

Norsemen in Ireland in Spree, Notebook VI.B.37 – Part 2

Viviana - Mirela Braslasu and Ian MacArthur

Joyce had already made use of Alexander Bugge's book *Contributions to the History of the Norsemen in Ireland*¹ in *Ripples*, Notebook VI.B.17². In the 2020 issue of the *Genetic Joyce Studies*³, we published another set of notes that we had identified in *Spree*, notebook VI.B.37. We documented that, in search for new material, Joyce had reread and annotated the first part of Bugge's work, *The Norse Race of Kings in Dublin*. In doing that Joyce not only jotted down new words, but also recopied a few previously noted ones. The index was entered on pages 051 to 057 of the notebook.

This article adds another list that Joyce harvested several pages further, on pages 061-066. The cluster, taken from the second part of *Contributions: Norse Elements in Gaelic Tradition of Modern Times*, expanded the notes Joyce took on the previous pages. It also gave him more material to use for the revisions of *Finnegans Wake*. While from his first jottings Joyce crossed through only *Danelagh* and *Oliver White* to use in Book II, chapter 3, draft §2.1, from the second index, he crossed through seven: *Kennedy* (FW 317.01-2), *King of red shields* (FW 328.35); *m. E wind* (not located), *beauty belt* (FW 331.25), *fomor* and *velikan* (FW 331.25) and *sommerled* (FW 331.26). The entries were used together with *Cloth be laid* for the revision of *The Norwegian Captain* (Book II, chapter 3), draft §1.2. In the draft Earwicker acquires new traits to his Norwegian ancestry. He becomes Magnus Mor, “the king of the red shields”, the most celebrated king in the British Isles, a “fomor”, a giant but also a sea-robber, and a “sommerled”: the summer traveller or the summer-viking that used to raid the British coasts in summer. Joyce's use of *lad* instead of *led* in *sommerled*, gives Earwicker his humane dimension that of “a man of low birth and position” (OED)⁴, of a young man seeking to please the girls. Furthermore, to attract their love, Finn adorns himself with “costly coloured belts” (NI II 12) that he wears on his side. Closely resembling Venus' beauty belt, they will ensure that he will always be endeared to them.

When taking down the notes, some of the entries that Joyce had jotted down duplicated the ones in *Ripples*, pages 062-064. This is the case with: *duodecimal* (VI.B.17.062(k)), *Finn v Magnus / (gall gaena)* (VI.B.17.063(e),(f)), *King of red shields* (VI.B.17.063(g)), *shoes on shoulders* (VI.B.17.063(i)), *beauty belt* (VI.B.17.063(j)), *wooden petticoats* (VI.B.17.64(c)), *Cloth be laid* (VI.B.17.064(b)), *fomor* (VI.B.17.064(e)) and *findrin* (VI.B.17.064(g)) transcribed as *findrinny* at VI.B.37.064(f). Further duplication occurred as *Ripples*, Notebook VI.B.17, was copied twice into Notebooks VI.C.5 and VI.C.11. Notebook VI.B.37 was copied into VI.C.17 from which none of the units below were used.

In the genetic transcription that follows, to mark the different font the author/printers used to emphasize the key words, we used the bold font in Word. For the convenience of the reader, we provide the genetic information for the units that Joyce crossed through from Mme Raphael's transcriptions.

References:

1. Alexander Bugge. *Contributions to the History of the Norsemen in Ireland*. Videnskabssekskrabets Skrifter, II. Historisk-filosofisk Klasse, No. 4. Christiania: J. Dybwad, 1900
2. Daniel Ferrer. "VI.B.17: a Reconstruction (Part I)". *Genetic Joyce Studies*, Issue 14 (Spring 2014) and "VI.B.17: A Reconstruction and Some Sources". *Genetic Joyce Studies*, Issue 15 (Spring 2015) Online at: <http://www.geneticjoycestudies.org>.
3. Viviana-Mirela Braslasu and Ian MacArthur, *Norsemen in Ireland in Spree*, Notebook VI.B.37, *Genetic Joyce Studies*, Issue 20 (Spring 2020) Online at: <http://www.geneticjoycestudies.org>.
4. *lad*, n.1: '†1. A serving-man, attendant; a man of low birth and position; a varlet. *Obsolete*. (OED) *Oxford English Dictionary*. Online at: <https://www.oed.com/view/Entry/104972?rskey=joDWvt&result=1&isAdvanced=false#eid>

Contributions to the
History of the Norsemen
in Ireland

II.

