

*The Towers and Temples of Ancient Ireland — A late source.*

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*The Towers and Temples of Ancient Ireland; their origin and history discussed from a new point of view* (abbreviated *T&T* hereafter) by Marcus Keane<sup>1</sup> caught Joyce's attention when he was looking for material to build Book 4, using his earlier composed mythological passages, one about St Kevin. In particular, the Glossary of Irish terms seems to have attracted his notice.

Identifying a source with complete certainty is always difficult, even more so in the absence of documents. A reconstructed page from a presumed missing notebook, possibly N55 (VI.X.5),<sup>2</sup> presenting many unusual words from the above source, is given below. They are listed according to their entry in *Finnegans Wake*. Many of the terms come from the Glossary, pp. 467-471. These are shown as they appear, in capitals. Others are assigned to appropriate passages from *T&T*. All but the final three were added to two 1938 typescripts, one for the revisions of Book II, chapter 4, the other for Book IV.

To explore how Joyce used and integrated the new material, a partial analysis of part of the text of Book 4 is offered: *FW* 600.05 – *FW* 602.16, as it appears in the second typescript, with the additions, (shown as *Type* below) VI§1.2. (MS 47488-19f, *JJA* 63:027-029). Words found in *T&T* are shown in cyan.

*Type* Polycarp pool, the pool of Innalavia ^+, whereinn once we lave 'tis alve and vale+^,

*Notes* VI.B.22.035(a) / VI.C.13.168(i): Polycarp pool

EVENING EXPRESS 26 July 1901 column 1 : TO-DAY'S STORY. A Living Death: or, Lucia Fortescue's Cross. [...] "Are you the gentleman who has been asking about Polycarp's Pool?" he inquired. "I don't know it by that name." said I "but I am anxious to find the pool the waters of which, I am told, have miraculous properties." "Yes. sir; the pool sacred to Polycarp, who died for Christ. His spirit pervades the water; and in days gone by, when people had a livelier belief in God, the afflicted used to come here from all parts to throw themselves into that pool at the dead of night."

<https://newspapers.library.wales/view/3479954/3479958/93/Aberpergwm>

The heroine was 'Lucia' who dies when she bathes in the pool. No author of this short story was credited. This is the only mention of a 'Polycarp pool' I have been able to find. Polycarp was a Martyred Christian bishop of Smyrna. Possibly Joyce read a reprint of this sombre story but this is a speculative gloss. It does make some sense since Joyce added the implications that once we bathe in the womb / pool / river of life it's Hail and Farewell!

L. *Alvus*. Womb./ It. *Alveo*. Riverbed. + George Moore: *Hail and Farewell – Ave, Salve, Vale*

*Type* minnyhahing here from hiarwather, the river of lives, the regenerations of ^+Funn and Nin+^ [in] Cleethabala, the kongdomain of the Alieni, an accorsaired race, infester of Libund ^+Libnud+^ Ocean, Moylamore, let it be. There an alomdree begins to green. It is scainted to Vitalba. And her little white bloomkins are hobdoblins' hankypanks. There

too a slab slob, immermemorial. But so bare, so boulder, offering ^+brag sagging+^ such a brr bli bmm show that, ~~holy smoles~~, ^+wooly smools+^, ^+of Barindeus+^, it owed to have at leased some butchup's uppon.

*Notes* T&T 381: Links Nin, the Chaldean Fish-god, with Irish Saint Barindeus - see Unit (I) in Notebook X below. Resonates with the 'Polycarp pool'. The TREE of life, an elm (N. *Alm.*) or almond, turns green in the rising sun (vital + It. *Alba*. Dawn, sunrise. + Sw. *Vit*. White. + L. *Alba*. White). The tree seems to be in bloom with underwear and handkerchiefs hanging on it to dry. The STONE of death, has a cold bottom (bum show), since the washerwomen have left no washing on it (the butcher's apron from FW 213.26) or Holy, holey smalls (smalleclothes).

