king. Thus were they named, Dubslane, and Macbeth and Maelinmain.” The story is redolent of the spirit of Irish history and saga, and reproduces pre-eminently the spirit of the Irish pilgrim.

VI.C.2.81(g)-(i)

(e) **Menevia (S Davids) nearest point**

Ireland and the Making of Britain 276: Concerning John the Saxon, whom William of Malmesbury and other English chroniclers confound with Johannes Scotus Eriugena, little is known. But he came from Corbie in Saxony, a branch of the Irish foundation of Corbie on the Somme. Asser himself came to Alfred from Menevia, or St. Davids, a great Brito-Irish center and the point in Wales nearest Ireland. He may have been wholly or partially Irish. The mere fact of his culture in that age, when Wales was far from conspicuous in culture, would tend to show that he had Irish connections.

VI.C.2.81(j)

VI.B.2.118

(a) **Armagh (cap of Ir.)**

Ireland and the Making of Britain 277-8: Irish scholar-monks appear to have been active at Can-terbury in the time of Ethelred II. One of them, abbot 992-994, is considered to have been the author of the so-called Anglo-Saxon Cottoniana map of the world, intended to illustrate a scriptural subject, but still very much superior to most other medieval maps even up to the end of the thirteenth century. The map was found bound up with the Peregeseus of Priscian, both of them written in Irish characters and by the same hand. Unlike the later maps of Dulcert and Pizigani St. Brendan the Navigator does not figure in it, but Ireland—called not Scotia but Hibernia—is correctly and prominently portrayed, with Armagh as the capital.

VI.C.2.82(d)

(b) **hallowed King**

Ireland and the Making of Britain 276-7: Dunstan, the first Englishman meriting the name of statesman, came from the half-Celtic region of Somerset [276] on the borderland of the Brito-Irish colony and a good deal of the Celtic temper ran probably with the blood in his veins. Under Dunstan’s administration Celtic Britain revived again. He was himself first an abbot of the old Brito-Irish monastery of Glastonbury; he promoted men from that region to the principal posts of the kingdom; and he had Eadgar hallowed king at the ancient West Welsh royal city of Bath, married to a Devonshire lady and buried at Glastonbury.

MS 47485-25, ScrLMA: ^+a taking off his Whitby hat and+^ ^+a wishing his long ^+life’s+^ life ^+strength+^ to our allhallowed king, the Lord lengthen him,+^+^ | JJA 60:276 | Mar-Apr 1926 | III§4.*2 | FW 587.14

(c) **Is. reads geog.**

Ireland and the Making of Britain 278: This Irish geographer is supposed to have been a coadjutor of Archbishop Sigeric, with whose itinerary, relating to his pilgrimage to Rome, his map probably had connection. The study of geography degenerated after the destruction of the Roman Empire, but Irishmen remained foremost in it as in other sciences, tho the world of Strabo had become distorted by the partial acceptance as facts of the stories of heathen mythology and medieval romance. The maker of the Cottoniana showed knowledge unusual in his day. He places in the north and east of Europe the Scrittofinns (in Iceland), the Huns, the Turks, the Slavs, the Goths in Dacia, and the Bulgarians. The Dneiper is mentioned, strange to say, by its native name, Naper fluvius. A curious entry is Sud Bryttas, and seven principal cities in Italy are given.

VI.C.2.82(e)

(g) **Values change Bosham, Canterbury, / London, Hull (if men)**

?*Ireland and the Making of Britain 255:* Dicuil—the name appears to have been a prevalent one among the learned Irish of that age—founded the monastery of Bosham in Sussex, whence issued the see of Chichester.

Ireland and the Making of Britain 287n2: The English imitated the Irish habit of making pilgrimages to Rome, with dire results, particularly in the case of the female pilgrims, to their less vigorous morality. Thus Boniface in his letter to Cuthbert, archbishop of Canterbury, observes: "It would be some mitigation of the disgrace which is reflected upon your church if you in a synod and your princes cooperating with you, would make some regulation with respect to female pilgrimages to Rome. Among your women, even your nuns, who go in crowds to Rome, scarcely any return home unpolluted, almost all are ruined. There is scarcely a city in Lombardy, France or Gaul, in which some English prostitute or adventuress may not be found. This is a scandal, a disgrace to your whole church." (Epp., Boniface, 105.)
VI.C.2.82(h),(i)

(h) Monkwearmouth

Ireland and the Making of Britain 287: Within a few years of Adrian's death hardly a soul in England knew Greek. In other departments of knowledge we find the same tale. Benet Biscop had brought glassmakers into England to build and adorn churches at Jarrow and Monkwearmouth. But fifty years later we find a pupil of Bede writing to a French bishop imploring him to send somebody capable of making glass, as the English did not possess the art.
VI.C.2.82(j)

(i) Kirby Moorside

Ireland and the Making of Britain 281: "Most small English churches were built on a plan" says Micklethwaite, "which is purely 'Scottish' (that is, Irish) all through the Saxon time and beyond it. There are scores of them all over the country." The church of Deerhurst, which dates from the eleventh century; Kirkdale, near Kirby Moorside in Yorkshire (tenth century); Corhampton, in Hampshire; St. Martin's, Wareham; Wittering in Northamptonshire; and many others show the same plan almost complete.
VI.C.2.82(k)

(i) HCE calligraphy

Ireland and the Making of Britain 282: There is in existence still what is probably the shaft of the cross erected to the memory of Bishop Trumbert, whom Cuthbert succeeded in the see of Hexham. The stone was discovered at Yarm a few years ago and was then used as a weight for a mangle. It is now preserved at Durham. It bears an Anglian inscription in several lines, six of which are clear enough, written in Irish minuscules and adorned with Irish interlaced ornament. Another example is the cross of St. Oswin at Collingham with Irish interlaced ornament. It bears Oswin's name and was discovered in 1841.
MS 47471b-45, ScrLMA: ^+the use of cudgel in calligraphy shows a [??] advance from savagery to barbarism+^ | JJA 46:307 | Jan 1924 | I.5§4.*0 | FW 114.12

(k) morals change

Ireland and the Making of Britain 284: In the English monasteries the Irish rule continued to be followed long after Colman turned his back on the country and went to Ireland. Thus it is noted concerning Ceolwulf, to whom Bede dedicated his *Historia Ecclesiastica* and who died in retirement in 760, that "when this king became a monk license was given to the brethren to drink wine and beer; for down to that time water and milk alone had been permitted them, according to the rule of St. Aidan."
VI.C.2.82(l)

(l) Greeklade

Ireland and the Making of Britain 286: An Englishman wedded to conventional views and desirous of cleaving to the conventional account may choose to put faith in legends that look to a different origin. He will find himself justified in doing so by distinguished examples. Cardinal Newman, for instance, gave credence to the imaginary story, often quoted, of a school in Wiltshire called for its classical learning "Greeklade," since corrupted into Cricklade, and transferred afterwards to Oxford as one of the first elements of its university. It is true the name Greeklade occurs in Drayton's "Polyolbion." But Cricklade or Greeklade, so called from the beginning in the Saxon Chronicle, owes its nomenclature to its position on the Thames at a creek or inlet, like several places similarly situated and with the same prefix. Cricklade had no school founded by Theodore or Adrian and had such a school existed it would have gone the way of the other schools centuries before Oxford had even a

beginning. But this legend is given as typical of others which might be cited, showing how men are led in the absence and sometimes in the face of fact to build a thesis agreeable to their prepossessions.
VI.C.2.82(m)

(m) Little Ireland

Ireland and the Making of Britain 276: It has been shown elsewhere that Glastonbury owed its renewal and probably its actual foundation to devoted Irishmen. King Eadgar in his charter endowing Glastonbury in Dunstan's time says of one of its parish churches, Beokery, that it is "called otherwise little Ireland." Osbern of Canterbury tells us that many Irishmen—"men of great renown, nobly preeminent in liberal and sacred learning"—made pilgrimages through England at that period and promoted the revival there. Thus in the tenth century we see the identical work going on which Aidan, Finan, and Colman undertook in the seventh. And the need was almost as great in the tenth as in the seventh.
VI.C.2.82(n)

VI.B.2.119

(a) of whose wisdom / Northumbria still smells / sweetly

Ireland and the Making of Britain 290: The Synod of Pincanhalth, held in 790, recalls, as in an epitaph, the "days when we had righteous kings and dukes and bishops, of whose wisdom Northumbria still smells sweetly." Bede, dividing the history of the world into six periods, says that the fifth, which stretches from the return of Babylon to the birth of Christ, is the senile period; the sixth is the present "aetas decrepita, totius morte saeculi consummanda."
VI.C.2.83(a),(b)

(b) teachers in stall >

VI.C.2.83(c)

(c) when I began to reign

Ireland and the Making of Britain 291: Referring to the decay of learning, especially among the religious orders, he observes: "So clean it (learning) was ruined among the English people that there were very few on this side of the Humber who could understand their service in English or declare forth an epistle out of Latin into English; and I think there were not many beyond the Humber. So few such there were that I cannot think of a single one to the south of the Thames when I began to reign. To God Almighty be thanks that we have any teacher in stall."
VI.C.2.83(d)

(d) thonged whip

Ireland and the Making of Britain 294: The so-called Norman Conquest marked the passing of Irish authority and influence over the English and the substitution in an infinitely harsher and more strongly organized form of French influence and authority. The guide, cicerone and friend gave way to the military conqueror and master. The hand that held the cross, the pilgrim's staff, and the illuminated manuscript was followed by the hand that wielded the sword and the thonged whip. The apostles of law and order, humanity and learning, were followed by the apostles of the thumb screw and cruet house, of Tenserie and the Sachentege.
VI.C.2.83(e)

(e) monks under abness

Ireland and the Making of Britain 284: The fashions, the ideas, the methods, the points of view, the motive, spirit, law and rule that formed the current of Irish civilization found its way into channels of English life more numerous than it is possible to trace. But Irish influence is easily followed in many other directions. Nearly all the monasteries of northern and central England had been founded by Irish monks and were tenanted by them and their disciples. They adopted the rules and usages of the Irish even in critical matters, like the practise of having double monasteries, so that monks were often placed under the rule of an abness.
VI.C.2.83(f)

(f) cruet house >

MS 47482b-25, ScriLA: ^+cruet house+^ | JJA 57:051 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 427.04

(g) **Tenserie Sachentege**

Note: For the source see (d) above.
VI.C.2.83(i)

(h) **Fitz**

Ireland and the Making of Britain 297n1: The Norman-French, who would as soon have married into a negro as into a native Anglo-Saxon family, married freely with the Welsh. Thus the FitzHenrys, FitzGerald, de Barries, de Cogans and FitzStephens, who emigrated to Ireland were a mixture of French and Welsh, being descended from Nesta, daughter of Rhys Ap Tudor, Prince of South Wales. (Giraldus Cambrensis, p. 183, genealogical table.) For a remarkable Norman comparative estimate of the Welsh and English see p. 86 note. See also Macaulay, *History of England*, I, 15.
VI.C.2.83(k)

(i) **Henry VIII / emperor - pope >**

VI.C.2.83(l)

(j) **'boiling act**

Ireland and the Making of Britain 299-300: The idea of conquering Ireland—and indeed Wales and Scotland as well—first took practical shape in the bloody-minded brain of Henry VIII, a crowned megalomaniac brute and savage, the strangler, hangman, disemboweler, mutilator and burner, amid unending shrieks to Heaven, of tens of thousands of the unresisting English,¹ the first to assume the style of “Your Majesty” and the title of King of Ireland [...] The words “empire” and “imperial” had an uncanny fascination for Henry VIII,³ who lived the first [299] part of his life in gaiety and arrogance, and the latter part swollen to a dreadful bulk of corpulence with running and loathsomely smelling sores, and who died horribly the death of persecutors, such as Lactantius describes.

299n1: Henry is computed to have put 72,000 persons to death. There was only one step from the lash and the branding iron to the gallows and disembowelment, and he even enacted a Boiling Act under which people were boiled alive at Smithfield.

299n3: He wanted to begin by uniting Wales and Scotland with England and calling himself Emperor (and Pope) of Great Britain.

Not located in MS/FW.

(k) **boiling act**

Note: For the source see quotation at (j).
VI.C.2.83(m)

(l) **slit / louvre / loops [RM]**

VI.C.2.83(g),(h),(j)

VI.B.2.120

(g) **immemorial Ir nation**

Ireland and the Making of Britain 301: There is little testimony more conclusive of Ireland’s national and social prestige in those ages than the fact that while foreign slaves, and particularly English slaves, were so plentiful in the island, there is no record of Irishmen being traded as slaves either in Britain or on the Continent. That Irishmen should always have been the purchasers and never the purchased in this traffic of human merchandise, which naturally represented then as in other ages the most valuable of personal property, reveals to us in convincing fashion the enormous width of the gulf, indicated in many other directions, that separated the immemorial Irish nation from the welter of tribes on the other side of the channel.

VI.C.2.84(c)

(h) **inaccessibles**

Ireland and the Making of Britain 302: The third class—the Fudirs—constituted the lowest of the three. They were not members of the clan and consequently had no right of residence, tho they were permitted by the chief to live within the territory from which they might be expelled at any moment. The Fudirs themselves were again

divided into two classes, a higher and a lower, called saer-fudir and daer-fudirs (free and bond). The daer-fudirs, the lowest and most dependent of all, consisted of escaped criminals, captives taken in battle or raids, convicts respited from death, and purchased slaves. The fudirs were nearly all strangers or foreigners, and it was to this class that the English slaves in Ireland belonged.

VI.C.2.84(d)

(i) we desire thy love to procure >

VI.C.2.84(e)

(j) Given to G-- in monastery

Ireland and the Making of Britain 303: The story is well known of the English slaves in the market place at Rome whose fair hair and complexion, differing from those of the South, drew Gregory's attention. The Pope also in 595 wrote to Candidus, a priest in Gaul, enjoining him to redeem English slaves who might be trained as monks and sent to Rome,² and some commentators believe that it was this letter of Gregory's that gave rise to the obviously apocryphal angel-story of the slave boys in Rome.

303n2: "We desire thy Love to procure with the money thou mayst receive clothing for the poor or English boys of about seventeen or eighteen years of age, who may profit by being given to God in monasteries" (Epistles of St. Gregory, Book VI, Ep. VII, Nicene and Post Nicene Fathers, Vol. XII, p. 190).

VI.C.2.84(f)

(k) few slavedealers

Ireland and the Making of Britain 303: [Appendix on English slavery]: Slaves began to be exported from England almost from the period of its settlement by tribes from this earlier traffic was on a scale very much smaller than that which the English traffic attained.

VI.C.2.84(g)

(l) the dooms of Ira

Ireland and the Making of Britain 303-4: Selling men beyond the seas is mentioned in the Kentish laws as an alternative to [303] capital punishment. The dooms of Ina forbade the men of Wessex to sell a countryman beyond the seas, even if he were really a slave or justly condemned to slavery: "If anyone sell his own countryman, bond or free, tho he be guilty, overseas, let him pay for them according to his wer."

VI.C.2.84(h)

VI.B.2.121

(a) foreigner - Gaelic = Slave

Ireland and the Making of Britain 307: The contemporary Irish literature bearing on the traffic is copious and it supplements and illustrates the testimony from outside sources. Thus the *Leabar na g-Ceart*, a remarkable tenth century Irish work containing elements very much older and throwing a flood of light on medieval forms of revenue in Ireland, has repeated references to slaves brought into Ireland from over the sea, describing them for the most part as "foreigners without Gaelic," that is, foreigners who could not speak Irish.

From one reference it would appear that the ancestors of the family of Ua Dubhlaighe, Anglicized O'Dooley, were large owners of English slaves:

Entitled is the stout king of Fera Tulach
To six steeds from the middle of boats,
Six swords, six red shields
And six foreigners without Gaedhealga (Irish).

VI.C.2.84(i)

(b) without sorrow

Ireland and the Making of Britain 307-8: Another reference shows that English slaves figured in [307] the stipends presented by the monarch of Ireland to the provincial and subsidiary kings:

The stipend of the king of Brugh-righ
From the King of Eire (Ireland) without sorrow
Ten tunics, brown red

And ten foreigners without Gaedhealga.

VI.C.2.84(j)

(c) **prophesiers >**

VI.C.2.84(k)

(d) **they grovel to abs. K's chair**

Ireland and the Making of Britain 312: Social position counted for nothing. The scholars of the universities of Oxford and Cambridge, proctors, pardoners, prophesiers, leisured travelers, tourists, pedlers, lecturers, professors in “physick, physnamye, and palmistry, or other crafty science,” and sturdy vagabonds, all looked alike to Henry, whose sovereign cure for every shortcoming and not a few virtues was the bathing of the body in blood with the universal cat-o'-nine tails.³

312n3: Nearly all these Acts were Henry's own. Parliament existed merely to obey, and when the king's name was mentioned in debate its members groveled in the direction of his empty chair, in token of their complete submission.

VI.C.2.84(l)

(e) **g<Drumcondra> Drumcondriac^g / — sive**

Not found in *Ireland and the Making of Britain*, but perhaps suggested by context (Appendix 2): the gradual shift in Scotland from speaking Irish (Scottish) to speaking English (Teutonic). Joyce maintained that the purest English was to be heard spoken in Drumcondra in Dublin. [Danis Rose]

MS 47474-29, ScrTsBMS: ~~such a creature~~ ^+the Drumondriac ^+Drumcondriac+^ called Sem ^+Shem

^+Hamish+^+^+^ | *JJA* 47:411 | Apr-Jun 1925 | I.7§1.3/2.3 | *FW* 181.35

VI.C.2.84(m)

(f) **lay at —**

Ireland and the Making of Britain 317: In 1618, John Taylor, the “Water Poet,” visited Scotland, and afterwards recorded his impressions in the Pennyles Pilgrimage. He says: “I did go through a country called Glaneske. At night I came to a lodging house in the Lard of Eggels Land (i. e., Edzell) where I lay at an Irish house, the folkes not being able to speak scarce any English.” (P. 134, edition of 1630.)

VI.C.2.84(m)

(g) **Perambulators for Ir names**

Ireland and the Making of Britain 324-5: The lists of names of those who were appointed to perambulate boundaries also demonstrate that the popu-[324]lation of the lowlands continued as Irish or Celtic or Gaelic or Scottish—whatever the term preferred—as it had ever been. Twelve of the names in a perambulation, c. 1200, of the lands of Stobo in Peebleshire, are Irish, such as Gylmihhel, Gillamor, and Gylcolm. Again in 1246 the following persons conducted an inquiry into the marches of Westere Fedale, apparently near Auchterarder: Patrick Ker, Simon of Fedale, Gillemury son of said Simon; Simon Derech, Gillebride, Gillefalyn, son of said Gillebride, Gillecrist Mac Hatheny, Gille crist Mac Moreherthach, Gill Ethueny, Gillecostentyn. In the year 1219 a perambulation was made between certain lands of the monastery of Aberbrothoc (Arbroath). The perambulators all bore Irish names, while several bearing French or Norman names were present, showing that the members of both the Gaelic and the Franco-Norman aristocracy met on equal terms. The evidence derived from royal charters show an equal predominance of Irish names long after the Teuton was supposed to have driven the Gael into the highlands. So far from there having been any expulsion of the Celt from the lowlands at the period indicated the only expulsions of which we have authentic record were of foreign intruders at court and elsewhere, both English and Norman.