**Norse Elements in Gaelic Tradition of
Modern Times**

by

Alexander Bugge
Dr. phil.

Videnskabselskabets Skrifter. II. Historisk-filosofisk Klasse. 1900. No. 5

Udgivet for Hans A. Benneches Fond

Christiania

Sold on Commission by Jacob Dybwad

Printed by A. W. Brøgger

1900

VI.B.37.061

(e) Finn. v Magnus / (gall grena)

Note: See duplication at VI.B.17.063(e),(f).

Norsemen in Ireland II 7: Finn raises his standard, the celebrated *Gall-grena* (the Image of the Sun) and meets the Norwegians with his hosts. The battle begins.

It results in the flight and fall of most of the Norwegians. At last
“Through the ranks of fight
White Norway’s king, and Comhal’s son,
Rush’d forth, like flame, to fight.

As when two sinewy sons of flame
At the dark anvil meet;
With thundering sound, and ceaseless aim
Their mighty hammers beat.

Such are the fierce contending kings!
Such strokes their fury sends;
Such thunder from their weapons rings,
And sparkling flame ascends.

At last Magnus has to bite the dust, and lies bound beneath Finn.
Then, base of soul, bald Conan spoke
“Hold now the **King of Spears**,²
Till, with one just and vengeful stroke,
I ease our future fears!”

But the generous Finn will not allow the base Conan to kill Magnus. On the contrary, he releases the king upon his promise never again to invade Erin. Magnus swears:

“O! never more my arm, through life,
Against thee, Finn, shall rise!
O! never such ungrateful strife
Shall Mehee’s son devise! [...]

7n2: The original has *Maghnus na n-lann*, “Magnus of swords”.
VI.C.17.217(g)

(f) **Kennedy**

Norsemen in Ireland II 8: I have not been able to get hold of Kennedy’s edition, which seems to date from the end of the 18th century.

MS 47479-54v, ScrTsLPA: ^+, he sagd, on a doroughbread kennedys+^ | *JJA* 54:108 | 1936 | II.3§1.2 | FW 317.01-2

Note: In his addition to the typescript, Joyce incorporates with Kennedy, a Dublin-based bread baker (operating from Patrick Street).

(g) **M. Mor >**

VI.C.17.217(h)

(h) **K brit isles**

Norsemen in Ireland II 9: The hero is called *Maghnus mor*, i. e. Magnus the Great which shows how celebrated the king must have been in the British Isles

VI.C.17.217(i)

VI.B.37.062

(a) **ʳK of red sch/ilds]**

Note: See duplication at VI.B.17.063(g).

Norsemen in Ireland II 9: The name “King of the Red Shields” (*na n-sciath dearg*), given to Magnus, refers to the fact that the Norsemen very often used **red shields**.

MS 47479-69v, ScrTsLPA: ^+, be the holp of me cope ~~and~~ ^as^ so pluse the riches of the roedshields,+^ | *JJA* 54:136 | 1936 | II.3§1.2 | *FW* 328.35

(b) **of successful ships / of victorious pursuits / K of umbrellas**

Norsemen in Ireland II 9: The other surnames of Magnus — “King of Swords” and “the Great Manos of Successful Ships” and “of the victorious pursuits and exploits”— are also interesting, and show that Magnus has long been remembered as the great naval hero and warrior.

VI.C.17.217(a),(b)

(c) **duodecimal**

Note: See duplication at VI.B.17.062(k).

Norsemen in Ireland II 10: The duodecimal system was characteristic of all Norsemen, gods as well as human beings, not only in Norway and Iceland, but also – as we may see – in their settlements in Ireland.

VI.C.17.217(c)

Later crossed through in red crayon at VI.C.5.216(h): ʳduodecimal.

Note: Transferred via Sheet v-30(d)

MS 47486b-485, (TSA: MS missing): ^+duedesmally+^ | *JJA* 61:515 | 1936 | III§4.7' | *FW* 566.12

VI.B.37.063

(a) **shoes on shoulders**

Note: See duplication at VI.B.17.063(i).

