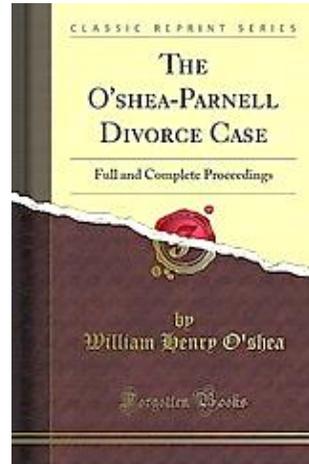
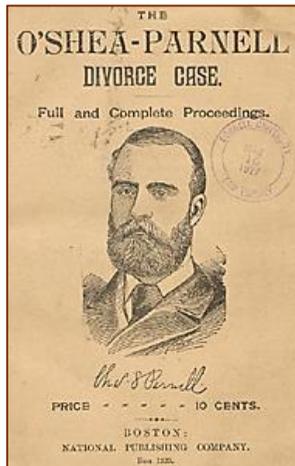


Joyce Lexicography
Volume Seventy



Vol. 70



A Lexicon of *Finnegans Wake*:
Boldereff's Glosses
Linearized.

Edited by
C. George Sandulescu

Redacted by
Lidia Vianu

București 2014

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Joyce Lexicography. Volumes 58-76.

A Lexicon of *Finnegans Wake*: Boldereff's Glosses Linearized.

Edited by C. George Sandulescu & redacted by Lidia Vianu.

The Irish Trojan Horse

At the beginning of the year 2014, *Contemporary Literature Press* continues the James Joyce Lexicography Series started in November 2011. The present 19 volumes contextualize and linearize the second part of Frances Boldereff's *Reading Finnegans Wake*, initially published as far back as 1959. Our series focuses on Boldereff's own obsessions as to what the reader might recognize time and again in Joyce's last text: HCE, Dear Dirty Dublin, Jonathan

De ce a scris James Joyce *Finnegans Wake*?

La început de an 2014, *Contemporary Literature Press* își continuă seria lexicografică James Joyce deschisă în noiembrie 2011. Publicăm acum 19 volume care contextualizează și linearizează partea a doua a cărții *Reading Finnegans Wake*, publicată de Frances Boldereff încă din anul 1959. Ne concentrăm asupra numelor de persoane, locuri și incidente pe care autoarea le identifică repetat în ultimul text scris de Joyce: HCE, Dear Dirty Dublin, Jonathan Swift și Stella, Chapelizod, 1132, Finn MacCool...

Swift and his Stella, Chapelizod, 1132, Finn MacCool... Boldereff explained that she was interested in “words of Irish reference only”, words which could “establish the *Irish* identity”. She made a point of never referring to “Joyce’s meaning”. As she herself put it, “Joyce has not written a history, nor a study-book of any kind; he is conveying his wonderful excitement over his country.”

According to Frances Boldereff, then, James Joyce evokes Ireland emotionally: she chose Irishness as a possible key to *Finnegans Wake*.

Her choice of Ireland could hardly go wrong.

Her explanation of this choice, however, does not sound quite right.

Finnegans Wake research began a few years after Joyce’s death. CLP has made most of it available to its readers:

In 1944, Joseph Campbell and Henry Morton Robinson published *A Skeleton Key to Finnegans Wake*. The year 1959 brought no less than four books at once: Boldereff, James Atherton with a *Study of Literary Allusions*, Matthew Hodgart and Mabel Worthington with *Song*, and Richard Ellmann with *James Joyce’s life*. In 1962 and 1963, Clive Hart published both *Structure and Motif* and *A Concordance to Finnegans Wake*. After the year 1965 there was an explosion of Lexicons: among others, Dounia

Boldereff anunță din prefață că nu caută decât “cuvintele legate de Irlanda”, cuvintele care definesc o “identitate irlandeză”. Ea declară de la bun început că nu caută alte “înțelesuri” în Joyce, și încheie cu explicația următoare: “Joyce nu a scris o istorie ori un manual; el și-a comunicat afecțiunea reală pentru țara sa.”

Frances Boldereff consideră că *Finnegans Wake* este o evocare afectivă a Irlandei: ea se folosește, așadar, de spiritul irlandez pentru a pătrunde în textul lui Joyce.

Alegerea Irlandei este fără îndoială o idee bună.

Explicația acestei alegeri, însă, nu o duce pe autoare prea departe.

Studii critice despre ultima carte scrisă de Joyce au început să apară la doar câțiva ani după moartea lui. CLP a prelucrat pe rând pentru cititorii ei informații din volumele cele mai importante:

În 1944, Joseph Campbell și Henry Morton Robinson publică *A Skeleton Key to Finnegans Wake*. Anul 1959 aduce 4 cărți simultan: Boldereff, James Atherton cu *Study of Literary Allusions*, Matthew Hodgart și Mabel Worthington cu *Song* și viața lui Joyce scrisă de Richard Ellmann. În 1962 și 1963, Clive Hart publică *Structure and Motif* și *A Concordance to Finnegans Wake*. După anul 1965 a urmat o explozie de Lexicoane: dintre lexicografi, Dounia Bunis Christiani publică *Scandinavian Elements* (1965), Helmut Bonheim termină *Lexicon of the German* (1967). Adaline

Bunis Christiani came with *Scandinavian Elements* (1965), while Helmut Bonheim published his *Lexicon of the German* (1967). Adaline Glasheen compiled a *Census of the characters* (1977). In 1978, Louis Mink published his *Gazetteer*.

Boldereff noticed one essential fact, which she never carried to an ultimate conclusion, though: the harder Joyce fought to become a citizen of Europe and a speaker of all languages, the more acutely his small Ireland stuck to every fibre of his mind. Ireland was the one, the inescapable Earworm of Joyce's intelligence: it haunted him in spite of himself, at all times.

We are now publishing Boldereff's Glosses because we feel they are pointing the reader in the right direction: Earworms *are* a possible Trojan horse.

1 January 2014
Bucharest—Monte Carlo

Glasheen alcătuieste un *Census* al personajelor (1977). În 1978, Louis Mink publică *Gazetteer*.

Boldereff a descoperit un lucru esențial, chiar dacă nu a mers cu concluziile suficient de departe: în ciuda dorinței aprinse a lui Joyce de a fi cetățean al lumii întregi și de a-i cunoaște toate limbile, Irlanda a rămas până la moarte spațiul lui definitiv. Irlanda a fost refrenul obsedant al vieții lui interioare și, implicit, al scrisului lui. Nu s-a eliberat de ea niciodată, indiferent în ce spațiu s-ar fi aflat, deși a părăsit-o de foarte tânăr.

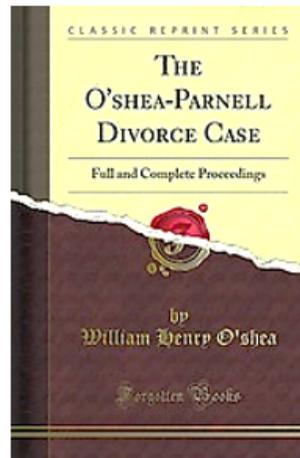
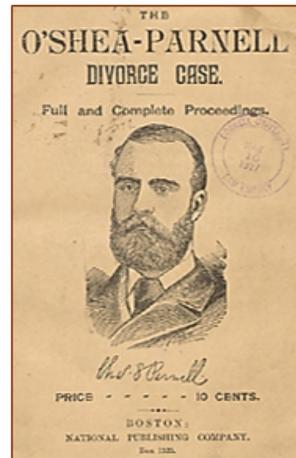
Acesta este motivul pentru care publicăm în context prelucrarea linearizată a părții a doua din cartea lui Frances Boldereff: ea indică o direcție de cercetare importantă. Obsesiile unui scriitor spun multe despre opera lui. Speranța noastră este că, împreună cu celelate volume ale seriei, și această nouă carte îl va ajuta pe cititor să se întrebe cu folos, De ce a scris James Joyce *Finnegans Wake*?

C. George Sandulescu & Lidia Vianu

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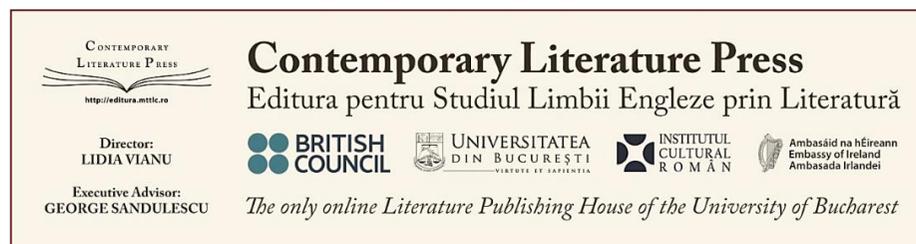
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ISBN 978-606-8592-06-0

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© C. George Sandulescu

Acknowledgments

Frances Boldereff: *Reading Finnegans Wake*, Classic Nonfiction Library, Woodward, Pennsylvania, 1959, Part 2, "Idioglossary He Invented", pp. 1-282.

N.B. This Lexicographic Series as a whole is primarily meant as **teaching material** for the larger half of Continental Europe, which, for practically three quarters of a century, was deprived of ready access to the experimental fiction and poetry of the world. All Western literary criticism was also banned. Hence, the imperative necessity of re-issuing a considerable amount of post-war discussions. **The Publisher.**

N.B. Not all placement errors have been specifically corrected everywhere, though we have done the maximum to set everything right.

GS & LV

Cover Design, Illustrations, and overall Layout by **Lidia Vianu**

Given the importance of James Joyce's *Finnegans Wake*, all postgraduates in English, Romanian, French, and German work on this research project as part of their normal and regular academic assignments. **LV**

Academic Director C L P

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If you want to have all the information you need about *Finnegans Wake*, including the full text of *Finnegans Wake* line-numbered, go to the personal site **Sandulescu Online**, at the following internet address: <http://sandulescu.perso.monaco.mc/>

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Volume Seventy**

Vol. 70

A Lexicon of Finnegans Wake:
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**FW
Episode Twelve**

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Part Two

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Vol. 36.	A Lexicon of Selective Segmentation of <i>Finnegans Wake</i> (The 'Syllabifications'). FW Episode One. http://editura.mttlc.ro/sandulescu-segmentation-of-fw.html	205 pp	9 September 2013
Vol. 37.	A Lexicon of Selective Segmentation of <i>Finnegans Wake</i> (The 'Syllabifications'). FW Episode Two. http://editura.mttlc.ro/sandulescu-segmentation-of-fw.html	127 pp	9 September 2013
Vol. 38.	A Lexicon of Selective Segmentation of <i>Finnegans Wake</i> (The 'Syllabifications'). FW Episode Three. http://editura.mttlc.ro/sandulescu-segmentation-of-fw.html	193 pp	9 September 2013
Vol. 39.	A Lexicon of Selective Segmentation of <i>Finnegans Wake</i> (The 'Syllabifications'). FW Episode Four. http://editura.mttlc.ro/sandulescu-segmentation-of-fw.html	208 pp	9 September 2013
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- Vol. 43.** A Lexicon of **Selective Segmentation** of *Finnegans Wake* (The 'Syllabifications'). FW Episode Eight. 146 pp 9 September 2013
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You are kindly asked to address your comments, suggestions, and criticism to the Publisher: lidia.vianu@g.unibuc.ro

C. George Sandulescu

Joycean Coincidences.