VI.C.2.84(n)

(h) **Aodann Bruch (Brow of Hill) / Edinbugh >**

VI.C.2.85(a)

(i) **Airth Suidhe High Place on Hill / Arthur's seat**

Ireland and the Making of Britain 329-30: IRISH PLACE-NAMES.—The assertions as to English settlement and suzerainty between the Tweed and the Forth are based largely on the false etymology of the name Edinburgh, meaning the “forehead” or “brow” (aodann) of a “hill” (bruch), Aodann-bruch. Most English historians, being

ignorant of the Irish language, have been unaware of this. One after the other they have echoed the mistaken notion that the city derived its name from Edwin, king of Northumbria, and they have proceeded to magnify his character and exploits in grandiose words on account of it. Thus Green says concerning Edwin: “Northward his frontier reached the Forth and was guarded by a city which bore his name, Edinburgh, Eadwine’s burgh, the [329] city of Eadwine.” Plausibility is given to the derivation by the error of a copyist or interpolator of Symeon of Durham, but Aodann, or edin, occurs as a prefix in more than a hundred places in Ireland and Scotland and there is no doubt of the Irish character of the name. Similarly Auld Reekie is derived from the Irish alt (high place) ruighe (slope); Arthur’s Seat, from the Irish ard-thir suidhe, a place on high ground, and so on.
VI.C.2.85(b)

(j) ‘a speckled church >

MS 47471b-iv, ScrLPA: ^+and hearing old Fox Goodman working the tenor bell in the speckled church,+^ | JJA 45:024 | Oct 1923 | I.2§2.*0 | FW 035.32
MS 47482b-3, ScrMT: the belfry of the ^+cute+^ old speckled church | JJA 57:008 | Apr 1924 | III§1A.*0/1D.*0/2A.*0/2C.*0 | FW 403.21

(k) ‘Eglais breac >

Not located in MS/FW.
See genetic information at (j) above.

(l) ‘Falkirk

Ireland and the Making of Britain 330: Irish place-names in Scotland outnumber all others by ten to one, while such of them as are or appear to be English have in cases like those just mentioned been translated or corrupted from their Irish form. Thus Edderon, near Tain, is Eadar duin, “the town between the hillocks”; Falkirk is a translation of Eglais breac, “the speckled church” (Varia Capella); Earlston is Ercheldon or Ercildun; Almond is a corruption of Amhuinn, a river; and Glen Howl is Gleann-a-ghabail, “the glen of the fork.”

Not located in MS/FW.
See genetic information at (j) above.

VI.B.2.134

(a) I. gold lunulae (sun / worship) v Cornish sun

?*Ireland and the Making of Britain* 90-1: Thus the relics of a civilization 3,000 years old may [90] be still gazed upon by modern eyes in the unrivaled antiquarian collection of the Royal Irish Academy at Dublin. The circlets, lunulae, fibuls, torques, gorgets, tiaras, diadems, necklaces, bracelets, rings, there to be seen, nearly all of solid gold, worn by the ancient Irish, are not only costly in value, but often so singularly beautiful in the working out of minute artistic details, that modern art is not merely unable to imitate them, but is even unable to comprehend how the ancient workers in metals could accomplish works of such delicate, almost microscopic, minuteness of finish. This single Irish collection contains some five hundred ornaments of gold, a scanty remnant, miraculously recovered, of what has been lost, carried out of the country, and melted down: their weight is five hundred and seventy ounces, as compared with a weight of twenty ounces—much of it considered to be originally Irish also—in the British Museum from all England, Scotland and Wales.

VI.C.2.92(a)

17) ADRIEN PIC, VIEILLESSE ET SÉNILITÉ

VI.B.2.105

(e) ^bpresenile / old age >

MS 47472-255, ScrTsILA: all the ^+presenile+^ days | JJA 46:091 | Apr-May 1927 | I.4§1.5/2.5 | FW 078.01

(f) ^bgreat age >

MS 47472-255, ScrTsILA: ^+, of grand age,+^ | JJA 46:091 | Apr-May 1927 | I.4§1.5/2.5 | FW 078.06
MS 47481-8, ScrILA: ^+(this lady lived to a great age at no. 1132 Fitzmary Square and was widely liked)+^ | JJA 56:042 | Oct 1923 | II.4§2.*1 | FW 389.12-3

(g) ^bdecrepitude

Vieillesse et sénilité 209: Le vieillard est un être humain parvenu à la troisième phase de son cycle évolutif, la phase régressive. Mais les trois étapes successives d'accroissement, d'état et de régression, qui caractérisent ce cycle, ont des limites très variables, en ce qui concerne du moins les frontières de la seconde et de la troisième période. Aussi importe-t-il de fixer tout d'abord les limites de ce que nous entendons par vieillesse et par sénilité. Nous étudierons ensuite les différentes phases de cette involution régressive: l'âge présénile, la vieillesse proprement dite, le grand âge et la décrépitude sénile. Nous terminerons dans un dernier chapitre par quelques notions sur l'hygiène du vieillard normal

MS 47472-255, ScrTsILA: ^+ancien ere decrepitude+^ | JJA 46:091 | Apr-May 1927 | I.4§1.5/2.5 | FW 078.02

(h) absence of senility / abnormal in <old> O. M.

Vieillesse et sénilité 210: Chez l'adulte, la sénilité est un phénomène anormal. Chez le vieillard au contraire, ce qui est anormal, c'est l'absence de sénilité.

VI.C.2.74(m),(n)

(i) OM furrowed nails / (phanère) >

VI.C.2.74(o)

(j) ^bforget proper name >

MS 47481-4, ScrMT: they used to be ^+all trembling & shaking &+^ counting all the peributtons to remember her beautiful name ^+in his dreams+^ | JJA 56:034 | Oct 1923 | II.4§2.*0/3A.*1 | FW 396.35-397.01

(k) demi-dioptrie

Vieillesse et sénilité 214: Les phanères, d'une façon générale, sont d'ailleurs des témoins irrécusables de la puissance nutritive du sujet: il en est ainsi des ongles: de même que la maladie infectieuse a ses sillons (*sillons transversaux* de PIERRET), de même la sénilité a les siens, mais ils sont longitudinaux: ce sont des cannelures rectilignes, parallèles au grand axe de l'ongle, qui apparaissent à un âge variable, mais rarement avant la quarantième année.

Les signes oculaires sont également très précoces: c'est d'abord la *presbyopie* qui apparaît normalement à l'âge de quarante-trois ans, avec demi-dioptrie, et qui progresse ensuite avec l'âge, chez les emmétropes du moins; à cet âge les myopes ont leur anomalie congénitale corrigée, pour un temps, par cette presbyopie physiologique. C'est en outre, le *gérontoxon* ou *arc sénile périkératique*. [...] Fonctionnellement, si l'intelligence persiste, et peut même, longtemps encore, posséder sa puissance créatrice, s'il est vrai que bien des auteurs n'ont commencé à produire qu'après la quarantaine, il n'en subsiste pas moins que certaines facultés intellectuelles commencent à baisser, la mémoire des noms propres en particulier; la faculté d'assimilation de notions nouvelles (mathématiques, langues vivantes, par exemple) est souvent notablement diminuée.

VI.C.2.75(a)

(l) skin old ivory >

VI.C.2.75(b)

(m) pli <cachétique> cachectique

Vieillesse et sénilité 215-6: La peau est comme translucide, avec parfois une teinte vieil ivoire; à son travers, on aperçoit nettement les veines en qui la sillonnent de bleu, et font une saillie anormale, ainsi que les tendons eux-mêmes, dont on distingue bien la couleur nacré, à la face antérieure de l'avant-bras par exemple. [215] Le derme a perdu son élasticité; aussi, lorsqu'on fait un pli à la peau, ce pli persiste un certain temps: c'est le *pli cachectique*; par cette exploration, on se rend compte en même temps de la minceur du tégument externe.

Note: F. Wasting fold (un syndrome cachectique est le constat d'une maigreur alarmante, souvent liée à une pathologie lourde de type sida et cancer. - Wikipedia)

VI.C.2.75(c)

(n) 'Holy Biddy [RMV]

Not found in *Vieillesse et sénilité*.

MS 47471b-87v, ScrLPA: ^+oakwood beads for Holy Biddy+^ | *JJA* 48:032 | Feb 1924 | I.8§1A.*1/1B.*1 | *FW* 210.29

VI.B.2.106

(a) **venosity**

Vieillesse et sénilité 216: A l'atrophie s'ajoute la pigmentation, l'infiltration graisseuse ou calcaire de certains éléments. Il n'est d'ailleurs pas prouvé que dans la vieillesse absolument normale la prolifération du tissu conjonctif comble les vides laissés par l'atrophie des épithéliums: la sclérose nous paraît toujours pathologique, ainsi que l'artériosclérose en particulier. Mais il n'en est pas moins vrai que l'appareil circulatoire participe, au premier chef, à l'involution sénile: les veines augmentent de volume (*veinosité* de CANSTATT) et perdent leur souplesse et leur élasticité; les vaisseaux capillaires s'atrophient; la musculature vasculaire et cardiaque participe à l'amyotrophie générale quoi qu'on en ait dit en ce qui concerne le cœur sénile.

VI.C.2.75(d)

(b) **transparent skin**

Note: For the source see 105(m).

VI.C.2.75(e)

(c) **less urine / -- sweat**

Vieillesse et sénilité 217: L'atrophie glandulaire entraîne la diminution des sécrétions correspondantes, sueurs, sécrétions gastro-intestinales; les urines elles-mêmes sont diminuées de quantité; leur teneur en urée baisse; MONI a montré que la proportion des éléments complètement oxydés baisse par rapport à celle des éléments incomplètement oxydés.

VI.C.2.75(f)

(d) **rectal temperature**

Vieillesse et sénilité 218: La diminution de force des mouvements, d'intensité des sécrétions glandulaires, de nombre des globules sanguins devrait entraîner théoriquement une certaine diminution de la température centrale; les recherches thermométriques de CHARGOT n'ont pas confirmé cette vue de l'esprit, mais ont montré un plus grand écart que chez l'adulte entre la température rectale qui est égale à celle de l'adulte, et la température axillaire qui serait proportionnellement plus basse.

VI.C.2.75(g)

(e) **'wrinkle net veil**

Vieillesse et sénilité 220-1: Physiquement, chez les trois centenaires que nous avons pu observer [220] directement, nous avons été frappés par l'abondance des rides, particulièrement au visage, ce qui donne à la peau l'aspect de l'écorce d'une pomme reinette flétrie; au lieu des simples plis habituels longitudinaux, il y en a une série qui entrecroisent les premiers et dessinent sur le visage un véritable réseau.

MS 47471b-85v, ScrLPA: owl glasses ^+bicycles+^ shaded her eyes: ^+and a fishnet veil she had to keep the sun from spoiling her wrinkles:+^ | *JJA* 48:028 | Feb 1924 | I.8§1A.*1/1B.*1 | *FW* 208.10

(f) **'shawled**

Vieillesse et sénilité 223: Il importe de lutter contre les tendances casanières d'un grand nombre de vieillards d'ailleurs solides; il importe de les diriger dans la lutte contre cette cryesthésie sénile qui est si fréquente et qui est fonction du mauvais fonctionnement de la peau et du système vaso-moteur: il ne faut pas les laisser se surcharger de vêtements lourds et épais, mais leur recommander plutôt des vêtements à la fois légers, souples et chauds. Les fonctions cutanées seront utilement stimulées par les frictions sèches, le massage; et même, si le vieillard a eu à l'âge adulte l'heureuse habitude de l'hydrothérapie, il faudra bien se garder de la lui interdire.

MS 47481-4, ScrLMA: ^+round the ^+wet+^ fire with ^+their feet asleep in+^ their blankets and shawls ^+and bowls of stale brew ^+bread+^ & milk ^+milky+^ waiting for poor Tarp ^+Mucus+^ ^+to pass the teeth for Christ sake ^+chokus sake+^ ^+amenschtrek+^+^ when they had the ^+phlegmish+^ hooping cough+^ | *JJA* 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 000.00

(g) **saliver**

Vieillesse et sénilité 223-4: *Alimentation*. — C'est peut-être le chapitre le plus important. En ce qui concerne les aliments, on est d'accord sur plusieurs des principes posés dès le XVIII^e siècle par HUFELAND: la sobriété doit être la règle primordiale. «Il faut sortir de table avec la faim», disaient justement nos pères; en outre, il faut se garder de lire ou d'étudier en [223] mangeant; manger très lentement, bien mâcher et bien insaliver; prendre ses repas à heure fixe, celui du soir étant le moins abondant.

VI.C.2.75(h)

(h) **^xdilisk^x / Carageen Moss**

?*Vieillesse et sénilité* 224: Le régime végétarien pur serait irrationnel; mais un régime dans lequel entrent simultanément des végétaux, du laitage, des œufs, du beurre, des fromages frais, est assurément recommandable parce que c'est un régime relativement peu toxique. Beaucoup de centenaires s'en sont tenus à ce régime, au moins durant les dernières années. Dans tous les cas, il est préférable, pour les vieillards, de s'abstenir de viande le soir, et d'en manger en quantité modérée à midi. L'abstention de substances très toxiques comme champignons, truffes, conserves, etc., devra être absolue en raison de la presque constante insuffisance latente des divers émonctoires.

MS 47481-3v, ScrILA: ^+with his can of tea & two bits of ~~bacon~~ ^+brown+^ loaf & dilisk waiting for the end to come+^ | JJA 56:032 | Oct 1923 | II.4§2.*0 | FW 392.33

Note: Car[r]ag[h]een: a kind of seaweed (dilisk) also called Irish moss. It yields a jelly used for food and in medicine. [Danis Rose]

VI.C.2.75(i-j)

(i) **lait — vin de vieillard**

Vieillesse et sénilité 224: Le régime végétarien pur serait irrationnel; mais un régime dans lequel entrent simultanément des végétaux, du laitage, des œufs, du beurre, des fromages frais, est assurément recommandable parce que c'est un régime relativement peu toxique. Beaucoup de centenaires s'en sont tenus à ce régime, au moins durant les dernières années. Dans tous les cas, il est préférable, pour les vieillards, de s'abstenir de viande le soir, et d'en manger en quantité modérée à midi. L'abstention de substances très toxiques comme champignons, truffes, conserves, etc., devra être absolue en raison de la presque constante insuffisance latente des divers émonctoires.

En ce qui concerne les boissons, la meilleure boisson, pour tous les âges, mais surtout pour le vieillard, c'est l'eau pure ou le lait: le lait est le vin du vieillard, a-t-on dit; en réalité, l'eau aux repas est souvent mieux tolérée que le lait. Il n'est pas douteux que les boissons alcooliques ne favorisent encore la sclérose si fréquente dans un âge avancé, et que l'action toxique de l'alcool même dilué ne soit, dans une certaine mesure, à redouter à un âge où les organes destructeurs de poisons ne suffisent plus qu'imparfaitement à leur tâche.

VI.C.2.75(k)

(j) **^rbread & milk**

Not found in *Vieillesse et sénilité*. Possibly inspired by the paragraph cited at (j).

MS 47481-4, ScrLMS and ScrLMA: ^+and bowls of stale ~~brew~~ ^+bread+^ & ~~milk~~ ^+milky+^+^ | JJA 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | FW 397.18

18) ADRIEN PIC, *PRÉCIS DES MALADIES DES VIEILLARDS*

VI.B.2.107

(a) **Terror**

Précis des maladies des vieillards 366: Cette agitation nocturne, d'origine *anxieuse* et *onirique*, est de nature automatique, et incohérente, presque toujours inconsciente, mais parfois semi-mémorée: le vieillard interpellé le lendemain sur le bruit qu'il a fait la nuit, invente souvent un prétexte pour s'en excuser, et en reconnaît la réalité.

VI.C.2.76(a)

(b) **^ronirique (OM)**

Précis des maladies des vieillards 370: A ces phénomènes somatiques, qui éveillent immédiatement l'idée d'une infection, ou d'une auto-intoxication, explicable par le mauvais fonctionnement du foie, des reins, s'ajoute un trouble psychique caractérisé par de la confusion des idées, avec désorientation dans le temps et dans l'espace, des idées délirantes à caractère onirique, c'est-à-dire rappelant les idées du rêve, rêve dont le malade peut souvent être tiré momentanément, par une brusque interpellation; ...

?MS 47481-4, ScrLMA: to remember her beautiful name ^+in his dreams+^ | *JJA* 56:034 | II.4§2.*0/3A.*1 | Oct 1923 | *FW* 397.01

(c) **bouffée**

Précis des maladies des vieillards 370: Dans quelques cas, à la bouffée délirante du début, succède un *délire aigu* rapidement mortel: l'agitation devient extrême, la température s'élève, et le malade succombe dans l'adynamie et le coma qui ont succédé au délire furieux.

VI.C.2.76(b)

(d) **'readers**

Not found in *Précis des maladies des vieillards*.

?MS 47481-3, ScrLMA: And then they used to give ^+reading aH the ^+grandest+^ lectures ^+by the picture postcard+^ | *JJA* 56:030 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 388.29

?MS 47481-4, ScrLMA: ^+reading aH ^+a word or two+^ about the lakes of Killarney through their green spentacles+^ | *JJA* 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 397.27

(e) **'bad in his health**

Précis des maladies des vieillards 378: Dans la mélancolie simple, la dépression est moins profonde et moins continue que chez l'adulte, et a une grande tendance aux rémissions. Les idées hypochondriaques, et spécialement les préoccupations de santé dominent la scène; l'aboulie est presque constante, elle est entrecoupée par des déterminations brusques et inattendues, sortes d'impulsions automatiques.

MS 47481-3v, ScrILA: ^+he was a bit bad in his health ^+he said+^ with shingles falling on them+^ | *JJA* 56:032 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 391.25-6

(f) **Saturnism**

Précis des maladies des vieillards 379-80: Les temps paraissent aujourd'hui bien éloignés où l'on discutait sur l'influence réciproque de l'alcoolisme, du saturnisme, de l'hérédité, de l'arthritisme et de la syphilis. Depuis les travaux de l'école suédoise, depuis la communication retentissante au Congrès de Moscou de VON KRAFT EBING, démontrant par des statistiques la rareté de la paralysie générale chez les personnes généralement à l'abri de la syphilis, de par leur situation sociale ou leurs qualités (ecclésiastiques, femmes mariées, religieuses, etc.), et par l'expérimentation [379] non-inoculabilité de la syphilis à des paralytiques généraux, la nature syphilitique de la paralysie générale a été admise par la presque universalité des cliniciens; les dernières hésitations ont été vaincues par l'application de la méthode de Wassermann, qui a démontré l'existence de la syphilis chez tous les paralytiques généraux.

VI.C.2.76(c)

(g) **présente à notre examen**

Précis des maladies des vieillards 380: Nous en avons observé récemment un exemple remarquable: un homme de soixante-cinq ans, gentleman joueur, viveur et buveur, présente à notre examen un chancre phagédénique et toute la série des accidents les plus graves

VI.C.2.76(d)

(h) **euphorie >**

VI.C.2.76(e)

(i) **fear of poison**

Précis des maladies des vieillards 383: Les idées de grandeur, l'euphorie re rencontrent plutôt dans la paralysie générale; elles peuvent exister, il est vrai, dans la démence sénile, mais elles sont beaucoup plus rares que les états d'agitation avec angoisse, avec idées de préjudice, d'indignité, d'auto-accusation, avec idées de persécution plus ou moins systématisées et se manifestant le plus souvent par la phobie de l'empoisonnement et spécialement par

la crainte d'être empoisonné par ses proches; sur ces idées de persécution se greffent assez fréquemment des idées de suicide (voy. *Démence sénile*.)
VI.C.2.76(f)

(j) **r**end of ^+good+^speech / g. p. i.

Précis des maladies des vieillards 400: Les troubles de la parole sont fréquents: il n'y a pas d'aphasie à proprement parler, ou tout au moins, se celle-ci se produit, n'est-elle que temporaire, durant à peine un peu plus que l'ictus initial; mais il y a souvent un peu d'achoppement des syllabes, ou de l'ânonnement, du bégaiement, du bredouillement pouvant parfois faire penser au parler de la paralysie générale.

Précis des maladies des vieillards 412: Puis vient l'attaque; rarement elle est brusque; elle est ordinairement graduelle: le malade assiste à sa paralysie; ce sont des fourmillements, des crampes dans une main qui devient graduellement paralysée et insensible, puis la paralysie gagne la face et s'étend à tout le corps; en même temps que la perte de l'usage du membre supérieur droit, se manifeste, graduellement ou brusquement, de l'aphasie.

?MS 47482b-31v, ScrLPA: ^+After poor Shaun the pœst's ^+Post's+^ last words ending in smoke+^ | JJA 57:064 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 469.30

(k) **r**cramps

Précis des maladies des vieillards 400: Les troubles de la *sensibilité* sont peu marqués: jamais ce n'est une hémianesthésie, mais il y a des paresthésies, des engourdissements, des fourmillements, des crampes plus ou moins douloureuses.