Norsemen in Ireland II 11: The Manx Chronicle relates that Magnus sent his shoes to the high-king of Erin, Murchad, ordering him to wear them on his shoulders on Christmas Day in the presence of his ambassadors, as a token of subjection.

VI.C.17.216(j)

Later crossed through in blue crayon at VI.C.5.217(c): ^bwear M’s shoes on / shoulders.

MS 47486b-478, (TSA: MS missing): ^+with her shoes upon his shoulders, ‘twas most trying to beholders when he upped their frullatullepleats with our warning.+^ | *JJA* 61:491 | 1936 | III§3A.10' | *FW* 530.26

Note: Transferred via Sheet v-30(f)

(b) **ʳm. E wind**

Norsemen in Ireland II 12: In this legend there are many fabulous and foreign elements. The cousin of Manus, for instance, is married to “the swift March wind”.

Not located in MS/*FW*.

Note: May be subsumed in the theme of the tailor’s daughter marrying the Norwegian Captain.

(c) **left s - belts win love >**

VI.C.17.216(k)

(d) **ʳbeauty belt**

Note: See duplication at VI.B.17.063(j).

Norsemen in Ireland II 12: Manus has “costly coloured belts on his left side, with which might be won the love of a young woman, and the liking of maidens.” — This feature is probably derived from the beauty-belt of Venus.

MS 47479-70v, ScrTsLPA: ^+, trader arm aslung beauty belt, the formor velican+^ | JJA 54:138 | 1936 | II.3§1.2 | FW 331.25

(e) **wooden petticoats >**

Note: See duplication at VI.B.17.064(c).
VI.C.17.216(l)

(f) ***Cloth be laid!**

Note: See duplication at VI.B.17.064(b). This was copied at VI.C.5.217(e) and also at VI.C.11.054(b) where it was crossed out, presumably because Joyce remembered he had already used it.

Norsemen in Ireland II 12: When Manus came to Old Bergen he saw a cloth hanging down from the gable of the house. “What is the use of that cloth ?” he asked. “It is”, said his companion, who had been the armourer of Manus’s grandfather, “that when thou spreadest it to seek food and drink, thou wilt get as thou usest. There is another virtue in it. If a foe should meet thee, he would kiss the back of thy fist”. – this “Cloth, be laid!” has nothing to do with the plot of the tale. It corresponds with features in Norwegian tales, e.g. “Kari Traestak” (Katherine with the wooden petticoat).

MS 47479-54v, ScrTsLPA: ^+Cloth be laid! Allahballah!+^ | JJA 54:108 | 1936 | II.3§1.2 | FW 317.11
VI.C.17.216(m)

(g) **rformor**

Note: See duplication at VI.B.17.064(e).

Norsemen in Ireland II 14: “The notion of a giant is expressed in all Irish and Gaelic dialects by the same word, *fomor*”. This word has also another meaning, namely, a “sea-robber”. Even in the oldest Irish sagas, the terror-struck Irish describe the tall, gigantic figures of the Norsemen. From this, Zimmer rightly concludes that the conception of a “Fomor” originates from the Viking age. [...] The word is also used to denote a giant or a gigantic champion. The Fomorians of Irish History were sea robbers, who infested the coasts, and indeed the interior of Ireland, for a long series of years, and at one time fortified themselves in Tory Island.

MS 47479-70v, ScrTsLPA: ^+, trader arm aslung beauty belt, the formor velican+^ | JJA 54:138 | 1936 | II.3§1.2 | FW 331.25

(h) **bersark**

Norsemen in Ireland II 15: I am inclined to believe that the Irish have heard from the Norsemen tales of their giants (*jǫtnar*), and that the idea of Fomorians has been developed through a confusion of Giants and Vikings. The memory of the old Berserks has perhaps also contributed to form the picture.

VI.C.17.216(n)

(i) **rvelikan**

Note: See VI.B.37.236(d). R. *Velikan*. Giant.

Not found in *Norsemen in Ireland*.

Probably an afterthought. See (g) and (h) above.