It is a matter of common knowledge that the novel *Ulysses* happens in one single day: that day is the day when Joyce met his wife for the first time **good and proper**.

In consequence, the centre-point of Joyce's first book, which is *Portrait of the Artist*, is "The Dead", which is ultimately a summary of the life of *Dubliners*, the tiny collection of sketches bearing that name preceding it.



The conclusions are clear at this stage: if the most important thing in *Ulysses* is “a day in the life of a town”, that day was the day when Joyce met his wife good and proper—and that is a matter of common knowledge. This second most important piece of writing being “The Dead”, the most important narrative element in most non-science fiction narratives is the woman. And the name of the woman in “The Dead” is the name of Joyce’s wife—Nora.

However: it seems that nobody has ever noticed that *Finnegans Wake*, too, is exclusively based on something more than vital in Joyce’s wife’s life. To put it otherwise: *Finnegans Wake* was there, too, when Joyce met his wife for the first time! Just because nobody so far, after three quarters of a century of criticism passing in front of our eyes, nobody so far has noticed that the day the main character of “The Dead” met future European writer James Joyce, she was working for an establishment which was called “The Finn’s Hotel”!

Do you want another formidable coincidence? Here it is: in spite of his chronic, lifelong eye trouble, Joyce was aware of Marshall McLuhan’s belated so-called “discovery” of the relation between the word and the image. This is the following: as far back as 1909, when they had settled “for good” in Trieste, Joyce went back to Dublin to set up the first cinema there, and stayed for two and a half months away from his beloved wife.

The further strange coincidence is that, in the process of setting up a cinema in Dublin, he associated himself with a rich Italian businessman, whose business was that of setting up cinemas all over Europe. And it so happens, and here comes the coincidence, that the businessman who set up a cinema in Dublin on the incitation of Joyce, and with his help, had already been setting up a cinema in the remote city of Bucharest in Romania. And the last and nicest coincidence is the following: that very first cinema in Dublin, set up by James Joyce and his associate, was called the Volta. And the associate that he was working with had also called the very first cinema in Bucharest the Volta.

I hereby advance the idea, which cannot be confirmed by any Richard Ellmann biographer, that both the cinema in Bucharest and the cinema in Dublin had been a major subject of conversation in the drinking sessions Joyce had had with the Romanian sculptor Constantin Brancusi.

It is inevitable that it should be so.

P.S. We learn from Richard Ellmann's life of James Joyce (Richard Ellmann, *James Joyce*, Oxford University Press, 1982, pp. 300-311) that on 18 October 1909 James Joyce went to Dublin in order to set up a Volta Cinematograph there. He stayed in Dublin till 2 January 1910. Three Volta cinemas already existed: two in Trieste and one in Bucharest. The Romanian Volta was opened on Doamnei street in May 1909, and was the first cinema in town. Joyce had

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secured the financial help of the four small businessmen who had already set up the other three Cinemas, and whom he sent telegrams to in Bucharest all through December 1909.

The Dublin Volta changed its name in 1921. Its importance to FW research lies in the fact that it led Joyce to see for the first time the small room Nora had inhabited while working at Finn's Hotel, when the two had met for the first time. Joyce installed there two of his associates, who soon left for Bucharest, which provides one more, quite unexpected, coincidental connection between Joyce and the capital of Brancusi's native Romania.

The Volta Cinematograph actually links once again the three elements discussed before: Nora, James Joyce, and Brancusi... Their literary meeting place is *Finnegans Wake*, where Frances Boldereff finds the word "volt(a)" on pages 40 and 285, and explains it thus:

"This is a fine Irish remembrance of an unpleasant experience when Joyce returned to Dublin to open the Volta Theatre where foreign movies were to be exhibited, and had so much trouble with electricians, one of whom walked out one half hour before the curtain on opening night!"

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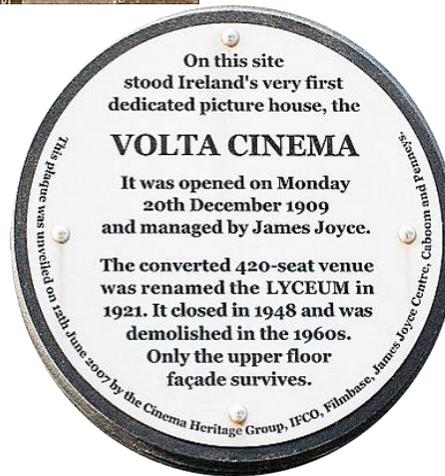
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	san volts kahdeksan volts seitseman volts kuusi
	volts viisi volts nelja volts kolme volts kaksi
	volts yksi!



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The Volta Theatre in Mary Street. Courtesy of Liam O'Leary, Film Archives

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București 2014

Frances Boldereff

A Word of Intent

Part Two of *Reading Finnegans Wake* is a glossary of those words and phrases pertaining to the life of Ireland to be found in Joyce's poem. It has been prepared by a minute examination into the archaeology, literature, history, genealogy, educational institutions, geography and individual lives of remembered persons (whether great or obscure) of the island.

It differs in several important ways from the usual glossary – it does not attempt to cover the full meaning of the reference; it is obvious that each word or phrase might in itself be a volume; it does not give even the most common or the most central or the widest definition – it often illustrates by an obscure anecdote a person or event about which thousands of words are available; it seeks to do only one thing, to **establish the Irish identity** of the word or phrase and for this purpose a brief, unimportant scrap of information serves as well as a polished dictionary-type definition and it has the further virtue of allowing into the matter some glimpse of the passion which lies behind and is the life of Ireland. Where the material has been taken from very early sources, the dryness and sparse reality of the ancient phrasing have been retained, so as to convey the feel of the antiquity of Ireland.

[...]

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...should the reader desire to advance in the technique of reading Joyce, he has only to read several entries in the glossary, pursue in the pages there noted the phrase about which the entry has been made, follow the matter up for himself by investigating an appropriate sourcebook similar to those mentioned in the entries and then return to the text to read into it the full import of Joyce's meaning.

[...]

... limiting the glossary to **words of Irish reference only**

[...].

There is no reference to Joyce's meaning.

The attempt has been made to give the meaning as it would exist for an Irishman, past or present.

[...]

The definitions are more precisely characterizations; they may be rounded and general, but are more likely to be partial – resembling the vocabulary of a private person in which a name may conjure up a life-time of association or may call to mind some momentary flash of acquaintance which the person bearing the name would not be likely to remember. I preferred this method because Joyce has not written a history, nor a study-book of any kind; he is conveying his wonderful excitement over his country – and the dry lean fact alternating with vivid detail it is hoped will convey some small measure of his excitement. I am not without hope that some few readers will just read the glossary through.

[Frances Boldereff, *Reading Finnegans Wake*, 1959, Part 2, pp i-viii.]

Boldereff's Glosses Linearized



12. Episode Twelve (17 pages, from 383 to 399)

FW Address	FW Text	Boldereff Glosses	FW383	Line
			<i>— Three quarks for Muster Mark!</i>	1
			<i>Sure he hasn't got much of a bark</i>	2
			<i>And sure any he has it's all beside the mark.</i>	3
			<i>But O, Wreneagle Almighty, wouldn't un be a sky of a lark</i>	4
			<i>To see that old buzzard whooping about for uns shirt in the dark</i>	5
			<i>And he hunting round for uns speckled trousers around by Palmer-</i> <i>stown Park?</i>	6 7
			<i>Hohohoho, moulty Mark!</i>	8
			<i>You're the rummest old rooster ever flopped out of a Noah's ark</i>	9
			<i>And you think you're cock of the wark.</i>	10
			<i>Fowls, up! Tristy's the spry young spark</i>	11
			<i>That'll tread her and wed her and bed her and red her</i>	12
			<i>Without ever winking the tail of a feather</i>	13
			<i>And that's how that chap's going to make his money and mark!</i>	14

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			Overhoved, shrillgleescreaming. That song sang seaswans.	15
			The winging ones. Seahawk, seagull, curlew and plover, kestrel	16
			and capercallzie. All the birds of the sea they trolled out rightbold	17
			when they smacked the big kuss of Trustan with Usolde.	18
			And there they were too, when it was dark, whilst the wild-	19
			caps was circling, as slow their ship, the winds aslight, upborne	20
			the fates, the wardorse moved, by courtesy of Mr Deaubaleau	21
			Downbellow Kaempersally, listening in, as hard as they could, in	22
			Dubbeldorp, the donker, by the tourneyold of the wattarfalls,	23
			with their vuoxens and they kemin in so hattajocky (only a	24
			FW384	
			quartebruck askull for the last acts) to the solans and the sycamores	1
384.02	wild geese	The "Wild Geese" of Ireland were her many famous sons who due to the conditions of life pertaining to Catholics in Ireland were forced to go abroad; many of	and the wild geese and the gannets and the migratories and the	2

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		history's greatest generals and fighters were Irish "wild geese"; Joyce is the last and greatest.		
			mistlethrushes and the auspices and all the birds of the rockby-	3
			suckerassousoceanal sea, all four of them, all sighing and sob-	4
			bing, and listening. Moykle ahoykling!	5
384.06	four maaster waves of Erin	<p><i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851.</p> <p>O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the <i>Annals of Ireland</i> from the earliest times</p>	<p>They were the big four, the four maaster waves of Erin, all</p>	6

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		<p>to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the</p>		
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		<p>work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p>		
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		<p>Darkness shrouds the hills of Banba, sorrow sits by every stream, One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”</p>		
384.06	the four maaster waves of Erin	In early pagan Irish literature frequent reference is made to the Four Waves that controlled the destiny of hero and fairy alike when on the ocean.		
			listening, four. There was old Matt Gregory and then besides old	7
			Matt there was old Marcus Lyons, the four waves, and oftentimes	8
			they used to be saying grace together, right enough, bausnabeatha,	9

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384.10	here now we are the four of us	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers	in Miracle Squeer: here now we are the four of us : old Matt Gre-	10
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		<p>Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and</p>	
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		<p>annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p> <p>One by one the lights that lead her, hour by hour, are quenched in gloom,</p>		
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		But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”		
384.10	here now we are the four of us	→ Four Masters		
			gory and old Marcus and old Luke Tarpey: the four of us and	11
			sure, thank God, there are no more of us: and, sure now, you	12
			wouldn't go and forget and leave out the other fellow and old	13
			Johnny MacDougall: the four of us and no more of us and so	14
			now pass the fish for Christ sake, Amen: the way they used to be	15
			saying their grace before fish, repeating itself, after the interims	16
			of Augusburgh for auld lang syne. And so there they were, with	17
			their palms in their hands, like the pulchrum's proculs, spraining	18
			their ears, luistening and listening to the oceans of kissening, with	19
			their eyes glistening, all the four, when he was kiddling and	20
			cuddling and bunnyhugging scrumptious his colleen bawn and	21
384.22	aan oscar sister	→ Oscar fils d'Ossian	dinkum belle, an oscar sister , on the fifteen inch loveseat, behind	22
384.22	an oscar sister	Oscar fils d'Ossian. A play in which Talma took the part of Oscar,		