*Type* Old Wommany Wyes. ^+Pfif!+^ But this shame rock and that whispy planter tell Paudheen and his perty Molly Vardant this place is a proper ^+and this feist a ferial+^ if so be hwo would celibrate ^+cardnal communal,+^ the holy mystery. ^+or that the pirigrim from Mainylands beatend.+^

*Notes* The Stone and the Tree are telling Paudheen ("Little Patrick" a derogatory term for Irishmen) and Dolly Varden (a gaily dressed coquette in the novel *Barnaby Rudge* by Charles Dickens.) who is 'verdant' (green, inexperienced), that the place is holy (Obs. *Proper*. Set apart.), and that the 'feast' is a ferial (a non-feast day) and that their carnal celebration should be celibate! T&T: FEIS (*Irish*), carnal communication.

*Type* ^+A naked yogprieist, clothed ^+upon+^ of sundust, ^+his oakey doaked with frondest leoves,+^ offrand to the ewon ^+of+^ her owen. Pfaf!+^

*Notes* An El Dorado like figure appears who will turn out to be a manifestation of Kevin / Shaun. VI.B.20.105(a) El Dorado / Zaque & Zipa / naked priest / sticky back / in lake / covered with gold dust / offrande à l'eau - 1<sup>st</sup> unit crossed VI.B.20 (found at FW 579.04) - 3<sup>rd</sup>/6<sup>th</sup>/7<sup>th</sup> crossed VI.C.15.254 F. *Offrande à l'eau*. Offering to the water. + AngI. *Owen*. River. + G. *Pfaffe* (derogatory). Priest.

William Frederick Griewe: *History of South America from the First Human Existence to the Present Time*: Cleveland Ohio, 1913 - Quoted in the following. There is insufficient evidence that this was Joyce's source and there are other accounts which give much the same story.

<https://archive.org/details/historysouthame00griegoog/page/n106/mode/2up>

p. 96: The government of the Chibchas was divided between two equally powerful sovereigns — the Zipa who resided in the capital Muqueta (now Funza) and the Zaque who had his residence in Tunja. Zipa and Zaque are not proper names, but titles for sovereigns, as king, prince etc.

p. 100: In the meantime they stripped the hereditary prince of his clothes, smeared him over with a sticky clay, and bestrewed him with gold-dust so abundantly that he was completely covered with this metal. Thus they led him on the raft on which he remained standing ; at his feet they amassed precious stones and more gold to bring these as an offering to Fomagata, the devil. Look at him on the raft ! Is he not the golden man, i.e. el dorado ? There the term El Dorado came into existence. And the Chibchas prince covered with gold-dust is the only El Dorado that ever existed. With him four of the most prominent Ubzaques who were the electoral princes, adorned with plumes, golden crowns, bracelets, and earrings, and carrying their offerings, entered the raft. As soon as the raft was pushed from the shore, all instruments, cornets, trumpets, drums, and so forth resounded and such loud cheering was raised that hills and valleys re-echoed. These acclamations continued, till the raft had arrived at the middle of the lake, when the signal for silence was given with a flag. El dorado prince then brought his offerings by throwing all the gold and precious stones that were at his feet into the lake. Thereupon the Ubzaques, accompanying him, did the same. Next all five plunged into the water to wash the gold-dust and the clay off in the holy lake.

*Type* Hwo? Hwyy ^+Hwyy, dairmaidens!+^ ^+Asthoreths, assay! And earthsigh ^+Earthsigh+^ ^+to+^ is heavened.+^

*Notes* Who? Why, dear maidens ! + *T&T* : **DAIR-MAIDE** (*Irish*), the oak sapling. **ASTORETH** (Cuthite) Venus.

*Type* ^+Hillsengals, the ~~daughtoreens~~ ^+daughters+^ of the cliffs responsen.+^

Keavn! Keavn! And they all setton voices about Keavn!

S. Wilhelmina's, [...] and (peepeep!) S. Lollisotolles.

^+The **meidinogues** have tongued togethering. Ascend out of your **bed and shrine!**  
~~Cast soros aside.~~ ^+**Soros** cast aside+^ ^+, ma brone!+^ You must be extra acqurate to  
inter irrigate all the **ark**ypelicans. ^+The austrologer Wallaby Tolan, ^+a brother,+^ who  
farshook our showrs from Newer Aland, has signed the you and the now our mandate.  
Milenesia waits. Be smark!