MS 47481-4, ScrTMA: ^+from eating bad cramps and+^ | JJA 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | FW 397.15

(l) **r**their slow reflexes

Précis des maladies des vieillards 425: Un degré de plus après la simple exagération des réflexes, et l'on observe de la faiblesse des membres inférieurs avec démarche lente, sans être nettement spasmodique;[...] La marche devient impossible, le malade est confiné sur son fauteuil, les membres inférieurs contracturés, les réflexes semblent même abolis, mais lorsque l'on a réussi à vaincre la contracture et à attirer ailleurs l'attention du malade, on constate nettement leur brusquerie particulière ou leur exagération manifeste: le parétique est devenu un paraplégique.

MS 47471-3v, ScrILS: because she ^+he+^ was [worth in] ^+so slow at+^ backscratching | JJA 56:032 | Oct 1923 | II.4§2.*0/3A.*1 | FW 391.09

(m) **hemiplegie droite**

Précis des maladies des vieillards 412: En raison du siège plus fréquent à gauche de l'oblitération vasculaire, c'est, en général, une hémiplegie droite, ordinairement avec aphasie et hémi-anesthésie; c'est une hémiplegie encore flasque, puis avec contracture secondaire, ou plutôt avec l'ensemble des signes cliniques de la dégénérescence descendante du faisceau pyramidal: contractures, exagération des réflexes rotuliens, trépidation épileptoïde, clonus de la rotule, signe de MARIE, signe de BABINSKI

VI.C.2.76(g)

(n) **cachexy**

Précis des maladies des vieillards 413: Il est d'ailleurs exceptionnel que l'analyse psychique fine qui a présidé aux travaux contemporains sur les diverses variétés d'aphasie, soit possible chez les vieillards, attendu que chez eux, aux troubles de la motricité, aux troubles de la sensibilité superposés, se surajoutent, beaucoup plus encore que chez les jeunes sujets ayant une embolie, des troubles psychiques, qui sont l'exagération des troubles notés à la phase d'artériosclérose cérébrale: troubles de la mémoire, démence progressive, avec crises d'agitation intercurrente, puis gâtisme et cachexie.

VI.C.2.76(h)

VI.B.2.110 [upside down]

(a) **r**phlegmish >

MS 47481-4, ScrBMA: when they had the ^+phlegmish+^ hooping cough+^ | JJA 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | FW 397.24

(b) **earwax >**

VI.C.2.79(e)

(c) **r'mucus**

Précis des maladies des vieillards 817: Au niveau de la caisse, on constate très fréquemment la diminution de la mobilité de l'articulation du marteau et de l'enclume, l'ankylose de l'étrier dans la fenêtre ovale, résultat pour POLITZER d'une phlegmasie de la muqueuse de l'oreille moyenne, due, pour TOYNBEE, TROLTSCH, VOLTOLINI, à la dégénérescence calcaire du ligament annulaire de l'étrier.

MS 47481-4, ScrBMS: waiting for poor ~~Tarp~~ ^+Mucus+^ | JJA 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | FW 397.22

(d) **hear low sounds better**

Précis des maladies des vieillards 818: POLITZER a constaté que les lésions de la chaîne des osselets produisent d'abord la surdité pour les sons bas, lesquels déterminent moins de secousses de la chaîne que les sons de tonalité moyenne ou élevée; c'est ce qu'il arrive chez les vieillards qui entendent peu les sons bas, mais encore bien les sons élevés.

VI.C.2.79(f)

(e) **Vaseline in ear**

Précis des maladies des vieillards 818: Parmi ces lésions, les unes, comme l'ankylose de l'étrier, sont irrémédiables; les autres, comme les synéchies, les processus adhésifs, l'ankylose du marteau et de l'enclume peuvent être dans certains cas améliorés par divers procédés thérapeutiques, tels que le massage de la chaîne des osselets, les insufflations d'air dans la trompe d'Eustache, les injections d'huile de vaseline ou autre dans la cavité de la caisse.

VI.C.2.79(g)

(f) **r'headnoise**

Précis des maladies des vieillards 819: Cette otosclérose, dans laquelle la membrane du tympan est absolument normale (LERMOYEZ), se manifeste par une surdité progressive; elle débute par des bourdonnements et s'accompagne de vertige, de céphalée et d'hyperesthésie de l'audition (POLITZER).

MS 47484a-35, ScrMT: Is that you Whitehead? / Have you Headnoise now? | JJA 58:129 | Dec 1924-Jan 1925 | III§3A.*3/3B.*3 | FW 535.23

VI.B.2.111 [upside down]

(a) **r'put feet to sleep**

Not found in *Précis des maladies des vieillards*.

MS 47481-4, ScrBMA: ^+their feet asleep in+^ | JJA 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | [FW 397.15-6]

(b) **r'pass the teeth**

Not found in *Précis des maladies des vieillards*.

MS 47481-4, ScrBMA: ^+to pass the teeth for ~~Christ-sake~~ ^+chokus sake+^ | JJA 56:035 | Oct 1923 | II.4§2.*0/3A.*1 | FW 397.22

(c) **coma**

Précis des maladies des vieillards 381-2: La terminaison par le gâtisme est la plus fréquente; plus rare est la mort au cours d'une attaque apoplectiforme ou épileptiforme; récemment cependant, nous avons vu un homme de soixante ans succomber à une paralysie générale à forme dépressive et démentielle, sans délire, et chez lequel la maladie a marché par saccades, chaque aggravation de la démence succédant à un petit ictus, et la terminaison s'étant produite à la [381] suite d'un nouvel ictus ayant rapidement abouti à des crises épileptiformes, puis au coma complet et à la mort en deux jours.

VI.C.2.78(f)

(d) **à petit pas**

Précis des maladies des vieillards 399: Ce qui démontre bien que la guérison n'est qu'apparente et qu'il subsiste un trouble latent de la motilité, c'est que ce trouble peut être mis en évidence par des mouvements actifs, ceux de

la marche par exemple. C'est la *démarche à petits pas* dont la première description est due à Charcot, qui la décrivait comme pathognomonique de l'hémiplégie bilatérale.

VI.C.2.78(g)

(e) derobement de jambes

Précis des maladies des vieillards 398-9: Le début est en général flou, imprécis. Il faut insister pour obtenir du malade ou de l'entourage le récit d'un ictus; toutefois, lorsqu'on peut faire préciser les souvenirs, cet ictus n'a jamais manqué, mais il a été si peu dramatique qu'il n'a impressionné ni le sujet ni les assistants, qu'on l'a pris [398] pour un simple malaise, une défaillance, un vertige, un éblouissement, une «menace d'attaque, une fausse attaque», ou même, suivant l'expression de GRASSET, «un déroberement de jambe», un «mauvais moment».

VI.C.2.78(h)

(f) racler le sol

Précis des maladies des vieillards 399: Sa présence dans la cérébrosclérose lacunaire est souvent en rapport avec des foyers bilatéraux, mais cependant il est incontestable qu'elle peut exister même avec des lacunes unilatérales; seulement alors la démarche n'est pas symétrique: le malade traîne un peu plus la jambe du côté opposé à la lésion cérébrale que de l'autre côté. GRASSET insiste sur la démarche en traînant le pied et en raclant le sol...

VI.C.2.78(i)

(g) 'counts badly

Précis des maladies des vieillards 400: B. Troubles psychiques. — Au point de vue psychique, le lacunaire est un ramolli au petit pied, c'est-à-dire que nous trouvons chez lui, comme vaguement esquissés, les principaux symptômes que nous verrons au complet dans le chapitre suivant: la diminution de l'intelligence, substratum d'un état démentiel léger, en est le trait principal; la mémoire est spécialement diminuée pour les fait d'acquisition récente: l'attention est difficile ou nulle. On peut même, par quelques artifices, mettre en évidence une déchéance intellectuelle latente, par exemple en faisant compter le malade à haute voix et à rebours; un degré de plus, et le malade rabâche de vieilles histoires, répète sans cesse, «radote» suivant l'expression vulgaire; il s'égaré dans la rue; dans la maison; dans la salle d'hôpital, il ne sait pas retrouver son lit.

MS 47481-3v, ScrMT and ScrLMA: and there they were always counting the lovely periwinkle buttons in the front part of their dresses ^+& ^+up+^ one & ^+up+^ two & ^+up+^ five & ^+up+^ ~~two~~ ^+four+^ | JJA 56:033 | II.4§2.*0/3A.*1 | Oct 1923 | FW 384.07-8

(h) s'attendrir sur leurs bobos

Précis des maladies des vieillards 400-1: Au point de vue de caractère, ce ma-[400]lades offrent un contraste remarquable entre une sensiblerie un peu niaise et un fond d'égoïsme profond pour les autres, ce qui ne les empêche pas de s'attendrir sur leurs propres bobos, sans prendre garde à la seule chose grave, la diminution de leur intellect dont ils n'ont aucunement conscience.

VI.C.2.78(j)

(i) food from nose >

VI.C.2.78(k)

(j) rire spasmodique

Précis des maladies des vieillards 402-3: Mais, de même que l'hémiplégie des lacunaires est fruste, de même leur paralysie glosso-labiale d'origine cérébrale demande à être cherchée. Après un second ictus, qui a été fruste comme le premier, on remarque que la physionomie est immobile, les lèvres un peu entr'ouvertes, laissant écouler de la salive; la [402] langue est flasque et étolée; les malades s'engouent en avalant, et les aliments reviennent par le nez; la parole est trainante et monotone. Souvent les malades ont des accès de rire et de pleurer spasmodiques (fig. 54).

VI.C.2.78(l)

(k) demarche helicopode

Précis des maladies des vieillards 403-4: Inversement, la cérébrosclérose lacunaire peut compliquer l'hémiplégie vulgaire: alors le malade offre un affaiblissement graduel de l'intelligence, de la mémoire, une sensiblerie anor-[403]male; il s'affaiblit du côté sain et arrive à présenter la démarche à petits pas ou bien de la démarche hélicopode, il a du rire et du pleurer spasmodiques (fig. 55).

VI.C.2.78(m)

(l) 'il absorbe du vin

Précis des maladies des vieillards 405-6: Le régime lacté mitigé sera recommandé; dans tous les cas, l'abstention d'aliments faisandés, de vin, de café, de thé et de tabac, ainsi que de liqueurs, sera absolue. Il sera indiqué de veiller à l'exonération intestinale régulière, et parfois une cure hydrominérale purgative et diurétique a pu rendre des services (GRASSET).

GRASSET formule ainsi le régime : «Ne prendre ni tabac, ni alcool, sous aucune forme, pas même de vins purs ni d'élixirs ou de vins médicinaux; ne pénétrer jamais dans une salle où l'on fume. [405]

«Comme alimentation, le matin à 7 heures, le malade prendra un premier bol de lait (1/4 de litre), dans lequel on versera une cuillerée à café du mélange suivant:

Bicarbonate de soude 50 gr.

Sulfate de soude ... }

Phosphate de soude } à ... 25 gr.

«A 10 heures, on lui fait boire un deuxième bol de lait et un verre à Bordeaux d'une eau alcaline légère. A midi, déjeuner ordinaire, sans gibier ni aliments faisandés ou de conserve. A 4 heures du soir, il absorbe un troisième verre de lait et un verre d'eau minérale; à 7 heures, un diner léger, exclusivement lacto-végétarien; enfin, à 10 heures, un quatrième bol de lait et d'eau minérale.

Not located in MS/FW.

(m) 'picture pic

Précis des maladies des vieillards, passim.

MS 47481-3, ScrLMA: ^+by the picture postcard+^ | JJA 56:030 | Oct 1923 | II.4§2.*0/3A.*1 | FW 388.31

Note: Joyce puns on the author's name.

(n) loudspeaker

Précis des maladies des vieillards 389: GRASSET a relaté une observation type d'une forme de claudication intermittente à manifestations surtout psycho-motrices:

«Le jour de la crise, au cours d'une visite de sa femme (à l'hôpital), le malade se plaint de fourmillements et de raideur dans la main droite, mais ne peut réussir à proférer d'autres paroles que ce mot *l'autre*. Il s'irrite de cette impuissance dont il est parfaitement conscient, s'efforce de surmonter la difficulté en s'exprimant avec plus de volubilité que d'ordinaire, mais ne peut parvenir à émettre d'autre manifestation de ses idées que ce mot unique qu'il répète à satiété. A dix heures du soir, les accidents disparaissent pour ne plus se reproduire.»

VI.C.2.79(a)

(o) 'simadory

Not found in *Précis des maladies des vieillards*.

MS 47471-4, ScrLMS and ScrLMS: ~~steamers~~ ^+steamadory+^ [...] ~~meals~~ ^+steamadory+^ | JJA 56:034 | Oct 1923 | II.4§2.*0/3A.*1 | FW 395.09 and [FW 395.22]

(p) headache

Précis des maladies des vieillards 389-90: Voici d'autre part, le résumé d'une de nos observations: Une dame, actuellement âgée de soixante-cinq ans, présente depuis cinq ans des accidents de divers ordres; il ya cinq ans déjà les signes d'artériosclérose étaient très accentués (signe des temporales, des radiales, ectasie aortique, avec clangor, traces indosables d'albumine avec polyurie, hypertension); — [389] dès lors céphalée gravative unilatérale, sous forme d'accès de migraine; — au bout de quelque temps, ces migraines s'accompagnent de scotomes scintillants, puis d'hémianopsie; — plus tard, au cours de ces migraines, apparaît un peu d'engourdissement du bras droit, et un peu de dysarthrie; plus tard encore, c'est un véritable accès d'aphasie avec hémiparésie droite; ultérieurement les phénomènes d'insuffisance rénale prennent le dessus; à la suite de l'apparition d'urémie dyspnéique, un régime très sévère est institué, qui améliore beaucoup la malade; mais les migraines persistent avec difficulté temporaire de la parole; l'artériosclérose continue à faire des progrès... Incidemment, un examen ophtalmoscopique a mis en évidence la sclérose des artères de la rétine.

VI.C.2.79(b)

(q) repos — repart

Précis des maladies des vieillards 390: Le cerveau «se vide» pour un temps; c'est une sorte de dérovement brusque de l'intelligence. On est obligé de s'arrêteret puis, après un certain temps de respos, on repart juqu'à la chute définitive.»

VI.C.2.79(c)

(r) vertige

Précis des maladies des vieillards 391: Tels sont les phénomènes cérébraux purs; on a coutume d'y adjoindre le *vertige* qui a été le premier décrit des phénomènes de méiopragie encéphalique; c'est le *vertige des artérioscléreux* de GRASSET

VI.C.2.79(d)

VI.B.2.112

(a) confound blue & green / pale green yellow / white

Précis des maladies des vieillards 806: Sens chromatique. — Le sens chromatique des vieillards serait souvent altéré: ils confondent le bleu avec le vert, le blanc avec le jaune clair, le vert clair avec le jaune. Ceci expliquerait, d'après ANGELUCCI, la « manière sénile » des peintres consistant dans l'usage excessif du jaune, la prédominance du violet, la substitution du bleu au vert, et la déféctuosité des blancs lumineux et des clairs-obscurs, mais d'autre part POLAK a attiré l'attention sur les très nombreux peintres coloristes qui ont conservé jusqu'à la fin de leur extrême vieillesse toute la finesse dans la perception des couleurs.

Not transferred.

19) LYON MÉDICAL

VI.B.2.126

(a) langue couverte d'enduit

?*Lyon médical* 639: Le 19 avril, les accidents deviennent aigus, les vomissements bilieux presque incessants; le ventre présente un météorisme considérable; les anses grêles se dessinent en saillies distinctes autour de l'ombilic. La température est à 38⁰ avec facies péritonéal, yeux excavés, langue couverte d'un enduit verdâtre, le pouls petit, les urines rares.

?*Précis des maladies des vieillards* 543: La langue se couvre d'un enduit blanc, avec les papilles saillantes et rouges, puis devient d'un rouge ardent.

?*Précis des maladies des vieillards* 715: La langue demeure sale ou chargée d'un enduit blanchâtre; (...)

(b) ^bsmell of OM

?*Lyon médical* 641: Cette jeune fille avait repris de l'embonpoint et effectué sa croissance normale, quand l'an dernier, en 1910, au mois de juillet, je fus appelé d'urgence auprès d'elle par le D^e Belous, pour une vaste suppuration aiguë localisée à la région lombaire droite. Le pus à fleur de peau fut évacué sans anesthesie; il s'en écroula environ un litre, épais, glaireux, avec une odeur chou pourri.

MS 47481-10, ScrMT and ScrILS: all on account of the smell of ~~brown leaf~~ ^+Shackleton's+^ | *JJA* 56:045 | Oct 1923 | II.4§2.*0+ | *FW* 393.01

20) GIAMBATTISTA VICO, LA SCIENZA NUOVA

VI.B.2.131

(b) Gungod / matchgod

La Scienza Nuova 1725, Book III, Ch. III: Qui si scopre il *primo gran Principio delle Favole poetiche*, in quanto elleno sono caratteri di sostanze corporee, invaginate intelligenti, spiegantine i loro effetti corporei per mezzo delle modificazioni de' nostri animi umani; e se ne addita *la prima di tutte*, e si spiega *la guisa com' ella nacque*, e si determina il *tempo* in che nacque, che gli uomini della bestial solitudine, almeno, come in quello loro stupore, più risentiti, *non sappiendo la cagione del fulmine*, che essi non avevano giammai innanzi udito, come tanti fanciulli, tutti forza, che spiegavano le loro passioni urlando, brontolando, fremendo – lo che essi non facevano che alle spinte di violentissime passioni – *immaginarono il cielo un vasto corpo animato, che urlando, brontolando, fremendo parlasse, e volesse dir qualche cosa*. Quindi si medita nelle guise, l'istesse affatto che quelle con cui, come gli *Americani*, ogni cosa o nuova o grande che vedono, credono esser Dei, così ne' tempi superstiziosi di essa Grecia, i greci uomini *coloro che con nuovi ritrovati giovassero il genere umano* guardarono con *aspetto di Divinità*; e in cotal guisa avessero *fantasticato i loro Dei*.

The First New Science 152: Thus we reveal the first fable of all, explain the mode of its birth and determine its time. It was born when, living in bestial solitude, men were all force and, like so many children, expressed their passions by shouting, grunting and murmuring, which they did only under the impulse of the most violent passions. In this state in which they were ignorant of the causes of thunderbolts that they had never heard before, at least those of them who were more roused from their stupor imagined that the sky was a vast, animate body which, by shouting, grunting and murmuring spoke and wanted to communicate with them. Hence we meditate on the modes [through which this first fable was born], which are identical with those through which both the Americans believe that everything new or great that they see is a god, and the Greeks, in their superstitious times, regarding the appearance of those who made discoveries useful to mankind as divine, must have imagined their gods.

Note: None of the units of this page were transferred.

(c) **he herculesed it**

La Scienza Nuova 1725, Book III, Ch. V: Perchè se *una nazione*, per essere di *mente cortissima, non sappia appellare una proprietà astratta*, o sia in genere, e per quella la prima volta avvertita, appelli in ispecie un uomo da quella tal proprietà col cui aspetto ha ella l'uomo la prima volta guardato, e sia egli, per esempio, con l'*aspetto di uomo che faccia una gran fatica comandatagli da famigliare necessità, onde egli divenga glorioso* – perocchè con quella tal fatica conservi la sua casa o gente, e, per la sua parte, il genere umano, e l'appelli *Ercole* da' Ἡραὶς γλῆος, *gloria di Giunone*, che è la dea delle nozze e in conseguenza delle famiglie – tal nazione certamente da tutti i fatti che per quella stessa proprietà di fatiche si fatte avrà avvertito essere stati operati da altri diversi uomini e in diversi tempi appresso darà a quegli uomini il nome dell'uomo da quella tal proprietà la prima volta appellato, e, per istare sul dato esempio, appellerà ogni uomo di quelli *Ercole*. E come tal nazione si suppone rozza, così anche dee essere *stupida*, che non avvertisca se non se *i fatti più strepitosi*; ella tutte le azioni più risentite fatte da diversi uomini in diversi tempi in quello stesso genere di proprietà, come, nell'esempio proposto, di fatiche grandi fatte ai dettami di famigliari necessità, *le attaccherà al nome dell'uomo*, il quale appellò la prima volta da quella tale proprietà, e, per l'arrecato esempio, appellerà tutti quelli tali uomini col nome comune di *Ercole*. Per sì fatta natura si ritrovano *tutte le prime nazioni gentili* in quanto a questa parte essere state di *Poeti*.