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		enacted in the time of Wolfe Tone in the late 1700's. Oscar was the son of Oisin, the son of Finn MacCool, a famous hero and warrior, as were they all.		
			the chieftaness stewardesses cubin, the hero, of Gaelic champion,	23
			the onliest one of her choice, her bleauyeddeal of a girl's friend,	24
			neither bigugly nor smallnice, meaning pretty much everything	25
			to her then, with his sinister dexterity, light and rufthandling,	26
			vicemversem her ragbags et assaucyeties, fore and aft, on and	27
			offsides, the brueburnt sexfutter, handson and huntsem, that was	28
			palpably wrong and bulbubly improper, and cuddling her and	29
			kissing her, tootyfay charmaunt, in her ensemble of maidenna	30
			blue, with an overdress of net, tickled with goldies, Isolamisola,	31
			and whisping and lispig her about Trisolanisans, how one was	32
			whips for one was two and two was lips for one was three, and	33
			dissimulating themself, with his poghue like Arrah-na-poghue,	34
			the dear dear annual, they all four remembored who made the	35
			world and how they used to be at that time in the vulgar ear	36

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			FW385	
			cuddling and kidding her, after an oyster supper in Cullen's barn,	1
			from under her mistlethrush and kissing and listening, in the good	2
			old bygone days of Dion Boucicault, the elder, in Arrah-na-	3
			pogue, in the otherworld of the passing of the key of Two-	4
			tongue Common, with Nush, the carrier of the word, and with	5
			Mesh, the cutter of the reed, in one of the farback, pitchblack	6
385.07	O'Clery	<p>Four miles north of Ballyshannon are the ruins of Kilbaron Castle, an ancient fortress of the O'Clerys, a family renowned for their skill in literature and history. Father Michael O'Clery (1575-1643) was the chief of the "Four Masters" of Donegal who compiled "The Annals of the Four</p>	<p>centuries when who made the world, when they knew O'Clery,</p>	7

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		Masters", one of the most important compilations of genealogy and early history of Ireland.		
385.08	when they were all four collegians on the nod	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not	the man on the door, when they were all four collegians on the	8



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		<p>reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in</p>		
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		<p>Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p>		
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		<p>One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”</p>		
385.08	when they were all four collegians on the nod	→ Four Masters		
385.09	oakboys	→ Hearts of Oak	nod , neer the Nodderlands Nurskery, whiteboys and oakboys ,	9
385.09	oakboys	<p>The highways in Ireland were formerly made and repaired by the labor of horse-keepers. He who had a horse was obliged to work six days in the year, himself and horse; he who had</p>		

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		<p>none was to give six days labor. It had been long complained that the poor alone were compelled to work, that the rich were exempt, that instead of mending public roads their efforts were wasted on private roads, useful only to overseers. In the years 1763-64 they showed their resentment. In the most populous, manufacturing and consequently civilized part of the province of Ulster, the inhabitants of one parish refused to make any more Job-roads. They rose</p>		
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		to a man, and from the oaken branches which they wore in their hats, were denominated "Oak Boys".		
385.09	whiteboys	From the accession to the English crown of the Hanover family arose trouble to Ireland, and in southern Ireland particularly there was great suffering among the peasantry which brought about the riots. The insurgents at first committed their outrages at night and usually wore frocks or shirts, from which they came to be called "White boys".		



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		<p>These were Catholic labourers who rose up against very severe treatment in respect of their tithes, united with the speculative rise in rents – they committed outrages and the English retaliated by ordering them hung without trial, completely ignoring the just causes of their indignation and doing nothing to help the condition of the working classes in the South. For instance, in the month of January, 1762, the White Boys first appeared and in one night dug up</p>		
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		<p>twelve acres of rich ground belonging to Mr. Maxwell of Kilfinnam in the County of Limerick. A special commission was immediately issued to try them and the leaders were executed at Gallows Green, the 19th of June.</p>		
385.10	peep of tim boys	<p>"Peep-o-Day Boys": Protestants, who raided Catholic houses for arms at the break of day, met in a battle at a place called The Diamond and defeated the Catholic "Defenders". The Protestant forces then formed an association</p>	<p>peep of tim boys and piping tom boys, raising hell while the sin</p>	10

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		<p>called the Orange Society which rapidly spread throughout Ulster. It seems that they regarded Catholics with special abhorrence and they took an oath to exterminate any in their midst. They put up notices to Catholics to leave the province by a certain date. Grattan denounced these Orange outrages, but the Castle party did nothing.</p>		
385.10	<p>piping tom boys</p>	<p>“Peep-o-Day Boys”: Protestants, who raided Catholic houses for arms at the break of day, met in a</p>		

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		<p>battle at a place called The Diamond and defeated the Catholic "Defenders". The Protestant forces then formed an association called the Orange Society which rapidly spread throughout Ulster. It seems that they regarded Catholics with special abhorrence and they took an oath to exterminate any in their midst. They put up notices to Catholics to leave the province by a certain date. Grattan denounced these Orange outrages, but</p>		
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		the Castle party did nothing.		
385.10	piping tom boys	→ peep of tim boys		
			was shining, with their slates and satchels, playing Florian's fables	11
			and communic suctiones and vellicar frictions with mixum mem-	12
			bers, in the Queen's Ultonian colleges, along with another fellow,	13
385.14	Totius Quotius	Latin for "as often as", used by the Church for an indulgence gained as often as the prescribed prayers and the attached conditions were fulfilled.	a prime number, Totius Quotius , and paying a pot of tribluts	14
385.15	Boris O'Brien	→ Brian Boru	to Boris O'Brien , the buttlar of Clumphump , two looves, two	15
385.15	Boris O'Brien	Brian Boru. Spelled, Brian Borumha, monarch of Ireland, born 925, began reign 1002. The foreigners of the west of Europe		



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		<p>assembled against Brian. A spirited, fierce, violent, vengeful and furious battle was fought between the foreigners and Brian's army the likeness of which was not to be found at that time, at Cluaintarbh, i.e., the Plain, Lawn or Meadow of the Bulls, now Clontarf, near the city of Dublin. The Danes were better armed than the Irish, for they had one thousand men dressed in armour from head to foot. In a dialogue between the Banshee Oeibhill and</p>		
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	<p>the hero, the former is represented as advising the latter to shun the battle as the Gaedhill were dressed only in satin shirts, while the Danes were one mass of iron. This battle took place on Good Friday, year 1014. In this battle Brian, son of Ceinneidigh, monarch of Ireland, who was the Augustus of all the West of Europe, was slain in the 88th year of his age.</p> <p>The ten hundred in armour were cut to pieces and at least three thousand of the foreigners were slain.</p>	
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	<p>Maelmuire, son of Eochaidh, successor of Patrick, proceeded with the seniors and relics to Swords, in the county of Dublin and they carried from thence the body of Brian, king of Ireland and of Murchadh, his son and, the head of Conaing and the head of Mothla. Maelmuire and his clergy waked the bodies with great honor and veneration and the bodies were interred at Ard-Macha in a new tomb.</p> <p>It would seem a reproach to the bards of Brian's day to suppose that an event</p>	
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		<p>so proudly national as his victory, so full of appeal to the heart as well as to the imagination, should have been suffered to pass unsung. And yet though some poems in the native language are still extant, supposed to have been written by an Ollamh, or Doctor of Poetry, attached to the court of Brian and describing the solitude of the halls of Kincora, after the death of their royal master, there appears to be, in none of these ancient poems, an allusion to the</p>	
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		<p>inspiring theme of Clontarf. By the bards of the north, however, the field of death and the name of its veteran victor, Brian, were not so lightly forgotten. Traditions of the dreams and portentous appearances that preceded the battle formed one of the mournful themes of Scaldic song and a Norse ode of this description which has been made familiar to English readers, breathes, both in its feeling and imagery, all that gloomy wildness which might</p>	
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		be expected from an imagination darkened by recollections of defeat.		
385.15	Clumpthump	Battle of Clontarf in which Brian Boru defeated the Danes and broke their rule over Ireland and very effectively altered their position in relation to all northern Europe. A beautiful description of this battle can be found in Keating General History of Ireland. It took place on Good Friday, A.D. 1014.		
385.15	Clumpthump	→ Clontarf		
			turnovers plus (one) crown, to see the mad dane ating his	16
			vitals. Wulf! Wulf! And throwing his tongue in the snakepit. Ah	17

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			ho! The ladies have mercias! It brought the dear prehistoric	18
			scenes all back again, as fresh as of yore, Matt and Marcus, natu-	19
			ral born lovers of nature, in all her moves and senses, and after	20
			that now there he was, that mouth of mandibles, vowed to pure	21
			beauty, and his Arrah-na-poghue, when she murmurously, after	22
			she let a cough, gave her firm order, if he wouldn't please mind,	23
			for a sings to one hope a dozen of the best favourite lyrical	24
			national blooms in Luvillicit, though not too much, reflecting on	25
			the situation, drinking in draughts of purest air serene and re-	26
385.27	before the four of them	→ Four Masters	velling in the great outdoors, before the four of them , in the fair	27
385.27	before the four of them	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there		



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		<p>determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied</p>		
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		<p>them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do</p>		
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		<p>these eager penmen dream; Darkness shrouds the hills of Banba, sorrow sits by every stream, One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”</p>		
			fine night, whilst the stars shine bright, by she light of he moon,	28
			we longed to be spoon, before her honeyoldloom, the plaint effect	29
			being in point of fact there being in the whole, a seatuition so	30
			shocking and scandalous and now, thank God, there were no more	31
			of them and he poghuing and poghuing like the Moreigner	32
			bowed his crusted hoed and Tilly the Tailor's Tugged a Tar in the	33
			Arctic Newses Dagsdogs number and there they were, like a	34

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385.35	foremasters in the rolls	<p><i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers</p>	<p>foremasters in the rolls, listening, to Rolando's deepen darblun</p>	35
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		<p>Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and</p>	
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		<p>annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p> <p>One by one the lights that lead her, hour by hour, are quenched in gloom,</p>		
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		But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”		
385.35	foremasters in the rolls	→ Four Masters		
385.36	Ossian roll	Oisín (a word which signifies literally the “little fawn”), the son of Finn MacCumhaill, has within the last hundred and more years attracted much attention among the most learned men of Europe. Mr. James MacPherson, a Scottish gentleman, gave to the world about the year 1760, a highly poetic translation of what he	Ossian roll , (Lady, it was just too gorgeous, that expense of a	36

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		<p>pretended to be some ancient genuine compositions of Oisín. It is no part of this Glossary to review the long and learned controversy which followed the publication of these very clever imitations of what was then, and for a long time afterwards, believed to be the genuine style of Oisín's poetry, but of all of MacPherson's translations, in no single instance has a genuine Scottish original been found.</p>		
385.36	Ossian	<p>Oisín, the son of Finn MacCumhall, author, with his</p>		



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		brother Fergus, of the Fenian poems, metrical tales, which are the earliest imaginative literature of the ancient Gaedhils still existing in manuscript.		
385.36	Ossian roll	→ MacPerson's Oshean		
			FW386	
			lovely tint, embellished by the charms of art and very well con-	1
			ducted and nicely mannered and all the horrid rudy noisies locked	2
			up in nasty cubbyhole!) as tired as they were, the three jolly	3
			topers, with their mouths watering, all the four, the old connu-	4
			bial men of the sea, yambling around with their old pantometer,	5
			in duckasaloppics, Luke and Johnny MacDougall and all wishen-	6
			ing for anything at all of the bygone times, the wald times and	7
			the fald times and the hempty times and the dempty times, for a	8
			cup of kindness yet, for four farback tumblerfuls of woman	9

386.10	all four, listening and spraining their ears for the millennium	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers	squash, with them, all four, listening and spraining their ears for	10
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FW Episode Twelve.