What does **Coemhghen**? It is the voice of Roga. His face is the face of a son. Be  
thine the silent hall, O Jarama! A virgin, the one, shall mourn thee. Roga's stream is  
solence. The **ass** of the O'Dwyer of Greyglens is abrowtobayse afeald of the Potterton's  
forecoroners.+^

*Notes* VI.B.46.022(j) 'hell's angel + VI.B.46.022(g) 'son of rock = echo (see *JJDA* for details) + the **meidinogues**  
and the **Asthoreths** can be seen as manifestations of Venus but are also the 29 leap year girls represented by  
Dublin churches. El Dorado has now turned into St Kevin of Glendalough (*T&T* 488: St. **Coemgene** alias  
Kievin or Kevin) and is encouraged to arise from his **soros** or stone coffin + Ir. *Mo bhrón*. My sorrow. +  
New Ireland : island in the Melanesian group in the Bismarck Archipelago.

*T&T* 342-3: THE **SHRINE**, STONE COFFIN, AND **BED**.

Those who are acquainted with the ancient ruins of Ireland are aware, that at most of them the Bed of the  
Saint, the Stone Coffin, or the Shrine, is held in high veneration. Some particular spot is pointed out as the  
Bed of the Saint, sometimes the Grave, but generally the Bed ; and credulous [342] people are still found,  
who lie in it with the hope of finding a husband or a wife within a stated time, or expecting thereby to be  
cured of certain complaints, for which the process is believed to be an infallible remedy. St. Finian's Bed at  
Inisfallen, out of hundreds of instances, is one well known to tourists visiting the Lakes of Killarney. St.  
Kevin's Bed at Glendalough is also well known.

*T&T* 345: The following is Faber's testimony: "Ancient authors unanimously represent a certain sacred  
Ark, as being of prime importance in the due celebration of the Mysteries. . . [..]" Further on Mr. Faber  
continues "Various terms are employed by the Greeks to describe this mysterious ark : and they severally,  
according to their literal import, convey to us the idea of a chest, a coffer, a boat, a coffin, or a navicular ark  
such as that in which Deucalion and Pyrrha were preserved at the time of the deluge. The phraseology of  
the Latins exactly corresponds with that of the Greeks ; leading us to view the mystic ark either as a chest, a  
boat, or a coffin.[...] This singular uniformity of expression can scarcely be attributed to mere accident ; so  
that, even if we had nothing further to adduce, we should be naturally led to believe, that the ark of the  
Mysteries was, for some reason or other, viewed in the double light of a boat and a coffin. The mysteries of  
Adonis or Baal-Peor were of precisely the same nature as those of Osiris, and referred to the very, same  
event. He was first bewailed as dead ; but after a proper time, his votaries forgot their former grief, and with  
loud acclamations celebrated his supposed revival." [...]

The sacred **ark** was a necessary instrument in the due celebration of the Eleusinian Mysteries. It was borne  
in solemn procession on the back of an **ass** ; because an ass was deemed a symbol of Typhon or the ocean,  
which sustained upon its waters the Ark of the deluge [...]

"This succession of deaths and revivals, of dissolutions and regenerations, was equally taught and  
shadowed out in the Mysteries The image of the great father was occasionally committed to a **soros** or stone  
[347] coffin, instead of a wooden ark or floating coffin. . . "

*T&T* 348: Having throughout endeavoured to prove that the first apostacy of the post-diluvian world –  
Scythism or Cuthism – was the religion of the ancient Irish, we now see how very appropriate it is, that the  
Shrine or Ark, the Stone Coffin, " the Image of the great father," and the Saint's Mysterious Bed, should be  
found in Ireland in connection with names so clearly proved to be those of Cuthite divinities.

The mention of the ass in the above as a symbol of the ocean is interesting. Already it may serve as the ship of II.4, carrying the four old men (*FW* 373.04 ‘the sailalloyd donggie he was berthed’ + VI.B.01.003(h) ‘the 5 fourmaster’) - the hill of Uisnech in III.3 with the body of Shaun (*FW* 477.06 ‘Ned of the Hill’), and the bed of III.4 with the old couple (*FW* 555.11 ‘pallyollogass’ = palliasse).