The First New Science 154: For if a nation is of very limited mind and is unable to name some abstract or general property, the first time that it notices the property it will give its name to the particular man in whom its appearance is first observed. It may be, for example, the appearance someone has when performing some great labour demanded by family necessities. He will thus acquire glory for this labour, since by performing it he preserves his house or people, and, in this way, preserves mankind itself. Hence he will be called 'Hercules' [i.e. 'Heracles'] from Ἡραὶς γλῆος [*Heras cleos*], or 'the glory of Juno' [i.e. 'Hera'], because Juno was the goddess of marriage and, therefore, of the family. And when many others, at many different times, are subsequently seen performing deeds with this same character, the nation will certainly name them after the man first named from it. So, keeping to the same example, each will subsequently acquire the name 'Hercules'. Moreover, on the assumption that the nation is rough and therefore of limited mentality, only the greatest events will be noticed. The nation will therefore connect all the most striking actions of the same general kind, performed by different men at different times, such as, in the example proposed, all those who have performed some great labour demanded by family necessities, with the name of the man first named from this property. Thus, in the given example, all such men will be named 'Hercules' in common. Thus, through this feature of their nature, we discover that the first gentiles were all nations of poets.

(d) **Ophelia (Ophis serpent) / Trojan War / preda de guerra**

La Scienza Nuova 1725, Book III, Ch. XV: Così la *Serpe*, per esempio, significò a' poeti eroi la *Terra*; perchè ha la spoglia cangiante di nero, verde e giallo, che ogni anno pur muta al sole. Onde l'*Idra* è la gran selva della terra, che recisa ripullula via più capi, detta da ὕδωρ, *acqua*, del passato diluvio; ed *Ercole* la spense col fuoco, come fanno ancor oggi i nostri villani, ove sboscano le selve. Onde *Calcante*, celebre indovino appo *Omero*, interpreta la *serpe* che si divora gli otto passerini, e la *madre* altresì, significare la *Terra Trojana*, che a capo nove anni verrebbe in potere de' Greci: a' quali pure da ὄφις, *serpe*, restò detta ὀφέλεια la *preda di guerra*. E così può esser vero che i *Poeti involsero dentro i velami delle Favole la loro Sapienza*.

The First New Science 168: Among the heroic poets, the serpent, for example, signified the earth because it casts off its skin, changing from black to green and yellow, just as the earth changes continually annually under the sun. The Hydra, growing ever more heads when beheaded, is the great forest of the earth. It took its name from the ὕδωρ [*hydor*] or 'water' of an earlier flood, and Hercules used fire to destroy it, just as our present-day peasants do when they clear the forests of trees. Homer's celebrate diviner, Calchas, interpreted the eight swallows and their mother who were devoured by the serpent as signifying the land of Troy which, at the end of nine years, would be in the power of the Greeks, and the Greeks continued to call the booty of war ὀφέλεια [*ophelieia*] from ὄφις [*ophis*] or 'serpent'. In this sense it can be true that the poets enveloped their wisdom in the veils of fable.

(e) **figlio di Dio (eroi non bastardi)**

La Scienza Nuova 1725, Book III, Ch. XVI, *Principio della Corruzione delle Favole*: Sopra questi Principj dell' Oscurità delle Favole si fonda quello della *Corruzione delle medesime*: perchè la mutazione de' costumi, che naturalmente in ogni stato vanno a cangiarsi in peggio ed a corrompersi, congiunta con l'ignoranza de' significati propj delle *Favole*, che erano le *Storie delle greche Religioni, e dell'Eroiche virtù e fatti de' Fondatori della loro nazione*, le fece andare in corrottissimi sensi, e tutti contrarj alle religioni, ed alle buone leggi e buone costumanze primiere. E per usare tuttavia esempli propj de' Principj che qui stiamo ragionando, nel tempo che gli uomini greci per lo stupore non dovevano sentire nausea di venire sempre usata con una donna, siccome è pur costume de' nostri villani che naturalmente sono contenti delle loro mogli – onde ne' villaggi non si odono mai o assai di rado adulterj – questa favola – che gli *Eroi erano figlioli di Giove* – non poteva significare che idea severa e grave, conforme a si fatti costumi; ne' quali non potevano pensare adulterj di esso Giove, i quali non s'intendevano ancora fra gli uomini. Perciò si trova tal favola con poetica brevità, propria dell'infanzia delle lingue, significare che essi eroi erano figlioli nati da nozze certe e solenni, celebrate con la volontà di Giove, significata a' loro parenti con gli auspici divini, che gli eroi romani dicevano *auspicia esse sua*, e i plebei Ior negavano *esse de caelo demissos*. Venuta poi l'età della libidine riflessiva (perchè naturalmente si vorrebbe peccare dagli uomini affatto corrotti con l'autorità della religione e delle leggi) fu la favola presa per figlioli fatti con donne da Giove adultero: e con questa favola così presa, acconciamente pur presero per *gelosie e per piati e risse di Giunone con Giove, e per istrapazzi da Giove fatti a Giunone*, ed altre favole, che sono tutte appartenenti alla solennità e santità delle Nozze Eroiche; e per *ire di Giunone contro Ercole*, a fin di spegnerlo, come mal visto bastardo di Giove, quelle che si ritrovano *fatiche grandi de' primi padri, comandate con esse bisogne famigliari da Giunone dea delle Nozze*: le quali tutte, perchè non contengono le *allegorie* o significazioni loro proprie, vanno a terminare sconciamente che *Ercole*, il qual fu detto Ἥρας γλέος, *gloria di Giunone*, tutto superando con la sua virtù, assistita dal favore di Giove, egli viene ad essere in fatti *di Giunone tutto l'obbrobrio*.

The First New Science 168-70: The principle of the corruption of fables is based on the foregoing principles of their obscurity. For the mutation of customs, which tend naturally to change for the worse and towards their corruption in all states, combined with ignorance of the proper meanings of the fables, i.e. that they were histories of the Greek religions and the heroic virtues and deeds of the founders of their nation, drove the fables [168] towards highly corrupt meanings that were completely contrary to the religions, good laws and customs [that they formerly signified]. Thus, to give some examples based upon the principles of our present reasoning, [let us consider] the time when, in their stupor, it was impossible for the Greeks to experience the nausea of venery because they always mated with one woman, a custom that still prevails among our peasants who are naturally happy with their wives, so that never, or at least very rarely, do we hear of adulterers in villages. Hence, in that early time, the fable that the heroes were Jove's children could only have signified some idea, severe, weighty and in conformity with such a custom, in which Jove could not have been thought of as an adulterer, since men had as yet no understanding of adultery. Thus we find that, with the poetic brevity that is proper to

language in its infancy, this fable means that the heroes were born from certain and solemn marriages, celebrated through the will of Jove, which he indicated to their relatives through the divine auspices that the Roman heroes claimed on the grounds that *auspicia esse sua* [‘the auspices belonged to them’], and to which the plebeians objected on the grounds that [the heroes] had not *esse de caelo demissos* [‘rained down from the skies’]. But later, in the age of reflective lust, because wholly corrupt men naturally wish to sin against the authority of religion and the law, this fable was taken to represent children born of [different] women by an adulterous Jove, and, in keeping with the fable understood in this sense, these children were then taken to represent the jealousies, altercations and quarrels of Juno and Jove and the abuses that Jove heaped upon Juno. Similarly, we find that all the other fables connected with the solemnity and sanctity of heroic marriage, in one of which Juno’s anger with Jove led her to try to kill Hercules because he was Jove’s unsightly bastard, were [originally] fables about the great labours that Juno, the goddess of marriage, commanded the first fathers to undertake for the needs of families. But since none of the [corrupt] fables contain these [original] and appropriate meanings or allegories, they come to the [169] obscene end in which Hercules, [originally] Ἥρας γλῆος [*Heras cleos*], ‘Juno’s glory’, he who overcomes everything through his virtue and with the help of Jove’s favour, becomes, in fact, Juno’s utter disgrace.

(f) **duel barbarous >**

(g) **rape**

La Scienza Nuova 1725, Book III, Ch. XIV: Or per si fatte cose eroiche de’ Greci si rende assai *dubbia la Storia Romana antica* in ciò che ne racconta: se i *Romani rapirono le Sabine* ricevute ad albergo dentro essa Roma, o scorrendo più tosto essi per la Sabina – che dovettero essere i *giuochi equestri* di questi tempi – se la *donzella Orazia* fosse stata promessa in moglie ad uno degli *eroi Curiazj* da quegli *Albani* che poco prima sdegnarono dar moglie ad esso *Romolo*, perchè straniero, almen per rendere a lui la vece di averli liberati dal tiranno, ed aver loro restituito il loro legittimo re: o pure *uno de’ Curiazj* avesse quella rapita, come *Paride* rapì *Elena*: nel cui seguito ben questa piangeva il morto marito. Quindi si avanzano e si accomunano i *dubbj* della *Romana* e della *Greca Storia*: se pur mai la *Guerra Trojana fu intimata nove anni innanzi*, come certamente sul principio del *nono anno patteggiano Agamennone e Priamo le leggi della vittoria*, sopra qualunque cada delle due parti, appunto come la *Guerra d’Alba* si patteggia dopo molti, gravi e lunghi danni fattisi vicendevolmente i *Romani* e gli *Albani*: e si egli sia stata natura di esse cose, più tosto che *arte* di *Omero*, di lasciare i principj, ed incominciare a cantar l’imprese dal mezzo più verso il fine. In oltre se le prime guerre si facessero con l’abbattersi i principali offesi ed offensori in cospetto d’entrambi i popoli, come la *Trojana* si patteggia sull’abbattimento di *Menelao* marito di *Elena*, e di *Paride*, di lei rapitore, tra’ Greci: e tra’ Latini l’*Albana* su quello de li tre *Orazj* con li tre *Curiazj*: il qual costume più conviene alle menti corte de’ primi popoli, ed al costume de’ *Duelli* poco dianzi praticati nello stato delle Famiglie; de’ quali le guerre pubbliche ne ritennero il nome fino a’ tempi di *Plauto*. Certamente *Vej* sembra la *Troja de’ Latini*, combattuta *diece anni* continovi, come *altra Troja da’ Greci*; che fu di entrambe un perpetuo assedio, o vero l’*eterna ostilità*, come ora è di quelli della *costa di Barbaria* con le *genti cristiane*, e di quegli *osti*, contro quali per la *Legge delle XII Tavole* tanto tempo anche dopo *aeterna auctoritas erat*: quando per tutto il tempo appresso in maggiori forze e con più ostinati nemici i Consoli uscivano la primavera in campagna, e sul cominciar dell’inverno si ricevevano alle loro case; che le Nazioni Eroiche rozze ancora di conti e di ragione avessero detti *dieci*, come oggi diciatti *cento*, o *mille*, per significare un numero grande indeterminato.

The First New Science 166-8: But these heroic Greek things render some of the things recounted in ancient Roman history highly doubtful. Did the Romans, for example, abduct the Sabine women after they had received them in hospitality within Rome herself or, conversely, did they do so by raiding the land of the Sabines, where the equestrian games of those times must have been held? And had the young Horatian girl been promised in marriage to one of the heroes of the Curiatii, when these very same Albans, a little earlier, had disdained to provide a wife even for Romulus, because he was a stranger, in reward for his part in [166] liberating them from tyranny and restoring their king to them? And had one of the Curiatii really abducted her, as Paris did Helen, when so soon afterwards the girl was found weeping for her dead husband? Hence these doubts about Roman and Greek history mount up and become common to both. Was the Trojan War, for example, declared only nine years before [it ended], at which point it is certain that Agamemnon and Priam made a pact concerning the laws of victory to be imposed upon whichever of the two parties was defeated, whereas in the Alban War a pact was made only after the Albans and Romans had already inflicted much grave and lengthy damage upon each other? And was it because of the [uncertain] nature of these exploits, rather than as a result of his art, that Homer

omitted their origins and began to sing of them from their middle or more towards their end? Even further, were the first wars waged perhaps as duels between offended and offending princes in the presence of both of their peoples, as happened in the Trojan War, in which a duel was agreed by pact between Menelaus, Helen's husband, and Paris, who had abducted her from the Greeks, and among the Latins, where the Alban War consisted in the duel between the three Horatians and the three Curiatii? For this is a custom more suited to the limited minds of the first peoples and to the custom of duelling practised a little earlier in the state of the families, as a result of which public wars were called 'duels' until Plautus's time. Again, [the war with] the Veii certainly seems to have been the Latins' [equivalent of the] Trojan War: for it was fought out over ten continuous years, as was the Trojan War among the Greeks; in both cases there was a state of continuous siege or eternal hostility, such as there is today between the peoples who live on the coast of Barbary and the Christian peoples; it involved those 'quarters of hostile soldiers' that were the subject of the declaration, so very much later, in the Law of the Twelve Tables, *aeterna auctoritas erat* ['against a stranger the right of possession is eternal']; and it occurred when, throughout the whole relevant time, though faced with the most obdurate of enemies, the consuls campaigned in major force in the spring but returned home at the start of winter. Could this be explained, then, by the possibility [167] that the heroic nations, who were still rough in counting and reasoning, may have referred to any large but indeterminate number as 'ten', where we would say 'a hundred' or 'a thousand'?

(h) birth, marriage, burial / (violate one — all)

La Scienza Nuova 1725, Book III, Ch. XVII: **Scoverta di tre Età di Poeti Eroici innanzi Omero.**

Con la scorta di questi lumi si restituisce alle Favole la loro luce, e si distinguono tre Età di Poeti Eroici: la prima di Poeti tutti severi, qual conviene a fondatori di nazioni: la seconda, che dovette per più secoli tratto tratto venire appresso, di Poeti tutti corrotti; e gli uni e gli altri furono d'interie nazioni poetiche, o vero eroiche: la terza di Poeti particolari, che da queste nazioni raccolsero le favole, o sia le loro Storie corrotte, e ne composero i loro Poemi; nella qual terza età è da porsi Omero: tantochè egli viene a scoprirsi uno, ed a riguardo nostro il primo Istorico che abbiamo della greca Nazione. Secondo queste tre età di poeti, *Apollo* (per continovare sopra i proposti esempi a dare i saggi degli effetti che reggono sopra i ragionati principj), il quale si ritruova essere il *carattere poetico degli indovini*, che furono i primi propriamente detti *divini*, che prendevano gli auspicj nelle nozze, va perseguitando per le selve *Dafne*, carattere poetico delle donne selvagge, che per le selve vagabonde usano nefariamente co' loro padri, co' lor figliuoli sicchè di *Apollo* è un *seguitare da nume*, ed al contrario di *Dafne* è un *fuggire di fiera*. Finalmente *Dafne* è *fermata da Apollo*; implora l' ajuto, la forza, la *fède degli Dei* negli auspicj; e diviene *pianta*, e sopra tutte della spezie del *lauro*: cioè con la certa successione de' veggenti *pianta le genti*, ovvero *case*, sempre verdi, sempre vive ne' loro *nomi* o casati, che i primi Greci conservavano co' patronimici: onde *Apollo* restò *eternatore de' nomi*, e *Dio della luce civile*, della quale *i nobili* si dicono *incliti, chiari ed illustri*: egli *canta*, predice, che pure in bel latino tanto significa, con la *lira*, con la forza degli auspicj: ed è il *Dio della Divinità*; dalla quale i primi poeti furono propriamente detti *divini*; ed assistito dalle *Muse* perchè dalle *nozze*, o sia dagli umani congiugnimenti uscirono tutte le arti dell' umanità; delle quali *Muse*, *Urania* è la *contemplatrice* del cielo, detta da *Οὐρανός*, *Cielo*, a fine di prendere gli auspicj, per celebrare le nozze solenni; onde *Imeneo*, Dio delle nozze, è *figliuolo d' Urania*: l'altra, *Melpomene*, serba le memorie de' maggiori con le *sepulture*: la terza, *Clio*, ne narra la *storia de' chiari fatti*; ed è la stessa che la *Fama degli eroi*, per la quale essi fondarono le *clientele* appo tutte le antiche nazioni; le quali da questa *Fama* da' Latini si dissero *famiglie*, e da' traduttori del greco *κλήρυκεδ*, i servi degli eroi in *Omero*, si voltano *famuli*.

The First New Science 170-1: **The discovery of three ages of heroic poets up to Homer**

With these shafts of illumination the fables are restored in their true light, through which three ages of heroic poets are distinguished. The first was an age of wholly severe poets, as is appropriate for the founders of nations. The second, which must then have grown gradually over many centuries, was an age of wholly corrupt poets. Both of these ages consisted of entire poetic or heroic nations. The third was an age in which individual poets collected the fables of these nations, i.e. their corrupt histories, from which they then composed their poems. This is the age in which to place Homer, since we have shown that he was a historian, and in our view the first that we have, of the Greek nation.

We shall continue by offering some further examples of the consequences that flow from these reasoned principles concerning the three ages of poets. Thus we find that Apollo is the poetic character of the diviners, first and appropriately called 'divine', who took the auspices at marriages, and Daphne, whom he pursues through the forests, is the poetic character of women who sleep nefariously with their fathers or sons in the vagabond forests. Hence his pursuit is that of a god, while her flight, on the contrary, is that of a wild animal. When Apollo finally brings her to a halt, she implores the aid, force and faith of the gods through the auspices, and becomes a plant, of

the laurel species above all others, i.e. through the certain succession of her flourishing plants, she implants the gentes or houses, the names and origins of which, ever green and ever alive, were preserved by the first Greeks through patronymics. Hence Apollo remained the eternal preserver of names and the god of the civil light through which the nobles are said to be 'illustrious', 'distinguished' and 'famous'; he 'sings' or predicts, for that is what the word [*canere*] meant in pure Latin, with his lyre, i.e. with the force of the auspices; he is the god of divinity, from which the first poets were [170] appropriately called 'divine'; and he is assisted by the Muses, because all the arts of humanity come from marriage, i.e. from [truly] human unions.

One such Muse is Urania, the contemplator of the sky, thus named οὐρανός from [*ouranos*], 'the sky', [which she contemplates] in order to take the auspices for the celebration of solemn marriage. Hence Hymen, the god of marriage, is her son. The next Muse, Melpomene, preserves the memory of ancestors through their tombs. The third, Clio, who narrates the history of distinguished deeds, is the same Muse as the Fame of the heroes, through whom they founded their clienteles in all the ancient nations. This is the *fama* ['fame'] from whom the Latins derived the word 'families' for their clienteles, in which they were followed by the translators of Greek when they rendered κῆρυκες [*kerukes*], i.e. Homer's servants of the heroes, as *famuli*.

(i) **Hippocrene = Poulaphouca**

La Scienza Nuova 1725, Book III, Ch. XVII: Quindi Giove con gli auspici del fulmine favorisce al lauro; è propizio a' congiugnimenti con donne certe; ed Apollo si corona di alloro; perchè su tali congiugnimenti si fondarono i primi regni paterni: in Parnaso, sopra i monti; per li cui gioghi si ritrovano le Fonti perenni, che bisognavano per fondar le Città, le quali da πηγῆ, fonte, sul cominciare si dissero pagi da' Latini; onde Apollo è fratello di Diana: e 'l Pegaso con la zampa fa sorgere il Fonte Ippocrene, di cui beono le Muse; ed è il Pegaso alato, perchè lo armare a cavallo fu in ragione de' soli nobili; 'come tra' Romani antichi, ed a' tempi barbari ritornati i soli nobili armavano a cavallo; e ne restarono detti Cavalieri.