56

		<p>Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and</p>	
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57

		<p>annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p> <p>One by one the lights that lead her, hour by hour, are quenched in gloom,</p>		
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58

		But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”		
386.10	all four, listening and spraining their ears for the millennium	→ Four Masters		
			the millennium and all their mouths making water.	11
			Johnny. Ah well, sure, that's the way (up) and it so happened	12
			there was poor Matt Gregory (up), their pater familias, and (up)	13
386.14	four dear old heladies	→ Four Masters	the others and now really and (up) truly they were four dear	14
386.14	four dear old heladies	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851.		



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59

		<p>O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote</p>	
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60

		<p>Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by</p>		
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		<p style="text-align: center;">Thomas D'Arcy McGee</p> <p>“Not of fame and not of fortune do these eager penmen dream; Darkness shrouds the hills of Banba, sorrow sits by every stream, One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”</p>		
			old heladies and really they looked awfully pretty and so nice and	15
			bespectable and after that they had their fathomglasses to find	16
			out all the fathoms and their half a tall hat, just now like the old	17
			Merqus of Pawerschoof, the old determined despot, (<i>quiescents</i>)	18



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			<i>in brage!</i>) only for the extrusion of the saltwater or the auctioneer	19
386.20	O'Clery's	Four miles north of Ballyshannon are the ruins of Kilbaron Castle, an ancient fortress of the O'Clerys, a family renowned for their skill in literature and history. Father Michael O'Clery (1575-1643) was the chief of the "Four Masters" of Donegal who compiled "The Annals of the Four Masters", one of the most important compilations of genealogy and early history of Ireland.	there dormont, in front of the place near O'Clery's , at the darku-	20
			mound numbur wan, beside that ancient Dame street, where the	21
			statue of Mrs Dana O'Connell, prostitutent behind the Trinity	22



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			College, that arranges all the auctions of the valuable colleges,	23
			Bootersbay Sisters, like the auctioneer Battersby Sisters, the pru-	24
			miscuous creators, that sells all the emancipated statues and	25
			flowersports, James H. Tickell, the jaypee, off Hoggin Green,	26
			after he made the centuries, going to the tailturn horseshow, be-	27
			fore the angler nomads flood, along with another fellow, active	28
			impulsive, and the shoeblacks and the redshanks and plebeians	29
			and the barrancos and the cappunchers childerun, Jules, every-	30
			one, Gotopoxy, with the houghers on them, highstepping the	31
			fissure and fracture lines, seven five threes up, three five	32
			sevens down, to get out of his way, onasmuck as their withers	33
			conditions could not possibly have been improved upon,	34
			(praisers be to deeseese!) like hopolopocattls, erumping around	35
			their Judgity Yaman, and all the tercentenary horses and priest-	36
			FW387	
387.01	Curragh	The occasion of the second poem we possess of Oisin, is found in the Book of Leinster and concerns the great fair and	hunters, from the Curragh , and confusionaries and the authori-	1

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FW Episode Twelve.

64

		<p>festival games of the Lifé, or Liffey, which were held on the Cuirrech Lifé (now known as the Curragh of Kildare). These games and fairs were of frequent occurrence in ancient Erinn, down even to the tenth century and among the sports on such occasions, horse-racing appears always to have been prominent, starting with the famous race of Finn with his son and cousin after his receipt as a gift of a beautiful black horse which he desired to test at once and on the</p>		
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65

	<p>spot. They rode all night and ended up in a fairy palace, but the race itself is famous in Irish legend.</p> <p>In our time, when North and South found themselves divided, the North loyal to England and the South bent on her liberty, there took place at the Curragh a meeting of top officers in her Majesty's army where it was decided that rather than fire on their own countrymen, they would hand in their commissions. The story is clearly told in <i>Mutiny at The</i></p>	
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66

		Curragh by A. P. Ryan.		
			ties, Noord Amrikaans and Suid Aferican cattleraiders (so they	2
			say) all over like a tiara dullfuoco, in his grey half a tall hat and	3
			his amber necklace and his crimson harness and his leathern jib	4
			and his cheapshein hairshirt and his scotobrit sash and his para-	5
387.06	gallowglasses	The name of the foot soldiers who accompanied a great chieftain.	pilagian gallowglasses (how do you do, jaypee, Elevato!) to find	6
			out all the improper colleges (and how do you do, Mr Dame	7
			James? Get out of my way!), forkbearded and bluetoothed and	8
			bellied and boneless, from Strathlyffe and Aylesburg and North-	9
			umberland Anglesey, the whole yaghoodurt sweepstakings and	10
			all the horsepowers. But now, talking of hayastdanars and	11
			wolkingology and how our seaborn isle came into exestuanace,	12
			(the explutor, his three andesiters and the two pantellarias) that	13
			reminds me about the manausteriums of the poor Marcus of Lyons	14
			and poor Johnny, the patrician, and what do you think of the four	15
			of us and there they were now, listening right enough, the four	16
			saltwater widowers, and all they could remembore, long long ago	17
			in the olden times Momonian, throw darker hour sorrows, the	18
			princest day, when Fair Margrate waited Swede Villem, and Lally	19



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			in the rain, with the blank prints, now extincts, after the wreak	20
			of Wormans' Noe, the barmaisigheds, when my heart knew no	21
			care, and after that then there was the official landing of Lady	22
387.23	1132 S.O.S.	In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made Primate of Armagh in the same year. His was the first pall to be	Jales Casemate, in the year of the flood 1132 S.O.S. , and the	23



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68

		worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though I am a Catholic, I am no Papist! and I deny		
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69

		temporal rights to the Pope in this island.”		
			christening of Queen Baltersby, the Fourth Buzzersbee, accord-	24
			ing to Her Grace the bishop Senior, off the whate shape, and	25
			then there was the drowning of Pharoah and all his pedestrians	26
			and they were all completely drowned into the sea, the red sea,	27
			and then poor Merkin Cornyngwham, the official out of the	28
			castle on pension, when he was completely drowned off Erin	29
			Isles, at that time, suir knows, in the red sea and a lovely	30
			mourning paper and thank God, as Saman said, there were no	31
			more of him. And that now was how it was. The arzurian deeps	32
			o’er his humbodumbones sweeps. And his widdy the giddy is	33
			wreathing her murmoirs as her gracest triput to the Grocery	34
			Trader’s Manthly. Mind mand gunfree by Gladeys Rayburn!	35
			Runtable’s Reincorporated. The new world presses. Where the	36
			FW388	
			old conk cruised now croons the yunk. Exeunc throw a darras	1
			Kram of Llawanroc, ye gink guy, kirked into yord. Enterest at-	2
			tawonder Wehpen, luftcat revol, fairescapading in his natsirt.	3
			Tuesy tumbles. And mild aunt Liza is as loose as her neese. Ful-	4
			fest withim inbrace behent. As gent would deem oncontinent.	5

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 FW Episode Twelve.

70

			So mulct per wenche is Elsker woed. Ne hath his thrysting. Fin.	6
388.07	<i>A Royenne Devours</i>	→ Royal Divorce	Like the newcasters in their old plyable of <i>A Royenne Devours</i> .	7
388.07	<i>A Royenne Devours</i>	The name of an old famous melodrama about Napoleon, described by John Horgan in his book, Parnell to Pearse, and used in <i>Finnegans Wake</i> to refer to the destruction of Parnell politically (and thus the destruction of Ireland's chances for freedom) by making Mrs. Shea's husband sue for divorce, when he had known and had acquiesced in her love for Parnell. Parnell's marvelous statement that he		



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		would rather appear to be a rogue than be one, is the most fitting comment which has been made on the entire episode; he denied nothing and let the divorce proceedings be carried out in order that Mrs. Shea might be freed, permitting Parnell to marry her. He did not survive this fracas by many months.		
			Jazzaphoney and Mirillovis and Nippy she nets best. Fing. Ay,	8
			ay! Sobbos. And so he was. Sabbus.	9
			Marcus. And after that, not forgetting, there was the Flemish	10
			armada, all scattered, and all officially drowned, there and then, on	11
388.12	aleven thirty-two	→ 1132 A.D.	a lovely morning, after the universal flood, at about aleven thirty-	12



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388.12	aleven thirty- two	<p>In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made Primate of Armagh in the same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had</p>		
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		<p>been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."</p>		
			<p>two was it? off the coast of Cominghome and Saint Patrick, the</p>	<p>13</p>



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74

			anabaptist, and Saint Kevin, the lacustrian, with toomuch of tolls	14
			and lottance of beggars, after converting Porterscout and Dona,	15
388.16	Lapoleon	→ Leonie	our first marents, and Lapoleon , the equestrian, on his whuite	16
388.16	Lapoleon	One of the many references to Napoleon, who is here stated to have had to choose between Josephine and Marie-Louise since he had to have an heir to his flesh in order to carry on the work that he had begun. A reading of Napoleon's own memoirs confirms this view of his obedience to necessity.		
388.17	Cabinhogan	→ Cokenhape	hourse of Hunover , rising Clunkthurf over Cabinhogan and all	17
388.17	Clunkthurf	Battle of Clontarf in which Brian Boru defeated the Danes		



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		and broke their rule over Ireland and very effectively altered their position in relation to all northern Europe. A beautiful description of this battle can be found in Keating General History of Ireland. It took place on Good Friday, A.D. 1014.		
388.17	Clunkthurf	→ Clontarf		
388.17	Cabinhogan	The horse of Duke Wellington, "Copenhagen", with reverberations of the burning of Copenhagen under Wellington's command, when the Danish navy was		

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		<p>taken from her own waters while Denmark was a completely neutral country. The Memoirs of Napoleon in the chapter, "On Neutral Powers" gives an excellent understanding of what these countries were attempting to do.</p>		
388.17	Hunover	<p>Both Napoleon and Wellington had big white horses which were famous; Napoleon's was called "Bellerophon" and Wellington's was called "Copenhagen".</p> <p>This phrase echoes the white steed of</p>		



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		Irish legend, whose presence always signifies the coming of disaster.		
			they remembored and then there was the Frankish float of Noahs-	18
			dobahs, from Hedalgoland, round about the freebutter year of	19
388.20	1132 P.P.O.	In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made	Notre Dame 1132 P.P.O. or so, disumbunking from under	20

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78

		<p>Primate of Armagh in the same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which</p>	
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		he declared, "Though I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."		
388.21	Bonaboche	→ Leonie	Motham General Bonaboche , (noo poopery!) in his half a grey	21
388.21	Bonaboche	One of the many references to Napoleon, who is here stated to have had to choose between Josephine and Marie-Louise since he had to have an heir to his flesh in order to carry on the work that he had begun. A reading of Napoleon's own memoirs confirms this view of his obedience to necessity.		
			traditional hat, alevoila come alevilla, and after that there he was,	22