Now we have also *T&T*: *ESS* (*Irish*), death; a ship – seemingly used at *FW* 609.09 ‘And anotherum. Ah ess, dapple ass! He will be longing after the Grogram Grays.’ If the ass is to represent death then there is some connexion to the Potter’s Field (a cemetery) at *FW* 602.15, from VI.B.46.022(o) ‘Potterton Restfields. Thus his masters are the ‘fourcoroners’, also the four corners of Ireland.

At the end of the fair copy addition to the second typescript Joyce noted that the early Kevin draft should follow. This had been carefully signalled in the above section. The chapter was to be greatly elaborated in the course of 1938, but further discussion is beyond the scope of this article.

The genetic transcription ends with two more possible words from *Towers and Temples* which were added to Book I in 1938. These are more doubtful as to the source, but they make sense in context, though Joyce may well have found them elsewhere.

The *James Joyce Digital Archive*<sup>2</sup> (*JJDA*) has proved an invaluable resource in preparing this article and contains many glosses and notebook material not included above. *Annotations*<sup>3</sup> also has much useful material.

## References

- 1) Keane, Marcus: *The Towers and Temples of Ancient Ireland; their origin and history discussed from a new point of view*: Dublin, 1867. Online at: <https://archive.org/details/towerstemplesofa00keaniala/page/296/mode/2up>
- 2) *The James Joyce Digital Archive* at: <https://jjda.ie/main/JJDA/JJDAhome.htm>
- 3) McHugh, Roland: *Annotations to Finnegans Wake*: 4th ed. Baltimore 2016.

## Notebook X / *The Towers and Temples of Ancient Ireland*

**(a) SUIR (*Irish*), a mermaid.**

MS 47481-81, ScrTsILA: ^+Suir knows,+^ | *JJA* 56:143 | Aug 1938 | II.4§2.7/3.9 | *FW* 387.30

**(b) SAMAN (*Irish*), the Judge of departed souls.**

MS 47481-81, ScrTsILA: and thank God ^+, as Saman said,+^ there were no more of him. | *JJA* 56:143 | Aug 1938 | II.4§2.7/3.9 | *FW* 387.31

**(c) SAB (*Irish*), death**

MS 47481-81, ScrTsILA: ^+Sobbos.+^ And so he was. ^+Sabbas+^ | *JJA* 56:143 | Aug 1938 | II.4§2.7/3.9 | *FW* 388.09

**(d) FIONACH (*Irish*), ancient; old.**

MS 47481-91, ScrTsILA: in all the old and imperial ^+and Fionnachan+^ sea | *JJA* 56:165 | Aug 1938 | II.4§2.7/3.9 | *FW* 398.16

**(e) CLOG (*Irish*), a bell; the head. CLOGAN (*Irish*). – CLOG-CHEANN, the skull.**

MS missing; see *JJA* 63:019 | 1938 | IV§1.2

*Note:* The point-of-entry draft is missing. The unit is first found on the next level: MS 47488-29, ScrTsMT: Clogan slogan. | *JJA* 63:043 | 1938 | IV§1.3/2.6 | *FW* 593.14

**(f) ARC and ARG (*Irish*), a large chest in the form of a ship.**

*Note:* Either in the Glossary or at p. 76.

MS 47488-15, ScrTsILA: ^+Arcturus ^+Arcturus+^ ~~come~~ ^+comeing+^! Be!+^ | *JJA* 63:019 | 1938 | IV§1.2 | *FW* 594.02

**(g) AIN (*Irish*), a great circle.**

MS 47488-16, ScrTsILA: The spearpoint ^+spearspid+^ of dawnfire to touches ^+ain+^ the tablestone ^+tablestoane+^ at ^+ath+^ the centre of the ^+great+^ circle | *JJA* 63:021 | 1938 | IV§1.2 | *FW* 594.21