The First New Science 171: Hence, through auspices taken from thunderbolts, [it was believed that] Jove favours the laurel, i.e. that he is favourable towards unions with certain women; and, because the first paternal kingdoms were founded upon such unions, Apollo is crowned with laurel upon Mount Parnassus, i.e. on the mountains in whose ridges lie those perennial springs necessary for the founding of the cities. Thus from πηγῆ [*pege*] or 'spring', the Latins originally called cities *pagi*. Hence Apollo is Diana's brother and it is his horse Pegasus, which, with a kick of its hoof causes the waters of Hippocrene's spring, from which the Muses drink, to gush forth. Finally, Pegasus is winged, because only the nobles had the right to be armed on horseback. And, just as among the ancient Romans, so, in the returned barbaric times, the nobles alone were armed on horseback, through which they were called 'cavaliers' [i.e. 'knights'].

Note: In Greek mythology, Hippocrene (Horse's Fountain) was a spring on Mount Helicon, sacred to the Muses and formed by the hooves of Pegasus. Poulaphouca was originally the name of a small, deep lake located in the Liffey Valley.

VI.B.2.132

(a) **adversus hostem semper / auctoritas esto**

La Scienza Nuova 1725, Book III, Ch. XIV: *Importanti scoperte del diritto della guerra e della pace per si fatto principio di poesia.*

Così la voce *ladrone*, la quale significò, prima di ogni altra cosa, *eroe che guerreggia*, quando ne' tempi barbari facevano le guerre senza intimarle; perchè le prime città si guardavano tra loro come eterne nemiche: onde con sì fatto titolo onorevole su i greci teatri *Esone* padre di *Medea* la prima volta salata *Giasone*: di che pure vi ha un bel vestigio nella legge delle *XII Tavole*, ove dice: *Adversus hostem aeterna auctoritas esto*: che non mai si perda il dominio della roba occupata dallo straniero; sicchè doveva essere una *guerra eterna* per ricuperarla:

The First New Science 164: Chapter XV. **Important discoveries concerning the law of war and peace resulting from the foregoing principle of poetry.**

Thus, in the barbaric times when people went to war without a prior declaration, the foremost meaning of the word 'robber' was 'a hero who wages war', for the first cities regarded one another as eternal enemies. Hence, in Greek theatre, *Medea's* father, *Aeson*, used this as an honourable title when he greeted *Jason*. A fine vestige relating to this is to be found in the Law of the Twelve Tables, in the section entitled *Adversus hostem aeterna*

auctoritas esto ['Against a stranger the right of possession is eternal'], i.e. that the ownership of anything occupied by a stranger is never lost, so that eternal war was needed to regain it.]

VI.C.2.90(f)

(b) 32000 languages / in Latium (Varro)

La Scienza Nuova 1725, Book III, Ch. XXII: Guisa del Nascimento della Prima Lingua tra le Nazioni, Divina. § Anzi senza Religioni non sarebbero nate tra gli uomini nè meno le Lingue, per quello che sopra si è ragionato, che non possono gli uomini avere in nazione convenuto, se non saranno convenuti in un pensiero comune di una qualche Divinità. Onde dovettero le Lingue necessariamente incominciare appo tutte le nazioni d'una specie divina: nel che, come abbiamo nel *Libro antecedente* dimostro per l'Idee, così qui troviamo che per le Lingue si distinse l'Ebreo da quella delle genti; che l'ebreo cominciò, e durò Lingua d'un solo Dio; le gentilesche, quantunque avessero dovuto incominciare da uno Dio, poi mostruosamente andarono a moltiplicarsi tanto che Varrone giugne tra le genti del Lazio a noverarne ben trentamila; che appena tante sono le voci convenute che oggi ne compongono i grandi Vocabolarj.

The First New Science 177-8: Indeed, without religion, not even language would have been born among men, because, as we argued earlier, men cannot unite in a nation unless they are united in the common thought of some one divinity. Hence the first languages to begin among the nations must necessarily have been of a divine kind. But, just as we found in the preceding book that the ideas of the Hebrews and the gentiles were different in this respect, we here find that their languages were also different. For Hebrew began and remained the language of a single God, whereas, although the gentile languages must have begun from a single god, the gentile gods proceeded to multiply so monstrously that Varro succeeded in counting a good thirty thousand of them [177] among the peoples in Latium, a number that is scarcely exceeded by the number of words of settled meaning in the large vocabularies of today.]

Note: According to Varro, there were 32000 gods in the Latin pantheon.

VI.C.2.90(g)

(c) auspices (Vico's idée fixe)

La Scienza Nuova 1725, Book III, Ch. XXII: ... e la falce di Saturno non più miete vite di uomini, ma miete messi: le ale, non perchè il Tempo voli (le quali allegorie morali ragionate nulla importavano a'primi uomini contadini che volevano comunicar tra esso loro le loro iconomiche faccende) ma era insegna che l'agricoltura, e per quella i campi colti erano in ragione degli Eroi, perchè essi soli avevano gli auspicij.

The First New Science 179: Hence, among them, Saturn signified that agriculture, and hence the cultivated fields, belonged by right to the heroes, who alone had the auspices.

VI.C.2.90(h)

(d) lingua muta (bestioni) / (T & I)

La Scienza Nuova 1725, Book III, Ch. XXV: Guisa come formassi la Favella Poetica che ci è giunta. § In cotal guisa della Lingua muta de' bestioni di Obbes, semplicioni di Grozio, solitarj di Pufendorfio incominciati a venire all'Umanità, cominciassi tratto tratto a formare la Lingua di ciascheduna antica nazione, prima delle volgari presenti, Poetica; la quale dopo lungo correre di secoli si trovò appo i popoli primieri ciascuna in tutto il suo corpo nel quale ci provenne, composta di tre parti, come ora l'osserviamo, di tre specie diverse: ...

The First New Science 181: The mode in which the poetic language that has come down to us was formed § In this mode, from the mute languages of Hobbes's great beasts, Grotius's simpletons and Pufendorf's solitary beings, after they had emerged into humanity, the poetic languages of the ancient nations gradually came to be formed before our present vulgar languages. Hence, after the long passage of the centuries, the whole corpus of the language of each of these first peoples was composed of three parts, each different in kind, as we can now see.

VI.C.2.90(i)

(e) la ad esso lui da quello / toltà a forza Criseide

La Scienza Nuova 1725, Book III, Ch. XX: Della Sapienza e della Divina Arte di Omero § Col lungo volger d'anni, e molto cangiar de' costumi, sporcate, quanto nella favola d'Apollo vedemmo, le greche religioni, sorse il grande Omero, il quale riflettendo sopra la corruzione de' suoi tempi, dispose tutta l'Iconomia dell'Iliade sopra

la *Provedenza*, che noi stabilimmo Primo Principio delle Nazioni e sopra la *Religione del Giuramento*, col quale *Giove* solennemente giurò a *Teti* di *riporre Achille in onore*, il quale era stato oltraggiato da *Agamennone* per la ad esso lui da quello tolta a forza *Criseide*; per lo quale regola così e governa le cose de' Greci e de' Trojani per tutti i molti, varj e grandi anfratti di quella guerra, che alla per fine dalle cose istesse vada ad uscire l'adempimento della sua giurata promessa.

The First New Science 173: **Of the divine wisdom and art of Homer**

But after the long passage of years and the many changes in custom through which the Greek religions were defiled, as we saw with the fable of Apollo, the great Homer arose. Reflecting upon the corruption of his times, he organised the whole system of the *Iliad* on the basis of Providence, which we established as the first principle of the nations, and on the religion of the oath. This is the oath which Jove took when he solemnly swore to Thetis that he would restore the honour of Achilles, which had been abused when Agamemnon took Chryseis from him by force. Hence Jove regulates and governs Greek and Trojan activities through the many, varied and tortuous turnings that the war takes, in such a manner that, by means of the things themselves, he finally fulfils the promise he has sworn.

VI.C.2.90(j)

21) E.Ø. SOMERVILLE & MARTIN ROS, *ALL ON THE IRISH SHORE*

VI.B.2.137

(a) **^xConnemara blackface**

Note: Joyce creates the unit from a passage in *All on the Irish Shore* 'The Connemara Mare':

All on the Irish Shore 'The Connemara Mare' 95: "Are you—do you mean to tell me you are going to dance *with a black face*?" he demanded in bitter and incongruous wrath.

MS 47472-253, ScrTsILA: ^+blackfaced connemaras not of the fold but elder children of his household,+^ | *JJA* 46:089 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 076.01

VI.C.2.93(i)

VI.B.2.150

(a) **'be hanged to it >**

MS 47471b-46v, ScrLMA: ^+and be hanged to them+^ | *JJA* 45:309 | Jan 1924 | I.5§4.*1 | *FW* 119.07

(b) **coulter of a plough**

All on the Irish Shore 'High Tea at McKeown's' 161: "No, I am not," said Sir Thomas, "and, what's more, I'm coming in early. I'm a fool to go hunting at all at this time o' year, with half the potatoes not out of the ground."

He rose, and using the toe of his boot as the coulter of a plough, made a way for himself among the dogs to the centre of the hearthrug. "Be hanged to these dogs! I declare I don't know am I more plagued with dogs or daughters! Lucy!"

VI.C.2.100(b)

(c) **'draw Clashnacrona**

All on the Irish Shore 'High Tea at McKeown's' 160-1: "Are you going to draw Clashnacrona to-morrow?" asked Muriel, the second of the gang (Lady [160] Purcell, it should have been mentioned, had also been responsible for her daughters' names), rising from her chair and pouring what was left of her after-dinner coffee into her saucer, a proceeding which caused four pairs of lambent eyes to discover themselves in the coiled mat of red setters that occupied the drawing-room hearthrug.

MS 47482-30v, ScrLPA: ^+on my ^+usual+^ rounds ^+again+^ to draw Terminus Lower and Killadown & try & collect the arrears ^+of extra fees+^ owing to me by Kelly there on ^+the+^ printed matter.+^ | *JJA* 57:062 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 456.25-6

(d) **furzefed >**

VI.C.2.100(c)

(e) **sterns**

All on the Irish Shore ‘High Tea at McKeown’s’ 166: It was at about this point that the stranger on the hiring drew level; he had not been at the meet, and Muriel turned her head to see who it was that was kicking old McConnell’s screw along so well. He lifted his cap, but he was certainly a stranger. She saw a discreetly clipped and pointed brown beard, with a rather long and curling moustache.

“Fed on furze!” thought Muriel, with a remembrance of the foxy mare’s upper lip when she came in “off the hill”.

Then she met the strange man’s eyes—was he quite a stranger? What was it about the greeny-grey gleam of them that made her heart give a curious lift, and then sent the colour running from it to her face and back again to her heart?

“I thought you were going to cut me—Muriel!” said the strange man.

In the meantime the five couple and Carnegie were screaming down the heathery side of Liss Cranny Hill, on a scent that was a real comfort to them after nearly five miserable months of kennels and road-work, and a glorious wind under their sterns.

VI.C.2.100(d)

(f) **change feet (jump)**

All on the Irish Shore ‘High Tea at McKeown’s’ 165: The field in which he alighted was a sloping one and he ramped down it very enjoyably to himself, with all the weight of his sixteen hands and a half concentrated in his head, when suddenly a tall grassy bank confronted him, with, as he perceived with horror, a ditch in front of it. He tried to swerve, but there seemed something irrevocable about the way in which the bank faced him, and if his method of “changing feet” was not strictly conventional, he achieved the main point and found all four safely under him when he landed, which was as much—if not more than as much—as either he or Muriel expected.

VI.C.2.100(e)

(g) **’devil a hair he cares >**

MS 47482-30v, ScrLPA: ^+Devil a hair ~~we~~ ^+of ~~he~~ ^+his ~~ĭ~~+^ care.+^ | JJA 57:062 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 457.11

(h) **cut it into garters**

All on the Irish Shore ‘The Connemara Mare’ 78-9: “He picked out a mare that was as poor as a raven—though she’s a good enough stamp if she was in condition—and tells me to buy her. ‘What price will I give, sir?’ says I. ‘Ye’ll give what they’re askin’,’ says he, ‘and that’s sixty sovereigns!’ I’m thirty years buying horses, and such a disgrace was never put on me, to be made a fool of before all Dublin! Going giving the first price for a mare that wasn’t value for the half of it! [78] Well; he sees the mare then, cut into garters below in Nassau Street. Devil a hair he cares! Nor never came down to the stable to put an eye on her! ‘Shoot her!’ says he, leppin’ up on a car. ‘Westland Row!’ says he to the fella’. ‘Drive like blazes!’ and away with him! Well, no matter; I earned my money easy, an’ I got the mare cheap!”

VI.C.2.100(f)

(i) **henchwoman**

All on the Irish Shore ‘As I was going to Bandon Fair’ 285: The air within was blue with tobacco smoke, flushed henchwomen staggered to and fro with arms spread wide across trays of whiskies and sodas, opening doors revealed rooms full of men, mutton chops and mastication. There was wildness in the eye of the attendant as she took the order for yet another luncheon. She fled, with the assurance that it would be ready immediately, yet subsequent events suggested that even while she spoke the sheep that was to respond to that thirty-fifth order for mutton chops was browsing in the pastures of Bandon.

VI.C.2.100(g)

(j) **sandcrack >**

VI.C.2.100(h)

(k) **’gave him 2 heels in face**

All on the Irish Shore ‘The Connemara Mare’ 82: It was nearly dark when the carman took his departure, and the smith, a silent youth with sore eyes, caught hold of one of the grey mare’s fetlocks and told her to “lift!” He examined each hoof in succession by the light of a candle stuck in a bottle, raked his fire together, and then, turning to Mr. Fennessy, remarked:—

“Ye’d laugh if ye were here the day I put a slipper on this one, an’ she aafter comin’ out o’ the thrain—last June it was. ’Twas one Connolly back from Craffroe side was taking her from the station; him that thrained her for Miss Fitzroy. She gave him the two heels in the face.” The glow from the fire illumined the smith’s sardonic grin of remembrance. “She had a sandcrack in the near fore that time, and there’s the sign of it yet.”

MS 47482-30v, ScrLPA: ^+I’ll give you my pair of ^+two high ^+galloper’s+^^ heels in the face.+^ | JJA 57:062 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 457.13-4

(l) carneying to stubborn

All on the Irish Shore ‘The Connemara Mare’ 92: Dotted at intervals throughout society are the people endowed with the faculty for “getting up things”. They are dauntless people, filled with the power of driving lesser and deeper reluctant spirits before them; remorseless to the timid, carneying to the stubborn.

Note: Carney, carny: to act in a wheedling or coaxing manner (*OED*).
VI.C.2.100(i)

(m) ’treat with comparative / contempt

?*All on the Irish Shore* ‘A Grand Filly’ 122-3: The hounds were scrambling like monkeys along the side of the hill; so were the country boys with their curs; old Trinder moved parallel with them along its base. Jerry galloped away to the ravine, and there dismounting, struggled up by zigzag cattle paths to the comparative levels of the summit. I did the same, and was pretty well blown by the [123] time I got to the top, as the filly scorned the zigzags, and hauled me up as straight as she could go over the rocks and furze bushes.

MS 47471b-57v, ScrLPA: ^+treating him with comparative contempt+^ | JJA 47:346 | Jan 1924 | I.7§1.*1 | FW 175.01

VI.B.2.151

(j) ’What on face of earth

All on the Irish Shore ‘The Dane’s Breechin’ 234-5: Driven from home without so much as a hat to lay our heads in, separated from those we loved most (the mutton chops, the painting materials, the fishing tackle), a promising expedition of unusual charm cut off, so to speak, in the flower of its youth—these were the more immediately obvious of the calamities which we now confronted. I preached upon them, with Cassandra eloquence, while we stood, indeterminate, among the nettles.

“And what, I ask you,” I said perorating, “what on the face of the earth are we to do now?”

“Oh, it’ll be all right, my dear girl,” said Robert easily. Gratitude for his escape from the addresses of Miss McEvoy had apparently blinded him to the difficulties of the future. “There’s Coolahan’s pub. [234] We’ll get something to eat there—you’ll see it’ll be all right.”

?MS 47482b-22, ScrLMA: What ^+on the face of this earth+^ will I be doing | JJA 57:045 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | [FW 412.16-7]

(k) with will of Peter >

VI.C.2.101(e)

(l) ^byr honour’s ladyship

All on the Irish Shore ‘The Dane’s Breechin’ 235: “Luncheon!” she repeated with stupefaction, “luncheon! The dear help us, I have no luncheon for the like o’ ye!”

“Oh, anything will do,” said Robert cheerfully. His experiences at the London bar had not instructed him in the commissariat of his country. “A bit of cold beef, or just some bread and cheese.”

Mrs. Coolahan’s bleared eyes rolled wildly to mine, as seeking sympathy and sanity.

“With the will o’ Pether!” she exclaimed, “how would I have cold beef? And as for cheese——!” She paused, and then, curiosity overpowering all other emotions. “What ails Julia Cronelly at all that your honour’s ladyship is comin’ to the like o’ this dirty place for your dinner?”

(m) **I saw the pen with [Jock]**

All on the Irish Shore ‘The Dane’s Breechin’ 237-8: “Don’t be afraid,” said our hostess reassuringly, “he’ll never see ye—sure I have him safe back in the snug! Is it a writing pin ye want, Miss?” she continued, moving to the door. “Katty Ann! Bring me in the pin out o’ the office!”

The Post Office was, it may be mentioned, a department of the Coolahan public-house, and was managed by a committee of the younger members of the Coolahan family. These things are all, I [237] believe, illegal, but they happen in Ireland. The committee was at present, apparently, in full session, judging by the flood of conversation that flowed in to us through the open door. The request for the pen caused an instant hush, followed at an interval by the slamming of drawers and other sounds of search.

“Ah, what’s on ye delaying this way?” said Mrs. Coolahan irritably, advancing into the shop. “Sure I seen the pin with Helayna this morning.”

Not located in MS/FW.

(n) **rfor 2 straws I’ll clout yr lug**

?*All on the Irish Shore* ‘The Dane’s Breechin’ 239-40: “Only that some was praying for me,” pursued Mrs. Coolahan, “it might as well be the Inspector that came in the office, asking for the pin, an’ if that was the way we might all go under the sod! Sich a mee-aw!”

“Musha! Musha!” breathed, prayerfully, one of the shawled women.

At this juncture I mounted on an up-ended barrel [239] to investigate a promising lair above my head, and from this altitude was unexpectedly presented with a bird’s-eye view of a hat with a silver band inside the railed and curtained “snug”. I descended swiftly, not without an impression of black bottles on the snug table, and Katty Ann here slid in from the search in the cow-house.

“’Twasn’t in it,” she whined, “nor I didn’t put it in it.”

“For a pinny I’d give ye a slap in the jaw!” said Mr. Coolahan with sudden and startling ferocity.

“That the Lord Almighty might take me to Himself!” reiterated Mrs. Coolahan, while the search spread upwards through the house.

All on the Irish Shore 148-9: Not the most despised of the habits or the feeblest of the three-year-olds had been left behind to give a hint of their [148] course; but the hoof-marks showed black on a marshy down-grade of grass, and with an angry clout of her crop on Pilot’s unaccustomed ribs, she set off again.

MS 47471b-32, ScrMT: ~~If I was only~~ ^+For two straws +^ to tell someone I know & they would make a corpse of him with the greatest of pleasure & not leave enough for the peelers to pick up. | JJA 46:257 | Dec 1923 | I.5§2.*0 | ‘The Revered Letter’ [>] MS 47488-121, ScrMT: For a pipe of twist or less we could let out and someone would make a carpus of somebody with the greatest of pleasure by private shootings. | JJA 63:185 | 1938 | IV§4.*0 | [FW 616.04-5]

(o) **meeaw >**

VI.C.2.101(f)

(p) **Gwout!**

All on the Irish Shore ‘The Dane’s Breechin’ 241: We were now aware for the first time of the presence of Mr. Coolahan, a taciturn person, with a blue-black chin and a gloomy demeanour.

“Where had ye it last?” he demanded.

“I seen Katty Ann with it in the cow-house, sir,” volunteered a small female Coolahan from beneath the flap of the counter.

Katty Ann, with a vindictive eye at the tell-tale, vanished.