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			so terrestrial, like a Nailscissor, poghuing her scandalous and very	23
			wrong, the maid, in single combat, under the sycamores, amid	24
			the bludderings from the boom and all the gallowsbirds in Arrah-	25
			na-Poghue, so silvestrious, neer the Queen's Colleges, in 1132	26
			Brian or Bride street, behind the century man on the door. And	27
			then again they used to give the grandest gloriaspanquost univer-	28
			sal howldmoutherhibbert lectures on anarxaquy out of doxarch-	29
			ology (hello, Hibernia!) from sea to sea (Matt speaking!) accord-	30
388.31	sexon grimmacticals	<p>"You phonio Saxo?" means "Do you speak Danish?". The language of Ireland's foreign invaders who held the land and ruled the eastern portion of it from Dublin, from which they were dislodged by the king, Brian Boru, at the Battle of Clontarf.</p> <p>Saxo stand for Saxo Grammaticus, the</p>	ing to the pictures postcard, with sexon grimmacticals , in the	31

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		great Danish scholar who compiled a grammar of the Danish language.		
388.31	sexon grimmacticals	→ saxo		
			Latimer Roman history, of Latimer repeating himself, from the	32
			vicerine of Lord Hugh, the Lacytynant, till Bockleys shuts the rah-	33
			jahn gerachknell and regnumrockery roundup, (Marcus Lyons	34
			speaking!) to the oceanfuls of collegians green and high classes	35
			and the poor scholars and all the old trinitarian senate and saints and	36
			FW389	
			sages and the Plymouth brethren, droning along, peanzanzangan,	1
			and nodding and sleeping away there, like forgetmenots, in her	2
			abijance service, round their twelve tables, per pioja at pulga	3
389.04	Eringrowback	Gaelic for "Ireland forever".	bollas, in the four trinity colleges, for earnasyoulearning Erin-	4
389.04	Eringrowback	→ Eregobrahg		
			growback , of Ulcer, Moonster, Leanstare and Cannought, the	5
			four grandest colleges supper the matther of Erryn, of Killorcure	6
			and Killthemall and Killeachother and Killkelly-on-the-Flure,	7

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			where their role was to rule the round roll that Rollo and Rullo	8
			rolled round. Those were the grandest gynecollege histories	9
			(Lucas calling, hold the line!) in the Janesdanes Lady Anders-	10
			daughter Universary, for auld acquaintance sake (this unitarian	11
			lady, breathtaking beauty, Bambam's bonniest, lived to a great	12
389.13	1132	In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made Primate of Armagh in	age at or in or about the late No. 1132 or No. 1169, bis, Fitzmary	13

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83

		<p>the same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though</p>		
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		I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."		
			Round where she was seen by many and widely liked) for teaching the Fatima Woman history of Fatimiliafamilias, repeating herself, on which purposeth of the spirit of nature as difinely developed in time by psadatephology, the past and present (Johnny MacDougall speaking, give me trunks, miss!) and present and absent and past and present and perfect <i>arma virumque romano</i> .	14
			Ah, dearo, dear! O weep for the hower when eve aleaves bower!	15
			How it did but all come eddaying back to them, if they did but get gaze, gagagniagnian, to hear him there, kiddling and cuddling her, after the gouty old galahat, with his peer of quinnyfears and	16
			his troad of thirstuns, so nefarious, from his elevation of one	17
389.24	one yard one handard and thartytwo lines	→ 1132 A.D.		18
389.24	one yard one handard and thartytwo lines	In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the		19
				20
				21
				22
				23
				24

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85

		<p>good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made Primate of Armagh in the same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other</p>		
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86

		country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."		
389.25	before the four of us	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin,	yard one handard and thartytwo lines, before the four of us, in	25



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87

		<p>Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single- handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish</p>		
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88

		<p>history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i></p>		
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		<p style="text-align: center;">by Thomas D'Arcy McGee</p> <p>“Not of fame and not of fortune do these eager penmen dream; Darkness shrouds the hills of Banba, sorrow sits by every stream, One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”</p>		
389.25	before the four of us	→ Four Masters		
			his Roman Catholic arms, while his deepseepeepers gazed and	26



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			sazed and dazecrazemazed into her dullokbloon rodolling olo-	27
			sheen eyebowls by the Cornelius Nepos, Mnepos. Anumque,	28
389.29	Napoo	One of the many references to Napoleon, who is here stated to have had to choose between Josephine and Marie-Louise since he had to have an heir to his flesh in order to carry on the work that he had begun. A reading of Napoleon's own memoirs confirms this view of his obedience to necessity.	umque. Napoo .	29
			Queh? Quos?	30
			Ah, dearo dearo dear! Bozun braceth brythe hwen geoses	31
			gandered gamen. Mahazar ag Dod! It was so scalding sorry for all	32
			the whole twice two four of us, with their familiar, making the toten,	33
			and Lally when he lost part of his half a hat and all belongings to	34



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			him, in his old futile manner, cape, towel and drawbreeches, and	35
			repeating himself and telling him now, for the seek of Senders	36
			FW390	
			Newslaters and the mossacre of Saint Brices, to forget the past,	1
			when the burglar he shoved the wretch in churneroil, and con-	2
390.03	Gosterstown	<p>Goatstown, a village near Dundrum, famous for the special excellence of its breed of goats to which visitors came from all over Ireland to drink the milk of the mountain goats, "a sanative beverage".</p> <p>In 1826 Brewer wrote in "Beauties of Ireland", "The village is the fashionable resort of invalids for the purpose of</p>	<p>tradicting all about Lally, the ballest master of Gosterstown, and</p>	3

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		<p>drinking goats' whey. At early hours of the morning numerous jaunting cars convey from the city large parties of visitors to partake of that sanative beverage amidst the reviving scenery over which the animals have browzed. In this rural hamlet are many romantic cottages whose white fronts and low proportions would appear to harmonise with the wishes of those who frequent the place, by holding forth the soothing invitations of</p>		
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		retirement and peace.”		
			his old fellow, the Lagener, in the Locklane Lighthouse, earing his	4
390.05	pierce of railing	In the Easter Rising— Padraic Pearse was shot by the English as a leader of the Rebellion. John Boyle O'Reilly (1844-1890) poet and revolutionary, was born at Dowth Castle on the Boyne River near Newgrange and the tumulus of Dowth. He edited the Boston Pilot which gained the support of the Irish in America for the Irish people in their struggles for freedom, particularly in connection with the	wick with a pierce of railing , and liggen hig with his ladder up, and	5



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		<p>National Land League, headed by Parnell. The O'Rahilly who had opposed the Rising, but had gone out in it because he felt himself committed if the action had once been taken, in dashing from their headquarters in the General Post Office, then in flames, was shot dead.</p> <p>Persse was the maiden name of Lady Gregory.</p>		
			that oldtime turner and his sadderday erey cloudsing, the old	6
			croniony, Skelly, with the lether belly, full of nelts, full of kelts,	7
			full of lightweight belts and all the bald drakes or ever he had up	8
			in the bohereen, off Artsichekes Road, with Moels and Mahmullagh	9
			Mullarty, the man in the Oran mosque, and the old folks at home	10



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			and Duignan and Lapole and the grand confarreation, as per the	11
			cabbangers richestore, of the filest archives, and he couldn't stop	12
390.13	the four middleaged widowers	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain	laughing over Tom Tim Tarpey, the Welshman, and the four	13

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		<p>the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th</p>		
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	<p>century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p> <p>One by one the lights that lead her, hour by hour, are quenched in gloom,</p>	
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		But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”		
			middleaged widowers , all nangles, sangles, angles and wangles.	14
			And now, that reminds me, not to forget the four of the Welsh	15
			waves, leaping laughing, in their Lumbag Walk, over old Battle-	16
			shore and Deaddleconche, in their half a Roman hat, with an an-	17
			cient Greek gloss on it, in Chichester College auction and, thank	18
			God, they were all summarily divorced, four years before, or so	19
			they say, by their dear poor shehusbands, in dear byword days,	20
			and never brought to mind, to see no more the rainwater on the	21
			floor but still they parted, raining water laughing, per Nupiter	22
			Privius, only terparry, on the best of terms and be forgot, whilk was	23
			plainly foretold by their old pilgrim cocklesong or they were sing-	24
			ing through the wettest indies <i>As I was going to Burrymecarott we</i>	25
			<i>fell in with a lout by the name of Peebles</i> as also in another place by	26
			their orthodox proverb so there was said thus <i>That old fellow</i>	27
			<i>knows milk though he's not used to it latterly.</i> And so they parted.	28
390.29	Dalkymont	Dalkey, the island where Joyce taught in the spring of 1904, at	In Dalkymont nember to. Ay, ay. The good go and the wicked	29



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		<p>Clifton School, Dalkey Avenue, Dalkey, for four months, the experience of which he has put into a section of Ulysses.</p> <p>For many years, up until the year 1797, there was held on this island a mock crowning of the King. Those who gathered there drank his health and then pronounced him:</p> <p>“His facetious Majesty, Stephen the First, King of Dalkey, Emperor of the Muglins, Prince of the Holy Island of Magee, Elector of Lambay and Ireland’s Eye,</p>		
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100

		Defender of his own Faith and Respector of All Others, Sovereign of the Illustrious Order of the Lobster and Periwinkle"—after which the fun began!		
			is left over. As evil flows so Ivel flows. Ay, ay. Ah, well sure,	30
			that's the way. As the holymaid of Kunut said to the haryman	31
			of Koombe. For his humple peshion in odvices. Woman. Squash.	32
			Part. Ay, ay. By decree absolute.	33
			Lucas. And, O so well they could remembore at that time, when	34
			Carperry of the Goold Fins was in the kingship of Poolland, Mrs	35
			Dowager Justice Squalchman, foorsitter, in her fullbottom wig	36
			FW391	
391.01	about the year of buy in disgrace 1132	→ 1132 A.D.	and beard, (Erminia Regina!) in or aring or around about the	1



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391.01	about the year of buy in disgrace 1132	<p>In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made Primate of Armagh in the same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had</p>		
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		<p>been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."</p>		
			<p>year of buy in disgrace 1132 or 1169 or 1768 Y.W.C.A., at the</p>	<p>2</p>

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			Married Male Familyman's Auctioneer's court in Arrahnacuddle.	3
			Poor Johnny of the clan of the Dougals, the poor Scuitsman,	4
			(Hohannes!) nothing if not amorous, dinna forget, so frightened	5
			(Zweep! Zweep!) on account of her full bottom, (undullable	6
391.07	and the four maasters	➔ Four Masters	attraxity!) that put the yearl of mercies on him, and the four	7
391.07	and the four maasters	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-		



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104

		<p>handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636.</p>		
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	<p>O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream; Darkness shrouds the hills of Banba, sorrow sits by every stream,</p>	
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106