**(h) BEL (*Irish*), Belus; the Sun.**

MS 47488-16, ScrTsILA: the macroliths ^+of Helusbelus+^ in the brush on this our penepain. | *JJA* 63:021 | 1938 | IV§1.2 | *FW* 594.23

**(i) CEOL (*Irish*), music, melody.**

MS 47488-15v, ScrTsLPA: stommering silenced at Henge College, ^+Ceollege+^ | *JJA* 63:020 | 1938 | IV§1.2 | *FW* 594.36

**(j) ENDEE, the name of an Irish Saint. ENDEE (*Irish*), the one God. >**

MS 47488-18, ScrTsILA: It was a long, very long, a dark, very dark, an allburt unend, scarce endurable night. ^+Endee he sendee.+^ Diu! | *JJA* 63:025 | 1938 | IV§1.2 | *FW* 598.09

**(k) Nin >**

MS 47488-19, ScrTsILA: the regenerations of ^+Funn and Nin+^ | *JJA* 63:027 | 1938 | IV§1.2 | *FW* 600.10

**(l) BARINDEUS, the name of an Irish Saint**

*T&T* 84: ST. ENDEE, AND ITS COMPOUNDS.

The primeval religion of Noah and the Patriarchs being Monotheism, we should expect to find some evidence of such creed in the early apostasy of Noah's descendants. Accordingly we find The One God venerated in ancient Ireland under the name of the supposed **Saint Endee** or Endeus, which name may be literally translated *The One God*. Next, primeval religion seems from the Fall of man to have recognised the fact, that the Seed of the woman, the Saviour of mankind, should be the Son of God ; and accordingly we recognise the worship of the Son of the One God in the name of the supposed **Irish Saint, Barindeus—Bar-en-De** translated The Son of the One God. The term Bar, a son, has the same signification in the Irish and in the Hebrew languages. We have in the preceding pages suggested, that this Son of God was worshipped in Ireland under the names Fin and Finian, whose identity with Barendes is confirmed by the fact, that one of the names of Barendes was Fin-Bar. Fintan also seems to have been a variety of the same name. The term Fintan may be translated the country of Fin ; and it is probable that, after its original signification became obsolete, the name was adopted as that of a supposed Saint.

*T&T* 381: At page 84, I have traced the origin of this name Barindeus, the Son of the one God. He is commonly called St. Barre, or Barry. And I may remark in confirmation of the interpretation suggested, that BAR was one of the names by which **Nin**, the Chaldean Fish-god, was known to the Ancients.

MS 47488-19, ScrTsILA: ^+of Barindeus,+^ | *JJA* 63:027 | 1938 | IV§1.2 | *FW* 600.28

**(m) FEIS (*Irish*), carnal communication.**

MS 47488-19, ScrTsILA: But this shame rock and that whispy planter tell Paudheen and his perty Molly Vardant this place is a proper ^+and this feist a ferial+^ if so be hwo would celibrate ^+cardnal communial,+^ | *JJA* 63:027 | 1938 | IV§1.2 | *FW* 600.34

**(n) DAIR-MAIDE (*Irish*), the oak sapling.**

*Note:* Either in the Glossary or at p. 76.

MS 47488-20, ScrTsTMS: Hwo? Hwo ^+Hwy ^+Hwy, dairmaids!+^+^ | JJA 63:029 | 1938 | IV§1.2 | FW 601.08

(o) **ASTORETH (Irish) (pronounced Ashthorech), signifying “My love or treasure.”**

**ASTORETH (Cuthite). the Phoenician Astarte or Venus**

*T&T 297:* The Hebrew word Asherah,—in the authorised version of the Scriptures translated “Grove,”—is another instance of the secondary meaning of an original word being preserved in use after the primary meaning became obsolete. I believe the word Asherah represented Female Nature, as Baal, the Sun, represented Male Nature. Bagster’s Bible defines Asherah as a wooden Image dedicated to Astarte, or Venus (2 Kings xxi. 3), answering to ASTHORE or ASTORETH (pronounced *Asthorech*), a common Irish term of endearment, meaning, literally, my treasure, or my love.[...] The Irish term Astoreth, or Asthorech, corresponds so exactly with Astoreth, the Phoenician Venus, as to leave no doubt of both terms having had the same origin.