MS 47479-70v, ScrTsLPA: ^+, trader arm aslung beauty belt, the formor velican+^ | JJA 54:138 | 1936 | II.3§1.2 | FW 331.25

VI.B.37.064

(a) **the 3 sorrows / of story telling**

Norsemen in Ireland II 15: “Among the ancient Gaelic tales, three were known as the most sorrowful tales of story-telling, or the “Three Tragic Stories of Erin” [...]

VI.C.17.216(a)

(b) **[usnach] >**

VI.C.17.216(b)

(c) **querns >**

VI.C.17.216(c)

(d) tax hill

Norsemen in Ireland II 15: In the time of this king, the Fomorians from Lochlann, in the north, oppressed the Dedannans, and forced them to pay heavy tributes, namely, a tax on kneading-troughs, a tax on querns, and a tax on baking-flags; and besides all this, an ounce of gold for each man of the Dedannans. The tribute had to be paid every year at the Hill of Usna; and if any one refused or neglected to pay his part, his nose was cut off by the Fomorian tyrants.

VI.C.17.216(d)

(e) clutch of eggs

Norsemen in Ireland II 16: [...] none of the men of Erin had power to give even the milk of his cow, nor as much as a single clutch of eggs in succour or in kindness to an aged man, or to a friend, but was forced to preserve them for the foreign steward, or bailiff, or soldier.

VI.C.17.216(e)

(f) findrinny >

Note: See reproduction of notebook page. A line unites the unit to (g) below. Previously harvested and crossed through in red crayon at VI.B.17.064(g): 'findrin.

See also *Letters of James Joyce I*, p. 348: To Giorgio and Helen Joyce / 16 October 1934: A 30-year wedding should be called a 'findrinny' one. Findrinny is a kind of white gold mixed with silver....

VI.C.17.216(f)

(g) nose

Norsemen in Ireland II 16: And an ounce of Findrun (a mixture of gold and silver) for every nose, besides the royal tribute afterwards every year; and he who had not the means of paying it, he was compelled to go into slavery, **or else his nose was cut off.**

VI.C.17.216(g)

(h) F's sway >

Note: F = Fomorians.

VI.C.17.216(h)

(i) cess

Norsemen in Ireland II 17: The memory of the sway of the Norsemen seems in the same way, up to the present, to have been preserved by Gaelic popular tales. A legend in Campbell's "Popular Tales of the West Highlands" (III, p. 331) begins: "There was a king on a time over Eirinn, to whom the cess which the Lochlanners had laid on Alba and on Eirinn was grievous.

VI.C.17.216(i)

VI.B.37.065

(a) 'sommerled

Norsemen in Ireland II 17: The Vikings nearly always left their home at the end of the spring and went in for plundering during the summer. — Thus among the Norsemen in the Hebrides, a very common name was *Sumarliði*, Somerled, "a summer traveller, summer-viking." Somerled originally was not a personal name, but only signified a viking who used to come to the British Isles in the summer.

MS 47479-70v, ScrTsLPA: ^+, sommerlad and cinder+^ | JJA 54:138 | 1936 | II.3§1.2 | FW 331.26

(b) Ø / hvelvande / filvande

Norsemen in Ireland II 18: "They sailed the ship *fiulpande fiullande* presupposes a Norwegian expression *sigldu ship hvølvande fyllande* (Old Norse *hvelfanda fyllanda*) i.e. "they sailed the ship so that she was in the act of upsetting and being filled." Old Norse *hvelfir skipinu* means "the ship upsets". [...] In *fiulpande* the Old Norse *hv* is expressed by *f* [...]

VI.C.17.215(i)

(c) **Alpa**

Note: Ir. Alpa. Alps.

?*Norsemen in Ireland II* 20: The men of Alba's isles then come / With welcome from the narrow sea.
VI.C.17.217(j)

(d) **grinning ships**

Norsemen in Ireland II 21: Ships came from the East, / ready for war / with grinning heads / and carved beaks.
VI.C.17.217(k)

(e) **Berve / (cap)**

Norsemen in Ireland II 25: In the tale of Manus, the capital of Lochlann is Old Berve (*Beirbhe*) [...]
VI.C.17.217(l)

(f) **to visit all pubs / in Dublin / in 1 day**

Norsemen in Ireland II 31: But in another tale connected with this, the son of the dark smith of Drontheim is called *Alswith*. He undertook to walk round all the churches in the Isle of Man in one day.
VI.C.17.217(m)