		One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”		
			maasters , in chors, with a hing behangd them, because he was	8
			so slow to borstel her schoon for her, when he was grooming her	9
			ladyship, instead of backscratching her materfamilias proper, like	10
			any old methodist, and all divorced and innasense interdict, in	11
			the middle of the temple, according to their dear faithful. Ah, now,	12
			it was too bad, too bad and stout entirely, all the missoccurs; and	13
			poor Mark or Marcus Bowandcoat, from the brownesberrow in	14
			nolandsland, the poor old chronometer, all persecuted with ally	15
			croaker by everybody, by decree absolute, through Herrinsilde,	16
			because he forgot himself, making wind and water, and made	17
			a Neptune's mess of all of himself, sculling over the giamond's	18
			courseway, and because he forgot to remember to sign an old	19
			morning proxy paper, a writing in request to hersute herself, on	20
			stamped bronnanoleum, from Roneo to Giliette, before saying	21



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			his grace before fish and then and there and too there was	22
			poor Dion Cassius Poosycomb, all drowned too, before the	23
			world and her husband, because it was most improper and most	24
			wrong, when he attempted to (well, he was shocking poor in	25
			his health, he said, with the shingles falling off him), because	26
			he (ah, well now, peaces pea to Wedmore and let not the song go	27
			dumb upon your Ire, as we say in the Spasms of Davies, and we	28
			won't be too hard on him as an old Manx presbyterian) and after	29
391.30	as red as a Rosse is	<p>A reference to O'Donovan Rossa, who began the Fenian movement in the Army, by swearing in one soldier, etc.</p> <p>He was sentenced to imprisonment for life – twice convicted for treasonable conspiracy against the British government.</p>	that, as red as a Rosse is , he made his last will and went to con-	30
			fession, like the general of the Berkeleyites, at the rim of the rom,	31
			on his two bare marrowbones, to Her Worship his Mother and	32
			Sister Evangelist Sweainey, on Cailcainnin widnight and he was	33



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108

			so sorry, he was really, because he left the bootybutton in the	34
			handsome cab and now, tell the truth, unfriends never, (she was	35
			his first messes dogess and it was a very pretty peltry and there	36
			FW392	
			were faults on both sides) well, he attempted (or so they say)	1
			ah, now, forget and forgive (don't we all?) and, sure, he was only	2
			funning with his andrewmartins and his old age coming over	3
			him, well, he attempted or, the Connachy, he was tempted to	4
			attempt some hunnish familiarities, after eten a bad carmp in the	5
			rude ocean and, hevantonoze sure, he was dead seasickabed (it was	6
			really too bad!) her poor old divorced male, in the housepays for	7
			the daying at the Martyr Mrs MacCawley's, where at the time	8
			he was taying and toying, to hold the nursetendered hand, (ah,	9
			the poor old coax!) and count the buttons and her hand and	10
			frown on a bad crab and doying to remembore what doed they	11
			were byorn and who made a who a snore. Ah dearo dearo	12
			dear!	13
			And where do you leave Matt Emeritus? The laychief of Ab-	14
			botabishop? And exchullard of ffrench and gherman. Achoch!	15
			They were all so sorgy for poorboir Matt in his saltwater hat,	16
			with the Aran crown, or she grew that out of, too big for him, of	17



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			or Mnepos and his overalls, all falling over her in folds— sure he	18
			hadn't the heart in her to pull them up— poor Matt, the old peri-	19
			grime matriarch, and a queenly man, (the porple blussing upon	20
			them!) sitting there, the sole of the settlement, below ground,	21
			for an expiatory rite, in postulation of his cause, (who shall say?)	22
			in her beaver bonnet, the king of the Caucasus, a family all to	23
			himself, under geasa, Themistletocles, on his multilingual tomb-	24
			stone, like Navellicky Kamen, and she due to kid by sweetpea	25
			time, with her face to the wall, in view of the poorhouse, and	26
			taking his rust in the oxsight of Iren, under all the auspices, amid	27
			the rattle of hailstorms, kalospintheochromatokreening, with her	28
			ivy-clad hood, and gripping an old pair of curling tongs, belong-	29
			ing to Mrs Duna O'Cannell, to blow his brains with, till the	30
			heights of Newhigherland heard the Bristolhut, with his can of	31
			tea and a purse of alfred cakes from Anne Lynch and two cuts of	32
			Shackleton's brown loaf and dilisk, waiting for the end to come.	33
			Gordon Heighland, when you think of it! The merthe dirther!	34
			Ah ho! It was too bad entirely! All devoured by active parlour-	35
			men, laudabiliter, of woman squelch and all on account of the	36
			FW393	
			smell of Shakeletin and scratchman and his mouth watering, acid	1

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			and alkolic; signs on the salt, and so now pass the loaf for Christ	2
			sake. Amen. And so. And all.	3
			Matt. And loaf. So that was the end. And it can't be helped.	4
			Ah, God be good to us! Poor Andrew Martin Cunningham!	5
			Take breath! Ay! Ay!	6
			And still and all at that time of the dynast days of old konning	7
393.08	Soteric	An early Danish ruler of Dublin.	Soteric Sulkinbored and Bargomuster Bart, when they struck coil	8
			and shock haunts, in old Hungerford-on-Mudway, where first I	9
			met thee oldpoetryck fled from may, and the Finnan haddies and	10
			the Noal Sharks and the muckstails turtles like an acoustic pot-	11
			tish and the griesouper bullyum and how he poled him up his	12
			boccat of vuotar and got big buzz for his name in the airweek's	13
			honours from home, colonies and empire, they were always with	14
			assisting grace, thinking (up) and not forgetting about shims and	15
			shawls week, in auld land syne (up) their four hosenbands, that	16
			were four (up) beautiful sister misters, now happily married, unto	17
			old Gallstonebelly, and there they were always counting and con-	18
			tradicting every night 'tis early the lovely mother of periwinkle	19
393.20	(up one up two up one up four)	"Are you up?" – the slogan of the United Irishmen. It is said that when General	buttons, according to the lapper part of their anachronism (up	20

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		Lake, Commander of the British forces to suppress the United Irishmen's activities in Ireland, was visiting in Ulster, put his thumb to a parrot in his host's home, he was answered by the parrot, "Are you up?", much to everyone's chagrin!		
			one up two up one up four) and after that there now she was,	21
			in the end, the deary, soldpowder and all, the beautfour sisters,	22
			and that was her mudhen republican name, right enough, from	23
			alum and oves, and they used to be getting up from under, in	24
			their tape and straw garlands, with all the worries awake in their	25
			hair, at the kookaburra bell ringring all wrong inside of them	26
			(come in, come on, you lazy loafers!) all inside their poor old Shan-	27
			don bellbox (come out to hell, you lousy louts!) so frightened,	28
			for the dthclangavore, like knockneeghs bumped by the fister-	29
			man's straights, (ys! ys!), at all hours every night, on their mistle-	30

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393.31	four old oldsters	<p><i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers</p>	<p>toes, the four old oldsters, to see was the Transton Postscript</p>	31
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		<p>Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and</p>		
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		<p>annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p> <p>One by one the lights that lead her, hour by hour, are quenched in gloom,</p>		
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115

		But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”		
			come, with their oerkussens under their armsaxters, all puddled	32
			and mythified, the way the wind wheeled the schooler round,	33
			when nobody wouldn't even let them rusten, from playing	34
			their gastspiels, crossing their sleep by the shocking silence,	35
			when they were in dreams of yore, standing behind the	36
			FW394	
			door, or leaning out of the chair, or kneeling under the sofa-	1
			cover and setting on the souptureen, getting into their way	2
			something barbarous, changing the one wet underdown convi-	3
			brational bed or they used to slumper under, when hope was there	4
			no more, and putting on their half a hat and falling over all synop-	5
			ticals and a panegyric and repeating themselves, like svvollov-	6
			ing, like the time they were dadging the talkeycook that chased	7
			them, look look all round the stool, walk everywhere for a jool,	8
			to break fyre to all the rancers, to collect all and bits of brown,	9
			the rathure's envelopment in spirits of time in all fathom of space	10

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			and slooping around in a bawneen and bath slippers and go away	11
			to Oldpatrick and see a doctor Walker. And after that so glad	12
			they had their night tentacles and there they used to be, flapping	13
			and cycling, and a dooing a doonloop, panementally, around	14
394.15	Foehn again	Sometimes written Mac Cumhaill. The celebrated Finn Mac Cumhaill, poet and warrior, was contemporary with Cormac. He was educated for the poetic profession and studied under Cethern, the son of Fintan, but having taken more freedom with one of the daughters of Monarch Conn at Tara than her father approved of, the young bard was obliged to fly the	the waists of the ships, in the wake of their good old Foehn	15



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		<p>court and abandon his gentle profession for the more rough and dangerous one of arms. Finn lived to the year 283, when he was killed by Aichleach at Ath Brea on the Boyne. Finn was succeeded by his sons, Oisín and Fergus, and their cousin Cailté, all of whose writings are found in the <i>Dinn Seanchas</i>.</p> <p>He was the last commander of the select militia, set up to protect Ireland from invaders, called Fenians, or associatedly, the Fian.</p>		
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		<p>Dr. O'Curry states it as his belief that "it is quite a mistake to suppose Finn Mac Cumhail to have been imaginary or mythological. Much that is narrated of his exploits is apocryphal, but Finn himself is an undoubtedly historical personage and that he lived at about the time his appearance is recorded in the Annals is as certain as that Julius Caesar lived. His pedigree is fully recorded on the unquestionable authority of the Book of Leinster, in which</p>		
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		he is set down as the son of Cumhall, who was the son of Trenmor, son of Snaelt, son of Eltan, son of Baiscni, son of Nuada Necht, who was of the Heremonian race and monarch of Erinn about A.M. 5090, according to the Four Masters, that is, 11 B.C.”		
394.15	Foehn again	→ Finn Mac Cool		
			again , as tyred as they were, at their windwidths in the	16
			wavelength, the clipperbuilt and the five fourmasters and	17
			Lally of the cleftoft bagoderts and Roe of the fair cheats, ex-	18
			changing fleas from host to host, with arthroposophia, and he	19
			selling him before he forgot, issle issle, after having prealably	20
			dephlegmatised his gutterful of throatyfrogs, with a lungible fong	21
			in his suckmouth ear, while the dear invoked to the coolun dare	22
			by a palpabrows lift left no doubt in his minder, till he was in-	23



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			stant and he was trustin, sister soul in brother hand, the subjects	24
			being their passion grand, that one fresh from the cow about	25
			Aithne Meithne married a mailde and that one too from Engr-	26
			vakon saga abooth a gooth a gev a gotheny egg and the park-	27
394.28	Earl Hoovedsoon's choosing	HCE reference	side pranks of quality queens , katte efter kinne, for Earl Hooved-	28
394.28	quality queens	Ireland		
394.28	quality queens	→ judyqueen		
394.29	Huber and Harman	Heber, one of the three sons of Milesius who survived the dreadful tempest endured on their voyage, to land at Inbher Sceine. He became one of the rulers of Ireland, as the poet tells: The learned princes, Heber & Heremon,	soon's choosing and Huber and Harman orhowwhen theeupon-	29