“That the Lord Almighty might take me to Himself!” chanted Mrs. Coolahan. “Such a mee-aw! Such a thing to happen to me—the pure, decent woman! G’wout!” This, the imperative of the verb to retire, was hurtled at the tell-tale, who, presuming on her services, had incautiously left the covert of the counter, and had laid a sticky hand on her mother’s skirts.

VI.C.2.101(g)

VI.B.2.152

(a) **quench a rathole** >

VI.C.2.101(h)

(b) **never stopped or stayed**

All on the Irish Shore ‘The Dane’s Breechin’ 244: I gripped Roberts arm. The issues of life and death were now in Julia’s hands.

“Is it who was in the dining-room, your Reverence?” asked Julia, in tones of respectful honey; “sure that was the carpenter’s boy that came to quinch a rat-hole. Sure we’re destroyed with rats.”

“But,” pursued the Dean, raising his voice to overcome Miss McEvoy’s continuous screams of explanation to Mrs. Doherty, “I understand that he left the room on his hands and knees. He must have been drunk!”

“Ah, not at all, your Reverence,” replied Julia, with almost compassionate superiority, “sure that poor boy is the gentlest crayture ever came into a house. I suppose ’tis what it was he was ashamed like when Miss McEvoy comminced to screech, and faith he never stopped nor stayed till he ran out of the house like a wild goose!”

VI.C.2.101(i)

(c) **breeching** >

VI.C.2.101(j)

(d) **what did he do when he / seen the hearse but to rise / up in the sky** >

VI.C.2.101(k)

(e) **Dane (dean)**

All on the Irish Shore ‘The Dane’s Breechin’ 249-50: The old horse’s harness was of dingy brown leather, with dingier brass mountings; it had been frequently mended, in varying shades of brown, and, in remarkable contrast to the rest of the outfit, the breeching was of solid and well-polished black leather, with silver buckles. It was not so much the discrepancy of the breeching as its respectability that jarred upon me; finally I commented upon it to Croppy.

His cap was tilted over the maternal nose, he glanced at me sideways from under its peak.

“Sure the other breechin’ was broke, and if that owld shkin was to go the lin’th of himself without a breechin’ on him he’d break all before him! There was some fellas took him to a funeral one time without a breechin’ on him, an’ when he seen the hearse what did he do but to rise up in the sky.”

Wherein lay the moral support of a breeching in such a contingency it is hard to say. I accepted the fact without comment, and expressed a regret that we had not been indulged with the entire set of black harness.

Croppy measured me with his eye, grinned bashfully, and said:— [249]

“Sure it’s the Dane’s breechin’ we have, Miss! I daresay he’d hardly get home at all if we took any more from him!”

The Dean’s breeching! For an instant a wild confusion of ideas deprived me of the power of speech. I could only hope that Croppy had left him his gaiters! Then I pulled myself together.

VI.C.2.101(l)

VI.B.2.153

(k) **’by gannies**

All on the Irish Shore ‘Matchbox’ 264: There was no disputing the fact of the pony’s crossness.

“She’s sourish-like in her timper,” Jimmy, Mr. Denny’s head man, observed to his subordinate not long after the arrival, and the subordinate, tenderly stroking a bruised knee, replied:—

“Sour! I niver see the like of her! Be gannies, the divil’s always busy with her!”

MS 47482b-31, ScrLMA: ^+no, by gannies+^ | JJA 57:063 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 452.27

(l) **furze buff pony**

All on the Irish Shore ‘Matchbox’ 261-2: It was a wet day, wet with the solid determination of a western day, and the loaded clouds were flinging their burden down on the furze, and the rocks, and the steep, narrow road, with

vindictive ecstasy. They also flung it upon Mr. Denny, and both he and his new purchase were glad to find a temporary shelter in one of the many public-houses [261] of a village on the line of march. He was sitting warming himself at an indifferent turf fire, and drinking a tumbler of hot punch, when the sound of loud voices outside drew him to the window. In front of a semi-circle of blue frieze coats, brown frieze trousers and slouched black felt hats, stood a dejected grey pony, with a woman at its head and a lanky young man on its back; and it was obvious to Mr. Denny that a transaction, of an even more fervid sort than that in which he had recently engaged, was toward.

All on the Irish Shore ‘Matchbox’ 263-4: A quarter of an hour later, when he and the publican were tying a tow-rope round the pony’s lean neck, Mr. Denny was aware of a sinking of the heart as he surveyed his bargain. It looked, and was, an utterly degraded little object, as it stood with its tail tucked in between its drooping hindquarters, and the rain running in brown streams down its legs. Its lips were decorated with the absurd, the almost incredible moustache that is the consequence among Irish horses of a furze diet (I would hesitatingly direct the attention of the male youth of Britain to this singular but undoubted [263] fact), and although the hot whisky and water had not exaggerated the excellence of its shoulder and the iron soundness of its legs, it had certainly reversed the curve of its neck and levelled the corrugations of its ribs.

Note: ‘buff’ not found in the source text. The pony was “a dejected grey pony” [262], not a buff one.
VI.C.2.103(d)

(m) skirter / gaphunter

All on the Irish Shore ‘Matchbox’ 265: In those days Mr. Standish O’Grady, popularly known as “Owld Sta’,” had the hounds, and it need scarcely be said that Mr. Denny was one of his most faithful followers. This season he had not done as well as usual. The colt was only turning out moderately, and though the pony was undoubtedly both crabbéd and flippant, she could not be expected to do much with nearly twelve stone on her back. It happened, therefore, that Mr. Denny took his pleasure a little sadly, with his loins girded in momentary expectation of trouble, and of a sudden refusal from the colt to jump until the crowd of skirter and gap-hunter drew round, and escape was impossible until Mrs. Tom Graves’s splinted old carriage horse had ploughed its way through the bank, and all those whom he most contemned had flaunted through the breach in front of him.
VI.C.2.103(e),(f)

VI.B.2.154

(a) Sideways >

VI.C.2.103(g)

(b) saddleways

All on the Irish Shore ‘Matchbox’ 270-1: “But let me try,” urged Mary, maddened by the assumption of masculine calm which Mr. Denny’s despair had taken on; “or—oh, Mr. Denny, if you rode ‘Matchbox’ yourself straight to Madore across the river, you’d be in time to whip them off!”

“By Jove!” said Dinny Johnny, and was silent. I believe that was the moment at which the identity of the future Mrs. Denny was made clear to him.

“And you’ll have to ride her in my saddle!” went on Mary at lightning speed, taking control of the situation in a manner prophetic of her future successful career as a matron. “There isn’t time to change—”

“The devil I shall!” said Dinny Johnny, and an [270] unworthy thought of what his friends would say flitted across his mind.

“And you’ll have to sit sideways, because the lowest crutch is so far back there’s not room for your leg if you sit saddleways,” continued his preceptor breathlessly. “I know it—Jimmy said so when he rode her to the meet for me last week. Oh hurry—hurry! How slow you are!”

VI.C.2.103(h)

(c) threw tongues >

VI.C.2.103(i)

(d) hit the line >

VI.C.2.103(j)

(e) **^bchecked**

All on the Irish Shore ‘Matchbox’ 273: At the top of the hill beyond the river Dinny Johnny saw the hounds for the first time. They had checked on the road by the bridge, but now he heard them throwing their tongues as they hit the line again, the fatal line that was leading them to the covert. Even at this moment, Mr. Denny could not restrain an admiration that would appear to most people ill-timed.

MS 47472-285, ScrTsILA: when he last was lost [^]+, check,⁺[^] upon Ye Hill of Rut | *JJA* 46:107 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 097.11

(f) **not a look in**

All on the Irish Shore ‘The Bagman’s Pony’ 185-6: Every one was as good friends as possible next day at the races, and for the whole week as well. [185] Unfortunately for the bagman his horse didn’t pull off things in the way he expected, in fact he hadn’t a look in—we just killed him from first to last. As things went on the bagman began to look queer, and by the end of the week he stood to lose a pretty considerable lot of money, nearly all of it to me. The way we arranged these matters then was a general settling-up day after the races were over; every one squared up his books and planked ready money down on the nail, or if he hadn’t got it he went and borrowed from some one else to do it with. The bagman paid up what he owed the others, and I began to feel a bit sorry for the fellow when he came to me that night to finish up. He hummed and hawed a bit, and then asked if I should mind taking an I. O. U. from him, as he was run out of the ready.

VI.C.2.103(k)

(g) **^runderstood thing**

All on the Irish Shore ‘The Bagman’s Pony’ 183: When the regiment was at Delhi, a T. G. was sent to us from the 105th Lancers, a bagman, as they call that sort of globe-trotting fellow that knocks about from one place to another, and takes all the fun he can out of it at other people’s expense. Scott in the 105th gave this bagman a letter of introduction to me, told me that he was bringing down a horse to run at the Delhi races; so, as a matter of course, I asked him to stop with me for the week. It was a regular understood thing in India then, this passing on the T. G. from one place to another; sometimes he was all right, and sometimes he was a good deal the reverse—in any case, you were bound to be hospitable, and afterwards you could, if you liked, tell the man that sent him that you didn’t want any more from him.

MS 47471b-1v, ScrLPA: [^]+O’Donnell [^]+& Peter Cloran⁺ [^]+as an understood thing⁺ [^]slept in the ~~same~~ [^]+one⁺ [^]bed [^]+bunk⁺ [^]with Hosty⁺ | *JJA* 45:026 | Oct 1923 | I.2§2.*0 | *FW* 041.06

(k) **title { I N R I / peerage / J. L S. }**

?*All on the Irish Shore* ‘A Nineteenth-Century Miracle’ 138: Carnfother is a village in a remote part of the Co. Cork; it possesses a small hotel—in Ireland no hostelry, however abject, would demean itself by accepting the title of inn—a police barrack, a few minor public-houses, a good many dirty cottages, and an unrivalled collection of loafers. The stretch of salmon river that gleamed away to the distant heathery hills afforded the *raison d’être* of both hotel and loafers, but the fishing season had not begun, and the attention of both was therefore undividedly bestowed on Mrs. Naylor and Major Booth.

VI.C.2.103(m)

(l) **^rere last night**

All on the Irish Shore ‘An Irish Problem’ 218: “Darcy says, yer worship, that his mother would lose her life if she was to be brought into coort,” explained William, after an interlude in Irish, to which both magistrates listened with evident interest; “that ere last night a frog jumped into the bed to her in the night, and she got out of the bed to light the Blessed Candle, and when she got back to the bed again she was in it always between herself and the wall, an’ she got a wakeness out of it, and great cold—”

MS 47482b-83, ScrMT: were explaining it all [^]+round⁺ [^]to each ~~other~~ [^]+others⁺ [^]ere yesterday | *JJA* 58:041 | Nov-Dec 1924 | III§3A.*2/3B.*0+ | *FW* 488.06

(m) **covert blank**

All on the Irish Shore ‘A Nineteenth-Century Miracle’ 142: The first covert—a small wood on the flank of a hill—was blank, and the hounds moved on across country to the next draw. It was a land of pasture, and in every fence was a deep muddy passage, through which the field splashed in single file with the grave stolidity of the cows by whom the gaps had been made.

VI.C.2.103(n)

(n) **cast back to line >**

VI.C.2.104(a)

(o) **flash over**

All on the Irish Shore ‘A Nineteenth-Century Miracle’ 144-5: “Is *all* the wretched country like this?” she inquired indignantly, as the Shelburne Porter’s pony splashed ahead of her through a muddy ford, just beyond which the hounds had momentarily checked; “you told me to bring out a big-jumped [144] horse, and I might have gone the whole hunt on a bicycle!”

Major Booth’s reply was to point to the hounds. They had cast back to the line that they had flashed over, and had begun to run again at right angles from the grassy valley down which they had come, up towards the heather-clad hills that lay back of Carnfother.

VI.C.2.104(b)

VI.B.2.155

(a) **the habits**

All on the Irish Shore ‘A Nineteenth-Century Miracle’ 148-9: At last the summit of the interminable series of hills was gained, and Mrs. Pat scanned the solitudes that surrounded her with wrathful eyes. The hounds were lost, as completely swallowed up as ever were Korah, Dathan and Abiram. Not the most despised of the habits or the feeblest of the three-year-olds had been left behind to give a hint of their [148] course; but the hoof-marks showed black on a marshy down-grade of grass, and with an angry clout of her crop on Pilot’s unaccustomed ribs, she set off again.

VI.C.2.104(c)

(b) **horse copers**

All on the Irish Shore ‘A Grand Filly’ 115: I was in Yorkshire last season when what is trivially called “the cold snap” came upon us. I had five horses eating themselves silly all the time, and I am not going to speak of it. I don’t consider it a subject to be treated lightly. It was in about the thickest of it that I heard from a man I know in Ireland. He is a little old horse-coping sportsman with a red face and iron-grey whiskers, who has kept hounds all his life; or, rather, he has always had hounds about, on much the same conditions that other men have rats.

All on the Irish Shore ‘As I was Going to Bandon Fair’ 284: If anything were needed to accent its artless domesticity, it would be the group of boys, horse copers in ambition, possibly in achievement, who sit in a row under a fence, with their teeth grimly clenched upon clay pipes, their eyes screwed up in perpetual and ungenial observation.

VI.C.2.104(d)

(c) **^bhf-sir >**

MS 47472-221, ScrTsILA: three flagons and one ^+, a halvesir,+^ who clings and clings and clings | *JJA* 45:080 | Mar-Apr 1927 | I.2§2.5/3.5 | *FW* 043.18

(d) **heavenly side of 60**

All on the Irish Shore ‘A Grand Filly’ 117-8: At this juncture I was [117] not sorry to hear Robert Trinder’s voice greeting me as if nothing unusual were occurring.

“Upon me honour, it’s the Captain! You’re welcome, sir, you’re welcome! Come in, come in, don’t mind the horse at all; he’ll eat the grass there as he’s done many a time before! When the gerr’ls have old Amazon cot they’ll bring in your things.”

(Perhaps I ought to mention at once that Mr. Trinder belongs to the class who are known in Ireland as “Half-sirs”. You couldn’t say he was a gentleman, and he himself wouldn’t have tried to say so. But, as a matter of fact, I have seen worse imitations.)

Robert was delighted to see me, and I had had a whisky-and-soda and been shown two or three more hound puppies before it occurred to him to introduce me to his aunt. I had not expected an aunt, as Robert is well on the heavenward side of sixty; but there she was: she made me think of a badly preserved Egyptian mummy with a brogue.

VI.C.2.104(e)

(e) **[calculs in magine]**

Not found in *All on the Irish Shore*.
VI.C.2.104(f)

(f) **the hunt followed >**

VI.C.2.104(g)

(g) **a cross place**

All on the Irish Shore ‘A Grand Filly’ 127-8: We had been running for half an hour when we checked at a farmhouse; the yellow horse had been leading the hunt all the time, making a noise like a steam-engine, but perfectly undefeated, and our numbers were reduced to five. An old woman and a girl rushed out of the yard to meet us, screaming like sea-gulls.

“He’s gone south this five minutes! I was out spreadin’ clothes, and I seen him circling round the Kerry cow, and he as big as a man!” screamed the girl.

“He was, the thief!” yelled the old woman. “I seen him firsh on the hill, cringeing behind a rock, and he hardly able to thraile the tail afther him!”

“Run now, like a good girl, and show me where did he cross the fence,” said old Robert, puffing and blowing, as with a purple face he hurried into the yard to collect the hounds, who, like practised foragers, had already overrun the farmhouse, as was evidenced by an indignant and shrieking flight of fowls through the open door. [127]

The girl ran, snatching off her red plaid shawl as she went.

“Here’s the shpot now!” she called out, flinging the shawl down on the fence; “here’s the very way just that he wint! Go south to the gap; I’ll pull the pole out for ye—this is a cross place.”

VI.C.2.104(h)

(h) **’bedstead gateway**

All on the Irish Shore ‘A Grand Filly’ 126: It was pretty to see the yellow horse jump. Nothing came amiss to him, and he didn’t seem able to make a mistake. There was a stone stile out of a bohieren that stopped every one, and he changed feet on the flag on top and went down by the steps on the other side. No one need believe this unless they like, but I saw him do it. The country boys were most exhilarating. How they got there I don’t know, but they seemed to spring up before us wherever we went. They cheered every jump, they pulled away the astounding obstacles that served as gates (such as the end of an iron bedstead, a broken harrow, or a couple of cartwheels), and their power of seeing the fox through a stone wall or a hill could only be equaled by the Rontgen rays.

MS 47482b-15, ScrILS: ~~deadbedst~~^+deadbedstead+^ | JJA 57:031 | May 1924 | III§1A.*1/1D.*1//2A.*1/2C.*1 | FW 430.15

MS 47472-130, ScrILA: ^+by no means as some pretend a bedstead in lieu of a gate to keep out donkeys+^ | JJA 45:181 | May 1924 | I.3§1.*2/2.*2/3.*2 | FW 069.22

(i) **run, can’t you**

All on the Irish Shore ‘The Tinker’s Dog’ 5: “Can’t you head ’em off, Patsey? Run, you fool! *run*, can’t you?”

Sounds followed that suggested the intemperate use of Mr. Freddy Alexander’s pocket-handkerchief, but that were, in effect, produced by his struggle with a brand new hunting-horn. To this demonstration about as much attention was paid by the nine couple of buccaneers whom he was now exercising for the first time as might have been expected, and it was brought to an abrupt conclusion by the sudden charge of two of them from the rear. Being coupled, they mowed his legs from under him as irresistibly as chain shot, and being puppies, and of an imbecile friendliness, they remained to lick his face and generally make merry over him as he struggled to his feet.

VI.C.2.104(i)

(j) **hounds valeted**

All on the Irish Shore ‘The Tinker’s Dog’ 15-6: It is hardly too much to say that in a week the tinker had taken up a position in the Craffroe household only comparable to that of Ygdrasil, who in Norse mythology forms the ultimate support of all things. Save for the incessant demands upon his skill in the matter of solder and stitches, his recent tinkerhood was politely ignored, or treated as an escapade excusable in a youth of spirit. Had not his father owned a farm and seven cows in the county Limerick, and had not he himself three times returned the

price of his ticket to America to a circle of adoring and wealthy relatives in Boston? His position in the kitchen and yard became speedily assured. Under his *régime* the hounds were valeted as they had never been before. Lily herself (newly washed, with “blue” in the water) was scarcely more white than the concrete floor of the kennel yard, and the puppies, Ruby and Remus, who had unaccountably developed a virulent form of mange, were immediately taken in hand by the all-accomplished tinker, and anointed with a mixture whose very noisomeness was to Patsey [15] Crimmeen a sufficient guarantee of its efficacy, and was impressive even to the Master, fresh from much anxious study of veterinary lore.

VI.C.2.104(j)

(k) 'bucketed after

All on the Irish Shore ‘The Tinker’s Dog’ 25-6: Tiger was already over the wall and into the demesne, neck and neck with Fly, the smith’s halfbred greyhound; and in the wake of these champions [25] clambered the Craffroe Pack, with strangled yelps of ardour, striving and squealing and fighting horribly in the endeavour to scramble up the tall smooth face of the wall.

“The gate! The gate further on!” yelled Freddy, thundering down the turfy road, with the earth flying up in lumps from his horse’s hoofs.

Mr. Taylour’s pony gave two most uncomfortable bucks and ran away; even Patsey Crimmeen and the black mare shared an unequal thrill of enthusiasm, as the latter, wholly out of hand, bucketed after the pony.

MS 47482b-33, ScrLMA: ^+his hat blew off and he bucketed after & Wethen+^ | *JJA* 57:067 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 471.14

(l) speak to ghost 1st

All on the Irish Shore ‘The Tinker’s Dog’ 19: “What I’m tellin’ them is,” continued Mrs. Griffen, warming with her subject, “maybe that thing was a pairson that’s dead, an’ might be owin’ a pound to another one, or has something that way on his soul, an’ it’s in the want o’ some one that’ll ax it what’s throublin’ it. The like o’ thim couldn’t spake till ye’ll spake to thim first. But, sure, gerrls has no courage——”

Barnet’s smile was again one of wintry superiority.