*Note:* Also in Glossary, p. 468.

MS 47488-20, ScrTsTMA: ^+Asthoreths, assay! ~~And earthsigh~~ ^+Earthsigh+^ ^+to+^ is heavened.+^ | JJA 63:029 | 1938 | IV§1.2 | FW 601.08

(p) **ASHTOROTH (Hebrew), riches; treasures.**

(q) **MAIDINEOG (Irish), the morning star [the planet Venus.]**

MS 47488-20, ScrTsBMA: ^+The meidinogues have tongued togethering.[...] ^+ | JJA 63:029 | 1938 | IV§1.2 | FW 601.31

(r) **Bed / shrine**

*T&T 342-3:* Those who are acquainted with the ancient ruins of Ireland are aware, that at most of them the Bed of the Saint, the Stone Coffin, or the Shrine, is held in high veneration.[...] [342] [...] St. Kevin’s Bed at Glendalough is also well known.

MS 47488-20, ScrTsBMA: ^+[...] Ascend out of your bed and shrine! [...] ^+ | JJA 63:029 | 1938 | IV§1.2 | FW 601.31

(s) **soros (stone coffin) / ark**

*T&T 346-7:* “[...] The image of the great father was occasionally committed to a soros or stone [346] coffin, instead of a wooden ark or floating coffin.

MS 47488-20, ScrTsBMA: ^+[...] Cast soros aside.You must be extera acquarete to inter irrigate all the arkypelicans. Milenesia waits. Be smark! [...] ^+ | JJA 63:029 | 1938 | IV§1.2 | FW 601.33

(t) **St. Coemgene (Kevin)**

*T&T 463:* The common alias for Kevin is Coemgene [*the beautiful born, or the first begotten*] [...]

*T&T 488:* Saints of Ireland, names of – *continued.*

St. Coemgene [...] *alias* Kievin or Kevin [...]

MS 47488-21, ScrTsIns: ^+[...] What does Coemhghen? [...] ^+ | JJA 63:031 | 1938 | IV§1.2 | FW 602.09

(u) **ION (Irish), the Sun; a circle.**

MS 47488-21f, ScrTsIns: ^+[...] danny buzzers instead of the vialact coloured milk train with its endless gallaxian of rotatorattlers. [...] ^+ | JJA 63:031 and 032 | 1938 | IV§1.2 | FW 604.15

*Note:* Joyce altered/corrected to ‘gallaxion’ in the next typescript.

(v) **ESS (Irish), death; a ship.**

MS 47488-91, ScrTsIns: ^+And anotherum. Ah ess, dapple ass! He will be longing after the Grogram Grays.[...] ^+ | JJA 63:155 | 1938 | IV§3.3 | FW 609.09

(w) **NEACH (Irish), a spirit or apparition.**

*Note:* See *JJDA* for details of the note in VI.B.44:136(h) <sup>b</sup>F McCool & Fairies / of Lough Neagh.

If *T&T* was used here, it was combined with this.

?MS 47476b-437, ScrTsLA: ^+Coleman of Lucan taking four parts, ~~the D'O'Dowly~~ a choir of the  
^+O'Daley+^ O'Doyles doublesixing the chorus- ^+in Fenn MacCall and the Serven Feeries of Loch  
Neach, Galloper Tropller and Hurleyquinn+^+^ | *JJA* 49:281 | 1938 | I.2§1.9+/2.9+//I.3§1.9+ | *FW*  
048.14

(x) **LEAC (*Irish*), a great stone.**

?MS 47476a-68, ScrPrTMAs: ^+I am a worker, a tombstone mason, anxious to p~~le~~ace averyburies and  
jully glad when Christmas comes his once ayear. You are a poorjoist, unctuous to polise ~~no~~se~~bo~~bbies  
^+nopebobbiess+^ and tunnibelly souilly when 'tis thime took o'er home ^+, gin.+^ We cannot say aye to  
aye. We cannot smile noes from noes. Still.+^ | *JJA* 49:155 | 1938 | I.5§1.10/4.10 | *FW* 113.32