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		<p>Contended which should, with the poet's art</p> <p>And the musician's skill, be entertained.</p> <p>They cast the lots; the northern princes enjoyed</p> <p>The pleasing charms of poetry; and Heber with music first his southern subjects blessed</p> <p>From hence the generous Irish, with rewards</p> <p>Did bountifully crown the poet's skill</p> <p>And music flourished in the southern coasts.</p> <p>The name of this first settler of Ireland</p>		
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		is often spelt in early records without the "H".		
394.29	Huber and Harman	→ Hebear		
			thus (chchch!) eysolt of binnoculises memostinmust egotum	30
394.31	upers	"Are you up?" – the slogan of the United Irishmen. It is said that when General Lake, Commander of the British forces to suppress the United Irishmen's activities in Ireland, was visiting in Ulster, put his thumb to a parrot in his host's home, he was answered by the parrot, "Are you up?", much to everyone's chagrin!	sabcunsciously senses upers the deprofundity of multimathema-	31
			tical immaterialities wherebejubers in the pancosmic urge the	32

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394.33	hear, Caller Errin!	HCE reference	allimmanence of that which Itself is Itself Alone (hear, O hear,	33
			Caller Errin!) exteriorises on this ourherenow plane in disunited	34
			solod, likeward and gushious bodies with (science, say!) peril-	35
			whitened passionpanting pugnoplangent intuitions of reunited	36
			FW395	
			selfdom (murky whey, abstrew adim!) in the higherdimissional	1
			selfless Allself, theemeeng Narsty meetheeng Idoless, and telling	2
			Jolly MacGolly, dear mester John, the belated dishevelled, hack-	3
			ing away at a parchment pied, and all the other analist, the	4
			steamships ant the ladies' foursome, ovenfor, nedenfor, dinkety,	5
			duk, downalupping, (how long tandem!) like a foreretyred schoon-	6
			masters, and their pair of green eyes and peering in, so they say, like	7
			the narcolepts on the lakes of Coma, through the steamy win-	8
			dows, into the honeymoon cabins, on board the big steamadories,	9
			made by Fumadory, and the saloon ladies' madorn toilet chambers	10
			lined over prawn silk and rub off the salty catara off a windows	11
395.12	poor old quakers	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters,	and, hee hee, listening, <i>qua</i> committe, the poor old quakers , oben	12



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		<p>translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like</p>		
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		<p>Father O'Clery they were skilled in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and</p>		
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		<p>completeness worthy of the original.</p> <p><i>The Four Masters</i> by Thomas D'Arcy McGee</p> <p>"Not of fame and not of fortune do these eager penmen dream;</p> <p>Darkness shrouds the hills of Banba, sorrow sits by every stream,</p> <p>One by one the lights that lead her, hour by hour, are quenched in gloom,</p> <p>But the patient, sad, Four Masters toil on in their lonely room—</p> <p>Duty still defying doom."</p>		
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395.12	poor old quakers	→ Four Masters		
			the dure, to see all the hunnishmooners and the firstclass ladies,	13
			serious me, a lass spring as you fancy, and sheets far from the lad,	14
395.15	shee shee	Reference to the shee, the fairy people of Ireland and to Mrs. Shea, the woman whom Parnell loved and whose divorce was the scandal with which England broke Parnell's power.	courting in blankets, enfamillias, and, shee shee , all improper, in a	15
			lovely mourning toilet, for the rosecrumpler, the thrilldriver, the	16
			sighinspirer, with that olive throb in his nude neck, and, swayin	17
			and thayin, thanks ever so much for the tiny quote, which sought	18
			of maid everythingling again so very much more delightafellay,	19
			and the perfidly suite of her, bootyfilly yours, under all their	20
			familiarities, by preventing grace, forgetting to say their grace be-	21
			fore chambadory, before going to boat with the verges of the	22
			chaptel of the opering of the month of Nema Knatut, so pass the	23
			poghue for grace sake. Amen. And all, hee hee hee, quaking, so	24
			fright, and, shee shee, shaking. Aching. Ay, ay.	25

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			For it was then a pretty thing happened of pure diversion	26
			mayhap, when his flattering hend, at the justright moment, like	27
			perchance some cook of corage might clip the lad on a poot of	28
			porage handshut his duckhouse, the vivid girl, deaf with love,	29
			(ah sure, you know her, our angel being, one of romance's fade-	30
			less wonderwomen, and, sure now, we all know you dote on	31
			her even unto date!) with a queeleetlecree of joysis crisis she	32
			renulited their disunited, with ripy lepes to ropy lopes (the dear	33
			o'dears!) and the golden importunity of aloofer's leavetime,	34
			when, as quick, is greased pigskin, Amoricus Champius, with one	35
			aragan throust, druve the massive of virilvigtoury flshpst the	36
			FW396	
			both lines of forwards (Eburnea's down, boys!) rightjingbangshot	1
			into the goal of her gullet.	2
			Alris!	3
396.04	And now, upright and add them!	→ up draught and whet them!	And now, upright and add them! And plays be honest! And	4
396.04	And now, upright and add them	"Up Guards, and at them!", a saying attributed to the Duke		

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		of Wellington, which he denied.		
			pullit into yourself, as on manowoman do another! Candidately,	5
			everybody! A mot for amot. Comong, meng, and douh! There	6
			was this, wellyoumaycallher, a strapping modern old ancient	7
			Irish prisscess, so and so hands high, such and such paddock	8
			weight, in her madapolam smock, nothing under her hat but	9
			red hair and solid ivory (now you know it's true in your	10
			hardup hearts!) and a firstclass pair of bedroom eyes, of most	11
			unhomy blue, (how weak we are, one and all!) the charm	12
			of favour's fond consent! Could you blame her, we're saying,	13
			for one psocoldlogical moment? What would Ewe do? With	14
			that so tiresome old milkless a ram, with his tiresome duty	15
			peck and his bronchial tubes, the tiresome old hairyg orangogran	16
			beaver, in his tiresome old twennysixandsixpenny sheopards	17
			plods drowers and his thirtybobandninepenny tails plus toop!	18
			Hagakhroustioun! It were too exceeding really if one woulds	19
			to offer at sulk an oldividual a pinge of hinge hit. The	20
			mainest thing ever! Since Edem was in the boags noavy. No, no,	21
			the dear heaven knows, and the farther the from it, if the whole	22
			stole stale mis betold, whoever the gulpable, and whatever the	23
			pulpous was, the twooned togetherd, and giving the mhost	24
			phassionable wheathers, they were doing a lally a lolly a dither	25



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			a duther one lelly two dather three lilly four dother. And it was	26
			a fiveful moment for the poor old timeteters, ticktacking, in tenk	27
			the count. Till the spark that plugged spared the chokee he	28
			gripped and (volatile volupty, how brieved are thy lunguings!)	29
			they could and they could hear like of a lisp lapsing, that	30
396.31	chapelledeosy	Chapelizod (Chapelle d'Iseut), a hamlet near Dublin, which was supposed to be the birthplace of Isolde, beloved of Tristram and daughter of Aengus, King of Ireland.	was her knight of the truths thong plipping out of her chapell-	31
396.31	chapelledeosy	→ Chapelldiseut		
			ledeosy , after where he had gone and polped the questioned.	32
			Plop.	33
			Ah now, it was tootwoly torrific, the mummurrlubejubes! And	34
			then after that they used to be so forgetful, counting mother-	35
396.36	(up one up four)	"Are you up?" – the slogan of the United Irishmen. It is said that when General	peributts (up one up four) to membore her beaufu mouldern	36



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		Lake, Commander of the British forces to suppress the United Irishmen's activities in Ireland, was visiting in Ulster, put his thumb to a parrot in his host's home, he was answered by the parrot, "Are you up?", much to everyone's chagrin!		
			FW397	
			maiden name, for overflauwing, by the dream of woman the	1
			owneirist, in forty lands. From Greg and Doug on poor Greg	2
397.03	our four	<i>The Four Masters</i> refers to <i>Annals of the Kingdom of Ireland</i> by the Four Masters, translated by John O'Donovan, Dublin,	and Mat and Mar and Lu and Jo, now happily buried, our four!	3

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		<p>Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of Ireland from the earliest times to the death of Hugh O'Neill. Single- handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilled in Irish</p>		
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		<p>history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.</p> <p><i>The Four Masters</i></p>		
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		<p style="text-align: center;">by Thomas D'Arcy McGee</p> <p>“Not of fame and not of fortune do these eager penmen dream; Darkness shrouds the hills of Banba, sorrow sits by every stream, One by one the lights that lead her, hour by hour, are quenched in gloom, But the patient, sad, Four Masters toil on in their lonely room— Duty still defying doom.”</p>		
397.03	our four	→ Four Masters		
			And there she was right enough, that lovely sight enough, the	4
			girleen bawn ashore, as for days galore, of planxty Gregory.	5



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			Egory. O bunket not Orwin! Ay, ay.	6
			But, sure, that reminds me now, like another tellmastory re-	7
			peating yourself, how they used to be in lethargy's love, at the	8
397.09	(up)	"Are you up?" – the slogan of the United Irishmen. It is said that when General Lake, Commander of the British forces to suppress the United Irishmen's activities in Ireland, was visiting in Ulster, put his thumb to a parrot in his host's home, he was answered by the parrot, "Are you up?", much to everyone's chagrin!	end of it all, at that time (up) always, tired and all, after doing the	9
			mousework and making it up, over their community singing	10
			(up) the top loft of the voicebox, of Mamalujo like the senior	11
			follies at murther magrees, squatting round, two by two, the four	12
			confederates, with Caxons the Coswarn, up the wet air register	13



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			in Old Man's House, Millenium Road, crowning themselves in	14
			lauraly branches, with their cold knees and their poor (up) quad	15
			rupeds, ovasleep, and all dolled up, for their blankets and materny	16
			mufflers and plimsoles and their bowl of brown shackle and	17
			milky and boterham clots, a potion a peace, a piece aportion, a	18
			lepel alip, alup a lap, for a cup of kindest yet, with hold take hand	19
			and nurse and only touch of ate, a lovely munkybown and for	20
			xmell and wait the pinch and prompt poor Marcus Lyons to be not	21
			beheeding the skillet on for the live of ghosses but to pass the teeth	22
			for choke sake, Amensch, when it so happen they were all sycamore and by the world forgot, since the phlegmish hoopicough,	23
			for all a possabled, after ete a bad cramp and johnny magories, and	24
			backscrat the poor bedsores and the farthing dip, their caschal	25
			pandle of magnegnousioum, and read a letter or two every night,	26
			before going to dodo sleep atrance, with their catkins coifs, in	27
			the twilight, a capitaletter, for further auspices, on their old one	28
397.30	old year's eve 1132	→ 1132 A.D.	page codex book of old year's eve 1132 , M.M.L.J. old style, their	29
397.30	old year's eve 1132	In the year 1132 there were two popes elected and the Catholic Church was very close to peril and		30

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		<p>had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff. It was probably due to Bernard that his well beloved brother, Malachi, was made Primate of Armagh in the same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. The Catholic church of Ireland remained independent longer</p>	
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		<p>than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."</p>		
397.31	Senchus Mor	<p>One of the ancient written works ascribed to a very early period is the <i>Senchas Mor</i> (pronounced</p>	<p>Senchus Mor, by his fellow girl, the Mrs Shemans, in her summer</p>	31