“Willy Fennessy and Patsey Crimmeen was afther seein’ it too last night,” went on Mrs. Griffen, “an’ poor Willy was as much frightened! He said surely ’twas a ghost. On the back avenue it was, an’ one minute ’twas as big as an ass, an’ another minute it’d be no bigger than a bonnive——”

“Oh, the Lord save us!” wailed the kitchenmaid irrepressibly from the scullery.

“I shall speak to Fennessy myself about this,” said Mrs. Alexander, making for the door with concentrated purpose, “and in the meantime I wish to hear no more of this rubbish.”

VI.C.2.104(k)

VI.B.2.156

(n) 'her crupper

All on the Irish Shore ‘Fanny Fitz’s Gamble’ 41: “But the man I bought her from,” said Fanny Fitz, lamentably addressing the company, “told me that he drove his mother to chapel with her last Sunday.”

“Musha then, may the divil sweep hell with him and burn the broom afther!” panted the ostler in bitter wrath, as he slewed the filly to a standstill. “I wish himself and his mother was behind her when I went putting the crupper on her! B’leeve me, they’d drop their chat!”

Note: crupper: A leathern strap buckled to the back of the saddle and passing under the horse’s tail, to prevent the saddle from slipping forwards. (*OED*)

MS 47482-28v, ScrLPA: ^+in ^+& bring the blush of shame to your+^ ~~the~~ crupper you won’t obliterate for 9 months+^+^ | *JJA* 57:058 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 445.15

(o) cavesson >

Note: cavesson: A kind of nose-band of iron, leather, or wood, ‘fixed to the nostrils of a horse, to curb or render him manageable through the pain it occasions.’ (Stoqueler, *Mil. Encyc.*) (*OED*)

VI.C.2.107(d)

(p) finces

All on the Irish Shore ‘Fanny Fitz’s Gamble’ 45: Fanny Fitz and Mr. Alexander peered into the dark and vasty interior of the cow-house; from a remote corner they heard a heavy breath and the jingle of a training bit, but they saw nothing. “I have the cavesson and all on her ready for ye, and I was thinking we’d take her south into Mr. Gunning’s land. His finces is very good,” continued Johnny, going cautiously in; “wait till I pull her out.”
VI.C.2.107(e)

(q) lunge

All on the Irish Shore ‘Fanny Fitz’s Gamble’ 49: In spite of this discouraging *début*, the filly’s education went on and prospered. She marched discreetly along the roads in long reins; she champed detested mouthfuls of rusty mouthing bit in the process described by Johnny Connolly as “getting her neck broke”; she trotted for treadmill half-hours in the lunge; and during and in spite of all these penances, she fattened up and thickened out until that great authority, Mr. Alexander, pronounced it would be a sin not to send her up to the Dublin Horse Show, as she was just the mare to catch an English dealer’s eye.

Note: lunge: 2. A long rope used in training horses, being fastened at one end to the horse’s head and held at the other by the trainer, who causes the horse to canter round in a circle. (*OED*)
VI.C.2.107(g)

22) CICERO, CATO MAIOR DE SENECTUTE

VI.B.2.148

(c) ^bthe elder

Cato Maior De Senectute: [title]

MS 47481-13, ScrLMA: Boucicault ^+the elder+^ | *JJA* 56:039 | Oct 1923 | II.4§2.*1 | *FW* 385.03

Note: Lat. *Cato Maior*. Cato the Elder.

(d) ^bancient

MS 47481-14, ScrILA: that ^+ancient Dame+^ street. | *JJA* 56:040 | Oct 1923 | II.4§2.*1 | *FW* 386.21

Not found in *Cato Maior De Senectute*.

(e) ^bhis old age coming on

MS 47481-10, ScrILA: ^+with his old age coming on+^ | *JJA* 56:044 | Oct 1923 | II.4§2.*1 | *FW* 392.03

Not found in *Cato Maior De Senectute*.

(f) De Senect Cato’ book / about — ’ ‘O Tite’

Cato Maior De Senectute § 1: *O Tite, si quid ego adiuero curamve levasso*

Quae nunc te coquit et versat in pectore fixa,

Ecquid erit praemi?’

On Old Age: I. And should my service, Titus, ease the weight
Of care that wrings your heart, and draw the sting
Which rankles there, what guerdon shall there be?

VI.C.2.99(h)

(g) ‘to Scipio here’

Cato Maior De Senectute § 2: Scipio. Saepe numero admirari soleo cum hoc C. Laelio cum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod numquam tibi senectutem gravem esse senserim, quae plerisque senibus sic odiosa est ut onus se Aetna gravius dicant sustinere.

On Old Age: 2. *Scipio*. Many a time have I in conversation with my friend Gaius Laelius here expressed my admiration, Marcus Cato, of the eminent, nay perfect, wisdom displayed by you indeed at all points, but above everything because I have noticed that old age never seemed a burden to you, while to most old men it is so hateful that they declare themselves under a weight heavier than Aetna.

VI.C.2.99(i)

(h) ^ball the good they done

Cato Maior De Senectute § 9: Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, cum diu multumque vixeris, mirificos eferunt fructus, non solum quia numquam deserunt, ne extremo quidem tempore aetatis,—quamquam id quidem maximum est, verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio iucundissima est.

On Old Age: You may be sure, my dear Scipio and Laelius, that the arms best adapted to old age are culture and the active exercise of the virtues. For if they have been maintained at every period—if one has lived much as well as long—the harvest they produce is wonderful, not only because they never fail us even in our last days (though that in itself is supremely important), but also because the consciousness of a well-spent life and the recollection of many virtuous actions are exceedingly delightful.

MS 47481-10v, ScrILA: ^+& all the good they did in their time+^ | *JJA* 56:047 | Oct 1923 | II.4§2.*1 | *FW* 397.35-6

(i) **non domestica solum / sed etiam externa bella**

Cato Maior De Senectute 12: Multae etiam, ut in homine Romano, litterae: omnia memoria tenebat, non domestica solum, sed etiam externa bella.

On Old Age: For a Roman, too, he had a great tincture of letters. He had a tenacious memory for military history of every sort, whether of Roman or foreign wars.

VI.C.2.99(j),(k)

(j) **^bpedestrian battles**

Cato Maior De Senectute 13: Quorsus igitur haec tam multa de Maximo? Quia profecto videtis nefas esse dictu miseram fuisse talem senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestris navalisve pugnas, ut bella a se gesta, ut triumphos recordentur.

On Old Age: Yet it is after all true that everybody cannot be a Scipio or a Maximus, with stormings of cities, with battles by land and sea, with wars in which they themselves commanded, and with triumphs to recall.

MS 47481-7, ScrLMA: ^+& his pedestrians+^ | *JJA* 56:041 | Oct 1923 | II.4§2.*1 | *FW* 387.26

MS 47481-7, ScrILA: there was the Flemish armada all scattered and all drowned ^+there and then on a lovely ~~mourning~~ ^+morning+^ at eleven thirtytwo+^ off the coast of Cunningham and Saint Patrick ^+the pedestrians+^ | *JJA* 56:041 | Oct 1923 | II.4§2.*1 | *FW* 000.00

(k) **^bat the top of voice / ‘bonis lateribus’**

Cato Maior De Senectute 14: Quem quidem probe meminisse potestis; anno enim undevicesimo post eius mortem hi consules T. Flaminius et M'. Acilius facti sunt; ille autem Caepione et Philippo iterum consulibus mortuus est, cum ego quinque et sexaginta annos natus legem Voconiam magna voce et bonis lateribus suasissem. Annos septuaginta natus (tot enim vixit Ennius) ita ferebat duo, quae maxima putantur onera, paupertatem et senectutem, ut eis paene delectari videretur.

On Old Age: For the present consuls Titus Flaminius and Manius Acilius were elected in the nineteenth year after his death; and his death occurred in the consulship of Caepio and Philippus, the latter consul for the second time: in which year I, then sixty-six years old, spoke in favour of the Voconian law in a voice that was still strong and with lungs still sound; while he, though seventy years old, supported two burdens considered the heaviest of all—poverty and old age—in such a way as to be all but fond of them.

MS 47481-10v, ScrILA: their singing ^+of Mamalujo+^ ^+at the top of their voice+^ | *JJA* 56:047 | Oct 1923 | II.4§2.*1 | *FW* 397.11

(l) **^bI can't control**

Cato Maior de Senectute 17: Nihil igitur adferunt qui in re gerenda versari senectutem negant, similesque sunt ut si qui gubernatorem in navigando nihil agere dicant, cum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille autem clavum tenens quietus sedeat in puppi, non faciat ea quae iuvenes.

On Old Age: There is therefore nothing in the arguments of those who say that old age takes no part in public business. They are like men who would say that a steersman does nothing in sailing a ship, because, while some of the crew are climbing the masts, others hurrying up and down the gangways, others pumping out the bilge water, he sits quietly in the stern holding the tiller. He does not do what young men do[...]

Not located in MS/*FW*.

(m) **^btribune, etc.**

Cato Maior de Senectute 18: nisi forte ego vobis, qui et miles et **tribunus et legatus et consul** versatus sum in vario genere bellorum, cessare nunc videor, cum bella non gero.

On Old Age: Unless by any chance I, who as a soldier in the ranks, as military tribune, as legate, and as consul have been employed in various kinds of war, now appear to you to be idle because not actively engaged in war.

Not located in MS/FW.

VI.B.2.149

(a) down with drink

Not found in *Cato Maior de Senectute*.

(b) ^bSed consilio ratione, / sententia

Cato Maior de Senectute 19: Nec enim excursionem nec saltu, nec eminus hastis aut cominus gladiis uteretur, sed consilio, ratione sententia, quae nisi essent in senibus, non summum consilium maiores nostri appellarent senatum. *On Old Age*: For he would of course not have been practising rapid marches, nor dashing on a foe, nor hurling spears from a distance, nor using swords at close quarters—but only counsel, reason, and senatorial eloquence.

Not located in MS/FW.

(c) ^bold Marcus Appius

Cato Maior De Senectute 16: Ad Appi Claudii senectutem accedebat etiam, ut caecus esset; tamen is, cum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa, quae versibus persecutus est Ennius:

“Quo vobis mentes, rectae quae stare solebant
Antehac, dementis sese flexere viai?”

ceteraque gravissime; notum enim vobis carmen est; et tamen ipsius Appi exstat oratio.

On Old Age: To old age Appius Claudius had the additional disadvantage of being blind; yet it was he who, when the Senate was inclining towards a peace with Pyrrhus and was for making a treaty, did not hesitate to say what Ennius has embalmed in the verses:

“Whither have swerved the souls so firm of yore?
Is sense grown senseless? Can feet stand no more?”

And so on in a tone of the most passionate vehemence.

MS 47481-2, ScrOS: old Phelius O'Hogan ^+Marcus Lyons+^ | *JJA* 56:026 | Oct 1923 | II.4§2.*0/3A.*1 | FW 384.08

MS 47481-2, ScrILS: old Phelius ^+Marcus Lyons+^ | *JJA* 56:026 | Oct 1923 | II.4§2.*0/3A.*1 | FW 384.11

(d) a rebus gerendis

Cato Maior De Senectute 15: Etenim, cum complector animo, quattuor reperio causas, cur senectus misera videatur: unam, quod avocet a rebus gerendis; alteram, quod corpus faciat infirmius; tertiam, quod privet fere omnibus voluptatibus; quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit iusta una quaeque, videamus.

On Old Age: The fact is that when I come to think it over, I find that there are four reasons for old age being thought unhappy: First, that it withdraws us from active employments; second, that it enfeebles the body; third, that it deprives us of nearly all physical pleasures; fourth, that it is the next step to death. Of each of these reasons, if you will allow me, let us examine the force and justice separately.

VI.C.2.99(m)

(e) ^bschoolboys

Cato Maior De Senectute 20: Apud Lacedaemonios quidem ei, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas res publicas ab adolescentibus labefactatas, a senibus sustentatas et restitutas reperietis.

On Old Age: At Sparta, indeed, those who hold the highest magistracies are in accordance with the fact actually called “elders.” But if you will take the trouble to read or listen to foreign history, you will find that the mightiest States have been brought into peril by young men, have been supported and restored by old.

?MS 47471b-63, ScrILS: ~~girls~~ ^+schoolgirls+^ | *JJA* 47:357 | Jan 1924 | I.7§1.*1 | *FW* 183.25

(f) **^bcalls Aristides Lysimachus >**

Not located in MS/*FW*.

(g) **read ^btombstones^b you / lose memory**

Cato Maior De Senectute 21: At memoria minuitur. Credo, nisi eam exerceas, aut etiam si sis natura tardior. Themistocles omnium civium perceperat nomina; num igitur censetis eum, cum aetate processisset, qui Aristides esset, Lysimachum salutare solitum? Equidem non modo eos novi, qui sunt, sed eorum patres etiam et avos, nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoriam redeo mortuorum. Nec vero quemquam senem audivi oblitum, quo loco thesaurum obruisset; omnia, quae curant, meminerunt; vadimonia constituta, quis sibi, cui ipsi debeant.

On Old Age: But, it is said, memory dwindles. No doubt, unless you keep it in practice, or if you happen to be somewhat dull by nature. Themistocles had the names of all his fellow-citizens by heart. Do you imagine that in his old age he used to address Aristides as Lysimachus? For my part, I know not only the present generation, but their fathers also, and their grandfathers. Nor have I any fear of losing my memory by reading tombstones, according to the vulgar superstition. On the contrary, by reading them I renew my memory of those who are dead and gone. Nor, in point of fact, have I ever heard of any old man forgetting where he had hidden his money. They remember everything that interests them: when to answer to their bail, business appointments, who owes them money, and to whom they owe it.

Note: See reproduction. Joyce underlines ‘tombstones’.

MS 47481-10, ScrILA: ^+on his tombstone+^ | *JJA* 56:045 | Oct 1923 | II.4§2.*1 | *FW* 392.24-5

Partially transferred.

VI.C.2.99(n)

(h) **chi era Carneade?**

Cato Maior de Senectute xxi: When in 155 the famous embassy came from Athens consisting of Carneades the Academic, Critolaus the Peripatetic and Diogenes the Stoic, Cato was a prime mover of the decree by which they were removed from the city. Socrates was one of Cato’s favorite marks for jests. And this is the man into whose mouth Cicero puts the utterances, but slightly veiled, of Greek wisdom!

Note: It. Who was Carneades? Proverbial for someone little known, after a phrase in Manzoni’s *I Promessi Sposi* (*The Betrothed*, 1842), “Carneade! Chi era costui?” Carneades! Who was he?” In fact, Carneades was a Greek skeptic philosopher from the 2nd century BC.

VI.C.2.100(a)

(i) **^bmulta quae non vult, videt**

Cato Maior De Senectute 25: Et melius Caecilius de sene alteri saeclo prospiciente quam illud idem:

Edepol, senectus, si nil quicquam aliud viti

Adportes tecum, cum advenis, unum id sat est,

Quod diu vivendo multa, quae non vult, videt.

On Old Age: And that remark of Caecilius about the old man is better than the following:

If age brought nothing worse than this,

It were enough to mar our bliss,

That he who bides for many years

Sees much to shun and much for tears.

?MS 47481-3, ScrMT: Ah dearo a dear, how it all come back to them | *JJA* 56:031 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 389.20-1

?MS 47481-10, ScrMT: They were all so sorry ^+for+^ poor Matt in his saltwater hat, ^+that she grew all out of+^ too big for him, ^+of Mnepos+^ and his overalls, all falling over ~~him~~ ^+her+^ in folds—sure he hadn’t the energy to pull them up—poor Matt, ^+the old matriarch, and a queenly man,+^ sitting there, ^+on his tombstone+^ with her face to the wall, in sight of the poorhouse, ^+in the middle of+^ amid the rattling ^+rattle+^ of+^ the hailstorms, with his ^+her+^ ivyclad hat of Mnepos+^, ^+and gripping an old pair of curling

tongs, belonging to Mrs Dana O’Cannell with his can of tea and two bits of Shackleton’s brown loaf and dilisk, waiting for the end to come. | *JJA* 56:045 | Oct 1923 | II.4§2.*1 | *FW* 392.16-33
Note: Lat. multa quae non vult, videt. Much of what it sees, it does not like.

(j) ***b*olden**

Not found in *Cato Maior de Senectute*, but possibly inspired by it.
MS 47481-7, ScrILA: in the olden times | *JJA* 56:041 | Oct 1923 | II.4§2.*1 | *FW* 387.18

(k) ***b*[gestivi] discere**

Cato Maior de Senectute 26: qui litteras Graecas senex didici (who learned Greek as an old man.
?MS Cornell-4, ScrPrLMA: with an ancient Greek gloss on it | *JJA* 56:102 | Mar 1924 | II.4§2.5/3.7 | *FW* 390.18
?MS 47481-3, ScrMT: Queh? | *JJA* 56:031 | Oct 1923 | II.4§2.*0/3A.*1 | *FW* 389.30

VI.B.2.167

(g) ***b*Themistletoceles**

?*Cato Maior De Senectute* 21: At memoria minuitur. Credo, nisi eam exerceas, aut etiam si sis natura tardior. Themistocles omnium civium perceperat nomina; ...
On Old Age: But, it is said, memory dwindles. No doubt, unless you keep it in practice, or if you happen to be somewhat dull by nature. Themistocles had the names of all his fellow-citizens by heart.
MS 47471b-18, ScrLMA: Themistletoceles | *JJA* 56:052 | Oct 1923 | II.4§2.*2 | *FW* 392.24

23) C.K. OGDEN & I.A. RICHARDS, *THE MEANING OF MEANING*

VI.B.2.152

(i) ***b*ehaviourist**

?*Meaning of Meaning* 69: Max Müller long ago noted that the Polynesians regard thinking as “speaking in the stomach,” thereby anticipating the conclusions of modern Behaviourism in its cruder form.

?*Meaning of Meaning* 347: But the symptomatology of language behaviour is an intricate matter and little trust can be put in observations which are not able to be checked by a wide knowledge of the general behaviour of the subject.

?MS 47471a-21, ScrMT: Then as she is on her behaviourite job we may take our review of the two mounds | *JJA* 44:066 | Nov 1926 | I.1§1.*1 | *FW* 012.18

?MS 47471b-47, ScrMT: a cold fowl behaviourising strangely | *JJA* 46:244 | Dec 1923 | I.5§1.*1 | *FW* 110.25

?MS 47473-143v, ScrMT: behaviouristically | *JJA* 47:048 | Jun-Jul 1927 | I.6§1B.*0 | *FW* 149.25

(k) **[darky]**

?*Meaning of Meaning* 346: The practical consequences of these differences between individuals, and between occasions for the same individual, are important. In discussion we have constantly to distinguish between those who are unable to modify their vocabularies without extensive disorganisation of their references, and those who are free to vary their symbolism to suit the occasion. At all levels of intellectual performance there are persons to be found to whom any suggestion that they should change their symbols comes, and must come, as a suggestion that they should recant their beliefs. For such people to talk differently is to think differently, because their words are essential members of the contexts of their references. To those who are not so tied by their symbolism this inability to renounce for the moment favourite modes of expression usually appears as a peculiar localized stupidity.*

346n*f: Not to be confused with the obstinacy of official persons and others which is often displayed in verbal intransigence: as in [346] the darky anecdote which C. S. Peirce was wont to relate.—“You know, Massa, that General Washington and General Jackson was great friends, dey was. Well, one day General Washington he said

to General Jackson, ‘General, how tall should you think this horse of mine was?’ ‘I don’t know, General,’ says General Jackson. ‘How tall is he, General Washington?’ ‘Why,’ says General Washington, ‘he is sixteen feet high.’ ‘Feet, General Washington?’ says General Jackson, ‘feet, General Washington? You mean hands, General.’ ‘Did I say feet, General Jackson?’ said General Washington. ‘Do you mean to say that I said that my horse was sixteen feet high? Very well, then, Gen’ral Jackson, if I *said* feet, if I said feet, then I sticks to it.’”
VI.C.2.102(d)

(l) Trist’s elder bro’ dies / He is . . . named Fumier

Meaning of Meaning 37-8: We know how Herodotus (II. 132, 171) refuses to mention the name of Osiris. The true and great name of Allah is a secret name, and similarly with the gods of Brahmanism and the real name of Confucius. Orthodox Jews apparently avoid the name Jahweh altogether. We may compare ‘Thank Goodness’ ‘Morbleu’—and the majority of euphemisms. Among the Hindus if one child has been lost, it is [37] customary to call the next by some opprobrious name. A male child is called Kuriya, or Dunghill—the spirit of course knows folk as their names and will overlook the worthless.

Note: F. *Fumier*. Dunghill.
VI.C.2.102(e),(f)

(m) Sesame — key to / open cassaforte

Meaning of Meaning 36: And on the contextual account of reference which is the outcome of modern developments of associationism, with its immense stress on the part played by language in memory and imagination, it is clear that in the days before psychological analysis was possible the evidence for a special world of words of power, for *nomina* as *numina*, must have appeared overwhelming.

Note: See also VI.B.12.132(d) ^bnomin ⁺numin⁺ [taken from the same source passage].
VI.C.2.102(g),(h)

VI.B.2.153

(a) Tom Tit Tot

Meaning of Meaning 36: It may suffice at this point to recall the prevalence of sacred or secret vocabularies, and of forbidden words of every sort. Almost any European country can still furnish examples of the tale in which a name (Tom-Tit-Tot, Vargaluska, Rumpelstiltskin, Finnur, Zi) has to be discovered before some prince can be wedded, or some ogre frustrated.*

36n*: J.A. Macculloch, *The Childhood of Fiction*, pp. 26-30, is the last to collect the references to these, and to relate them, as did Mr Clodd in his *Tom-Tit-Tot*, to the general practice of Verbal Magic.

Note: *Tom Tit Tot* by Edward Clodd was excerpted by Joyce in VI.B.15.
VI.C.2.102(i)

(b) write race in lingua / equorum

Meaning of Meaning 58: But our linguistic powers grow, and growth is only possible by the accession of fresh energy from outside; we are thus “inevitably led to the conclusion that the power of speech exists outside man as a *tattvic mûrti* of the Universe.”

Note: Lat. *In lingua equorum*. In the language of horses.
VI.C.2.102(j)

(c) Inc. Beginningless >

VI.C.2.102(k)

(d) ^runlitness ^{bk}unlitten >

MS 47482b-19, ScrLMA: Ah, ⁺in unlitness⁺ | *JJA* 57:039 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | FW 404.12

(e) ^rnonland ^{noughtland}

Meaning of Meaning 60: But [the Buddhists] went still further, and after enumerating eleven ways in which we speak of negation, denied that there is any reason for supposing that we need assume there to be any such thing

as negation for us to be aware of. “All that we can say is that there are certain situations which justify the use (*yogyatā*) of negative appellations.”

Meaning of Meaning 64-5: But the sound which is the key to all things is that of the sacred letters AUM.

These letters A U M (and I, which is hidden in them) “respectively correspond to cognition, desire, action and the summation of them all . . . The nature of the A U M is transcendental. It is comparable to the World-process with which, indeed, it is, in a certain sense, identical . . . Gods upon Gods, Maha-Vishnu and even higher and higher deities, comprehend only larger and larger masses of it in an endless seeking.” The science of the AUM comes down to us by a beginningless tradition. “The study of the AUM should precede every other study.”

A stands for the Self, U for the Not-Self, and M for the Negation which is the bond between them. I-This-Not (am). “The permutations of this one Logion embodied in the AUM give rise to all activity, which, [64] indeed, is nothing else than the endless and beginningless transformations of A into U, of U into A, of both into M, and *vice versa*.” Single words, in grammar, correspond to the A; a sentence consisting of many words, to U; and the relation (*i.e.*, the speaker’s intention) in which the words are held together in the sentence, to M; and so on through numberless trilogies. Ordinary words are only useful for purposes of knowledge, but the AUM is eternal.” Where knowledge arises in fullness, there words disappear . . . Knowledge destroys separateness, and then all sounds vanish: only the AUM remains.”

MS 47482b-19, ScrLMA: Methought ~~twas~~ ^+as I going asleep somewhere ^+in nonland of wheres please+^ I heard as ’twere+^ | *JJA* 57:039 | May 1924 | III§1A.*2/1D.*2//2A.*2/2C.*2 | *FW* 403.18

(f) Godbox PP >

VI.C.2.102(l)

(g) Gods, Saints, pp cc / — heroes, MP, TD

Meaning of Meaning 38: Nearly all primitive peoples show a great dislike to their names being mentioned; when a New Zealand chief was called Wai, which means water, a new name had to be given to water; and in Frazer’s *Golden Bough* numerous examples of word taboos are collected to show the universality of the attitude. Not only chiefs but gods, and moreover the priests in whom gods were supposed to dwell (a belief which induced the Cantonese to apply the term ‘god-boxes’ to such favoured personages)—are among the victims of this logophobia.

Note: P.P. Parish priest. See also VI.B.12.132(h) godbox=PP? [from the same source].

VI.C.2.102(m)

(h) Is ate LOVE biscuits >

VI.C.2.103(a)

(i) His name on a pie

Meaning of Meaning 42: The earlier writers are full of the relics of primitive word-magic. To classify things is to name them, and for magic the name of a thing or group of things is its soul; to know their names is to have power over their souls. Nothing, whether human or superhuman, is beyond the power of words. Language itself is a duplicate, a shadow-soul, of the whole structure of reality. Hence the doctrine of the Logos, variously conceived as this supreme reality, the divine soul-substance, as the ‘Meaning’ or reason of everything, and as the ‘Meaning’ or essence of a name.

VI.C.2.103(b)

24) G. W. FOOTE & J. M. WHEELER, *THE JEWISH LIFE OF CHRIST*

VI.B.2.161

(h) ’scandalous

The Jewish Life of Christ iv-v: “The haughty evil spirit jests in the book with a threefold mockery. First, he mocks God, creator of heaven and earth, with his son, Jesus Christ, as you may see for yourself if you believe, as a Christian, that Christ is the son of God. Secondly, he mocks all Christendom, because we believe in such a son

of God. Thirdly, he mocks his own Jews by giving them such a scandalous, foolish, doltish thing about brazen dogs and cabbage-stalks, etc., which would make all dogs bark to death, if they could understand it, at such raving, ranting, senseless, foaming mad fools. Is not this a master of mocking, who can effect three such great mockeries? The [iv] fourth mockery is that herewith he has mocked himself, as we shall one day to our joy see, thank God!”—*Werke*, Wittemberg, 1566, vol. v., p. 515.

MS 47481-14, ScrILA: Arrah-na-pogue before the four of them ^+so shocking and scandalous+^ and now thank God | *JJA* 56:040 | Oct 1923 | I.2§2.*1 | *FW* 385.31

MS 47481-16, ScrILA: poghuing her ^+scandalous+^ | *JJA* 56:050 | Oct 1923 | I.2§2.*2 | *FW* 388.23

MS 47481-19, ScrILA: ^+and getting into their way something scandalous,+^ | *JJA* 56:053 | Oct 1923 | I.2§2.*2 | *FW* 000.00

Note: see also 160(o).

(i) **Anecdotes of Antichrist >**

VI.C.2.109(f)

(j) **the crucified**

The Jewish Life of Christ v-vi: The author of “Revelations of Antichrist gives a complete translation of Porcheti’s Latin narrative. It is substantially the same as the one now published, although much shorter. It ends with the hanging of Jeshu, and makes no allusion to any of the matters in our fourth chapter. [v]

The learned Rossi, in his work already cited, after referring to Wagenseil and Huldreich, says that besides their editions several manuscript copies are to be found in various libraries. Some, he says, bear the different title of *Maasi Jesù*, or that of *Storia di Gesù o del Crocifisso*—The History of Jesus the Crucified.

VI.C.2.109(g)

(k) **he forced her >**

VI.C.2.109(h)

(l) **J. Christ**

The Jewish Life of Christ vii: Basnage, in his “History of the Jews” (Taylor’s translation) has an extremely interesting passage on this subject:

“Celsus is excusable in having upbraided Christians with the virgin being forced by a soldier called Pandera, but how can St. Epiphanius [A.D. 367] be excused, who assures us that Jesus was the son of Jacob surnamed Panthera? Or how can John of Damascus [A.D. 760] be justified, who is indeed of another opinion, but for all that makes him come into the genealogy of J. Christ? for he maintains that Panthera was great-grandfather to Mary, and Barpanther her grandfather. [...]”

VI.C.2.109(i)

VI.B.2.162

(a) **Irish life of Cromwell**

The Jewish Life of Christ, title & passim.

VI.C.2.109(j)

(b) **^bN, son of N, come out / to be stoned**

The Jewish Life of Christ 40: Lightfoot, upon Matt. xxvii., 31, says: “These things are delivered in Sanhedrim (cap. vi., hal. 4) of one that is guilty of stoning. If there be no defence found for him, they led him out to be stoned, and a crier went before, say aloud thus: ‘N., the son of N., comes out to be stoned, because he hath done so and so. The witnesses against him are N. and N.; whosoever can bring anything in his defence, let him come forth and produce it. On which the Gemara of Babylon: “The tradition is, that on the evening of the Passover Jesus was hanged, and that a crier went before him for forty days, making this proclamation: ‘This man comes forth to be stoned, because he dealt in sorceries, and persuaded and seduced Israel; whosoever knows of any defence for him, let him come forth and produce it.’ But no defence could be found, therefore they hanged him on the evening of the Passover. Ulla saith, ‘His case seemed not to admit of any defence, since he was a seducer, and of such God hath said, Thou shalt not spare him, neither shalt thou conceal him’ (Deut. xiii., 8).”

MS 47472-249, ScrILA: without even a luncheonette interval. ^+for house ^+House+^, son of Clay, to come out to be Executed.+^ | JJA 45:242 | I.3§ 1.5/2.5/3.5 | Mar-Apr 1927 | FW 070.34-5

(c) and he answered & ^+said+^ (no fuck)

The Jewish Life of Christ 41: In the Jerusalem Talmud the following occurs: “A child of a son of Rabbi Joses, son of Levi, swallowed something poisonous. There came a man who pronounced some words to him in the name of Jesus, son of Pandera; and he was healed. When he was going away Rabbi Joses said to him: ‘What word did you use?’ He answered, such a word. Rabbi Joses said to him: ‘Better had it been for him to die, than to hear such a word.’ And so it happened that he instantly died.” Upon which Lardner remarks: “Another proof this of the power of miracles inherent in the disciples of Jesus, and at the same time a mark of the malignity of the Jewish rabbins.”

VI.C.2.109(k)

(d) Arian v Athanasian miracles / (S.P.)

The Jewish Life of Christ 45: Strange as the charge of magic may sound to us, it was common to both sides in the early controversy between Christianity and its opponents. That was not an age in which miracles were denied. The modern habit of criticism, resulting from long acquaintance with the methods of physical science, scarcely existed then. Miraculous stories were not investigated, but accepted or rejected as they favored or opposed existing beliefs. Gibbon satirically remarks than an Athanasian is obdurate to the force of an Arian miracle; and neither the Christians, the Jews, nor the Pagans could succeed in convincing each other by the greatest display of miraculous power. When Tertullian, in the name of the Trinity, challenged the deities of Paganism to a public contest, he was only attesting the universal belief in magic. Jesus himself, as we read in the gospels, was accused by the Jews of casting out devils by the power of Beelzebub; and in reply, he simply retorted the charge on his adversaries.

VI.C.2.109(l)

(e) Stole a name of might

The Jewish Life of Christ 45-6: From this time until the Christianity was victorious and Paganism finally suppressed, the charge of magic was constantly preferred against Jesus. According to the Apocryphal gospel of Nicodemus, the Jews “said to Pilate, Did we not say unto thee, He is a conjuror?” Justin Martyr, in the middle of the second century, says the Jews of his time still asserted that the miracles of Jesus were performed by magical arts. This charge he also, like his master, retorted on his opponents. He even appeals to “necromancy, divination by immaculate children, dream-senders and assistant spirits” in proof of another life. We may safely assert that all the Christian Fathers, as well as Justin Martyr, believed in magic and necromancy. The Clementine Recognitions allude to the same charge against Jesus; and Arnobius, writing at the end of the third century or the beginning of the fourth, says: “My opponents will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a magician (sorcerer); he effected all these things by secret arts. From the shrines of the Egyptians he stole names of angels of might, and the religious system of a remote century” (Ante-Nicene Christian Library, Vol xix., p. 34).

VI.C.2.109(m)

(f) proselyte >

VI.C.2.110(a)

(g) govern all I

The Jewish Life of Christ 47: On the death of Janneus, his wife succeeded him on the throne. Josephus gives her name as Alexandra. She may, however, have had the second name of Helena. She was perhaps the Queen Helena of the Jeshu story; for the Martini version represents this personage as “governing all Israel,” a function which was never performed by Helena of Adiabene nor by Helena the mother of Constantine. It is, however, quite possible, as we have said in a footnote, that the tradition confused her name with that of the celebrated proselyte.

VI.C.2.110(b)

(h) teetotaller (T)

The Jewish Life of Christ 46-7: Can these Nazarites have been the Nazarenes referred to in the Jeshu story? Such a confusion of names is more than possible, for the author of our first Gospel has actually perpetrated it. He sends Jesus home to Nazareth to fulfill the prophecy “He shall be called a Nazarene.” But the only [46] prophecy of

that kind in the Old Testament is in the angel's diction of the birth of Samson, who was neither to shave nor to drink strong drink, but to be "a Nazarite from the womb." The Nazarite was an ancient teetotalter, and had no connexion whatever with Nazareth.

VI.C.2.110(c)

(i) ^bPandera 2 volte, silet

The Jewish Life of Christ 15: 12. Circa medium noctis iterum in eo exadescere desiderium malum. Ergo somno levatus ad domum Miriamis viam affectans, ad cellam se confert, factumque repetit.

13. Valde autem exhorruit puella, et quid hoc, ait, tibi vult, Domine, quod eadem nocte bis me convenisti? idque non passa sum ab eo inde tempore quo sponsam me tibi elegisti.

14. Verum in silens repetit, nec verbum ullum proloquitur. Ergo Miriam queri: Quousque tu peccato scelus addis? annon pridem tibi dixi esse me menstruatam?

15. Verum ille non attendebat ad ejus verba, sed desiderio satisfaciebat, ac tum postea iter pergebat suum.

16. After three months, Jochanan was told that his betrothed was with child.

12. Around the middle of the night he burned with the desire to do something bad. He thus got up from his sleep and made his way to the house of Miriam, he went to her room and he repeated what he had done.

13. But the girl was very much horrified, and she asked him, what do you want, Lord, that you come here to me? Especially when I have not been chosen in this time to be your wife.

14. In silence he did it again, and no other word did he speak. So Miriam asked: How many times will you keep adding crime to crime, especially when I tell you that I am menstruating?

15. In truth the man did not listen to her words, but he satisfied his desire, and continued on his way. [Translation: Geert Lernout]

Not located in MS/FW.

(j) in menstruis

The Jewish Life of Christ 14-5: 9. Obeying her counsel, Joseph Pandera went frequently by the house, but did not find a suitable time until one Sabbath evening, when he happened to find her sitting before the door.

10. Then he went into the house with her, and both sat down in a dormitory near the door, for she thought he was her betrothed, Jochanan. [14]

11. ⁵Tum ea homine ait: Ne me attingio; in menstruis sum. Sed is morem ille non gerebat, cumque circa eam voluntati suae obsequutus fuisset, in domum suam abit. [Then she said to the man: Don't touch me, for I am in my months. But he did not act according to the custom, and after he did his will to her, he returned to his own house.]

15n5: We are obliged to keep these passages veiled in Latin. There are worse things in the Bible, but we do not feel at liberty to emulate the indecency of the inspired writers. A reference to Leviticus xx. 18 will give a fair idea of the meaning of Miriam's exclamation in the first sentence.

VI.C.2.110(d)

(k) nazarene

Note: For the source see quotation at (h) above.

VI.C.2.110(e)

(l) Saxael (Sinai)

The Jewish Life of Christ 17n6f: This was the Shem Ham[17]phoras— yb ,emaN elbaffenI dercaS eht ,שמ המפרש, which expression the Jews name Jehovah or Jahveh, the correct pronunciation of which is lost, the word Adonai (*Lord*) being substituted. The rabbis affirm that the decadence of Israel is due to the loss of this sacred name, and that, if any one were able to pronounce it, he might thereby create or destroy worlds. Numerous wonders are ascribed to it. By its aid Moses slew the Egyptian, and it was engraved on Solomon's seal. The great prophet must, however, have forgotten it during his residence with Jethro; for according to the Kabbalists he spent forty days on Mount Sinai, learning it afresh from the angel Saxael.

VI.C.2.110(f)

VI.B.2.163

(a) on 2 asses

The Jewish Life of Christ 22: And it came to pass that when Jeshu came to Nob¹, which is near Jerusalem, he said to them, Have ye here a good and comely ass?

2. And when they replied that one was at hand, he said, Bring him hither.

3. And a beautiful ass being brought, he mounted upon him and went to Jerusalem.

4. As he entered the city all the people sallied out to meet him.

5. And raising his voice he said to them, Concerning me the prophet Zacharias testified, saying, Behold thy king cometh to thee, just and having salvation, lowly and sitting upon an ass, and a colt the foal of an ass².

22n2: Zechariah's prophecy (ix., 9) is understood by this writer, but misunderstood by Matthew, who was evidently unacquainted with Jewish idioms. Hebrew authors often gained emphasis by iteration; witness especially the song of Deborah on Jael and Sisera. Zechariah, therefore, intended only one donkey; but Matthew stupidly puts him on two. Jeshu's biography, with better Hebrew and better taste, puts him on one.

VI.C.2.110(g)

(b) "Then shall etc"

The Jewish Life of Christ 23-4: 21. And when a leper was brought he laid his hand upon him, and invoking the Almighty name restored him to health, so that the flesh of his face became like that of a boy⁴.

22. Furthermore Jeshu said, Bring hither a dead body.

23. And a dead body being brought, he straightway put his hand upon it, and pronounced the name, and it revived and stood upon its feet. [23]

24. Then said Jeshu, Esaias⁵ prophesied concerning me, Then shall the lame man leap as a hart, etc.

VI.C.2.110(h)

(c) make oath >

VI.C.2.110(i)

(d) uniform garment Judas passes

The Jewish Life of Christ 28-9: 8. But Jeshu said, Do not weep, for a great reward is in store for your piety; only beware lest ye transgress my words.

9. To which all responded, Whatsoever thou commandest we will do, and whosoever proveth disobedient to thy commands, let him die.

10. Then said Jeshu, If ye listen to my words and obey my commands ye will treat me with favor and justice. As ye go to fight for me at Jerusalem I will hide myself by mingling with you so that the citizens of Jerusalem may not know me³.

11. These things Jeshu spoke deceitfully, that he might go to Jerusalem and enter the Temple and again obtain the knowledge of the name.

12. Not in the least suspecting his evil intent, they all responded, All things that thou commandest we will do, nor will we depart therefrom a finger's breadth, either to the right or to the left.

13. Again he said, Make oath [28] to me. So they all from the least to the greatest, bound themselves by an oath.

14. And they did not know that Judas was among them, because he was not recognised.

15. Afterwards Judas said to the attendants, Let us provide for ourselves uniform garments, so that no one may be able to know our master.

16. This device pleased them, and they carried it out.

VI.C.2.110(j)

(e) God hit the bastard

The Jewish Life of Christ 29: 26. The next day came Jeshu with all his crowd, but Judas went out to meet him, and falling down before him he worshipped him.

27. Then all the citizens of Jerusalem, being well armed and mailed, captured Jeshu.

28. And when his disciples saw him held captive, and that it was vain to fight, they took to their legs⁶ hither and thither, and gave themselves up to bitter weeping.

29. Meanwhile the citizens of Jerusalem, waxing stronger, conquered the bastard and his crowd, killing many of them, while the rest fled to the mountains.

30. Then the elders of Jerusalem brought Jeshu into the city, and bound him to a marble pillar, and scourged him, saying, Where now are all the miracles thou hast wrought?

VI.C.2.110(k)