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		<p>Shanchus Môr), or <i>Great Law Compilation</i>, which was made, according to the Annals of Ulster, in the year 439, under the direction of nine eminent persons, consisting of three kings, three bishops and three Filé's; the three chief personages engaged in this great work were Laeghaire, the monarch of Erinn, Patrick, the Apostle and Ros, the Chief Filé of Erinn. It was Ros, the poet, who placed before Patrick the arranged body of the previously existing Laws of Erinn</p>	
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		and then the saint proposed such alterations as would make them harmonize with the new system of religion and morals which he had brought into the country.		
397.31	Senchus Mor	This is the largest and most authoritative record of ancient Irish law. It deals with civil law exclusively. It is said that at the suggestion of St. Patrick, King Laeghaire called an assembly of the professors of law and after a collection had been made of all the then known law, a board of three kings,		



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		<p>three bishops and three scholars was asked to codify and correct them, bringing them into conformance with Christian practice.</p> <p>Eugene O'Curry gives a full description of the laws covered by the <i>Senchus Mor</i>:</p> <p>Bargains, contracts and engagements between private parties;</p> <p>laws respecting property;</p> <p>laws respecting gifts and endowments;</p> <p>laws respecting loans, pledges, securities;</p>		
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		<p>laws respecting fosterage</p> <p>The study of the mass of material involved in Senchus Mor gives a clear idea of the advanced state of early Irish civilization.</p>		
			seal houseonsample, with the caracul broadtail, her <i>totam in</i>	32
397.33	uptenable	<p>"Are you up?" – the slogan of the United Irishmen. It is said that when General Lake, Commander of the British forces to suppress the United Irishmen's activities in Ireland, was visiting in Ulster, put his thumb to a parrot in his host's home, he was answered by the</p>	<i>tutu</i> , final buff noonmeal edition, in the regatta covers, uptenable	33

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		parrot, "Are you up?", much to everyone's chagrin!		
			from the orther, for to regul their reves by incubation, and Lally,	34
			through their gangrene spentacles, and all the good or they	35
			did in their time, the rigorists, for Roe and O'Mulcnory a	36
			FW398	
			Conry ap Mul or Lap ap Morion and Buffler ap Matty Mac	1
			Gregory for Marcus on Podex by Daddy de Wyer, old baga-	2
398.03	sept	This is the Gaelic word for clan. "Fostering hath always been a stronger alliance than blood, and foster-children do love and are beloved of their foster fathers and their sept more than of their natural parents and kindred	broth, beeves and scullogues, churls and vassals, in same, sept	3

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		and do participate of their means more frankly and do adhere unto them in all fortunes with more affection and constancy."		
			and severalty and one by one and sing a mamalujo. To the	4
398.05	heroest champion of Eren	HCE reference	heroest champion of Eren and his braceoelanders and Gowan,	5
398.06	Gonne	Maud Gonne married Major John MacBride, who led the Irish Brigade in Kruger's army against the British troops during the Boer War. She was a beautiful woman, famous during Joyce's lifetime, who came from Ireland to Paris	Gawin and Gonne .	6



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		<p>while Joyce was a young man in Paris and invited him to her salon, but Joyce did not go, although lonesome and starving, because he felt that his clothes were not decent enough to appear in so fashionable company, as Gorman relates in his biography. While this kind of suffering seems negligible in itself, within a proud man it makes a deep and lasting memory and must be added to the weight of all the other woes Joyce endured in order to</p>		
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		maintain himself in his integrity.		
			And after that now in the future, please God, after nonpenal	7
			start, all repeating ourselves, in medios loquos, from where he got	8
			a useful arm busy on the touchline, due south of her western	9
			shoulder, down to death and the love embrace, with an interesting	10
			tallow complexion and all now united, sansfamillias, let us ran on	11
			to say oremus prayer and homeysweet homely, after fully realis-	12
398.13	highly continental evenements	HCE reference	ing the gratifying experiences of highly continental evenements ,	13
			for meter and peter to temple an eslaap, for auld acquaintance, to	14
398.15	Peregrine	Peregrini were the Irish monks who went on foot all over Europe and to the Holy Land and Greece in the early centuries of the Christian era, establishing schools and teaching—the map of the places	Peregrine and Michael and Farfassa and Peregrine, for navigants	15

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		established and formed by these Irish peregrini is very large and full of names, containing a large percentage of all the famous names of scholarly monastic settlements.		
398.16	Fionnachan	Sometimes written Mac Cumhaill. The celebrated Finn Mac Cumhaill, poet and warrior, was contemporary with Cormac. He was educated for the poetic profession and studied under Cethern, the son of Fintan, but having taken more freedom with one of the	et peregrinantibus , in all the old imperial and Fionnachan sea and	16



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		<p>daughters of Monarch Conn at Tara than her father approved of, the young bard was obliged to fly the court and abandon his gentle profession for the more rough and dangerous one of arms. Finn lived to the year 283, when he was killed by Aichleach at Ath Brea on the Boyne. Finn was succeeded by his sons, Oisín and Fergus, and their cousin Cailt�, all of whose writing are found in the Dinn Seanchas.</p> <p>He was the last commander of the</p>		
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		<p>select militia, set up to protect Ireland from invaders, called Fenians, or associatedly, the Fian.</p> <p>Dr. O'Curry states it as his belief that "it is quite a mistake to suppose Finn Mac Cumhail to have been imaginary or mythological. Much that is narrated of his exploits is apocryphal, but Finn himself is an undoubtedly historical personage and that he lived at about the time his appearance is recorded in the Annals is as certain as that Julius Caesar</p>		
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		lived. His pedigree is fully recorded on the unquestionable authority of the Book of Leinster, in which he is set down as the son of Cumhall, who was the son of Trenmor, son of Snaelt, son of Eltan, son of Baiscni, son of Nuada Necht, who was of the Heremonian race and monarch of Erinn about A.M. 5090, according to the Four Masters, that is, 11 B.C."		
398.16	Fionnachan	→ Finn Mac Cool		
398.16	peregrinantibus	Peregrini were the Irish monks who went on foot all over		



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		Europe and to the Holy Land and Greece in the early centuries of the Christian era, establishing schools and teaching—the map of the places established and formed by these Irish peregrini is very large and full of names, containing a large percentage of all the famous names of scholarly monastic settlements.		
			for vogue awallow to a Miss Yiss, you fascinator, you, sing a	17
398.18	Ladyseyes	Lady's Island (Ey means island in Danish) near Rosslare, is a sandspit connected to the	lovasteamadorion to Ladyseyes , here's Tricks and Doelsy, de-	18

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		mainland by a causeway, on which stands the ruins of a monastery dedicated to Our Lady, a castle keep and a tower, all dating from the thirteenth century.		
			lightly ours, in her doaty ducky little blue and roll his hoop	19
			and how she ran, when wit won free, the dimply blished and aw-	20
			fully bucked, right glad we never shall forget, thoh the dayses	21
			gone still they loves young dreams and old Luke with his	22
398.23	Senchus Mor	One of the ancient written works ascribed to a very early period is the <i>Senchas Mor</i> (pronounced Shanchus Môr), or <i>Great Law Compilation</i> , which was made, according to the Annals of Ulster, in	kingly leer, so wellworth watching, and Senchus Mor , possessed	23

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		<p>the year 439, under the direction of nine eminent persons, consisting of three kings, three bishops and three Filé's; the three chief personages engaged in this great work were Laeghaire, the monarch of Erinn, Patrick, the Apostle and Ros, the Chief Filé of Erinn. It was Ros, the poet, who placed before Patrick the arranged body of the previously existing Laws of Erinn and then the saint proposed such alterations as would make them harmonize with the new system</p>		
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		of religion and morals which he had brought into the country.		
			of evident notoriety, and another more of the bigtimers, to name	24
			no others, of whom great things were expected in the fulmfilmimg	25
			department, for the lives of Lazarus and auld luke syne and she	26
			haihaihail her kobbor kohinor seheet on the praze savohole	27
			shanghai.	28
			Hear, O hear, Iseult la belle! Tristan, sad hero, hear! The Lambeg	29
			drum, the Lombog reed, the Lumbag fiferer, the Limibig brazenaze.	30
			<i>Anno Domini nostri sancti Jesu Christi</i>	31
			<i>Nine hundred and ninety-nine million pound sterling in the blueblack</i>	32
			<i>bowels of the bank of Ulster.</i>	33
			<i>Braw bawbees and good gold pounds, galore, my girleen, a Sunday'll</i>	34
			<i>prank thee finely.</i>	35
			FW399	
			<i>And no damn loutll come courting thee or by the mother of the Holy</i>	1
			<i>Ghost there'll be murder!</i>	2

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399.03	<i>Dingle beach</i>	<p>The Promontory of Dingle has a large number of ancient relics of the pagan days of Ireland. The land between Dingle and Ventry is the last occupied in Ireland by the Danes according to tradition, and the Cath Finntraga, or Battle of Ventry Harbor, translated by Kuno Meyer, gives a gallant account of a homeric battle fought here by Finn MacCool.</p> <p>More than 400 Clocháns, or beehive huts, have been found in this neighborhood. Various legends</p>	<p><i>O, come all ye sweet nymphs of Dingle beach to cheer Brinabride</i></p>	3
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		<p>connect Dingle with Spain and the natives of Dingle have a dark sallow complexion which argues for the truth of the legend. At the cove, a Spanish force landed in 1579, accompanied by Nicholas Sanders, the papal nuncio. They built a fort, Fort del Oro, as a base of operations against England. The entire garrison was killed by the English—Sanders escaped, but died as a fugitive. The English leader who ordered the death of all within the garrison was</p>		
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		murdered by the O'Connors of Offaly.		
			<i>queen from Sybil surfriding</i>	4
399.05	<i>In her curragh of shells of daughter of pearl</i>	A small boat, made of wick-work and covered with hides, in which pagan Ireland took to the sea – such vessels may still be seen in the Isles of Arran.	<i>In her curragh of shells of daughter of pearl and her silverymonnblue</i>	5
399.05	<i>In her curragh of shells of daughter of pearl</i>	→ curach		
			<i>mantle round her.</i>	6
			<i>Crown of the waters, brine on her brow, she'll dance them a jig and</i>	7
			<i>jilt them fairly.</i>	8
			<i>Yerra, why would she bide with Sig Sloomysides or the grogram grey</i>	9
			<i>barnacle gander?</i>	10
			<i>You won't need be lonesome, Lizzy my love, when your beau gets his</i>	11
			<i>glut of cold meat and hot soldiering</i>	12

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			<i>Nor wake in winter, window machree, but snore sung in my old</i>	13
			<i>Balbriggan surtout.</i>	14
			<i>Wisha, won't you agree now to take me from the middle, say, of</i>	15
			<i>next week on, for the balance of my days, for nothing (what?)</i>	16
			<i>as your own nursetender?</i>	17
			<i>A power of highsteppers died game right enough— but who, acushla,</i>	18
			<i>'ll beg coppers for you?</i>	19
			<i>I tossed that one long before anyone.</i>	20
			<i>It was of a wet good Friday too she was ironing and, as I'm given</i>	21
			<i>now to understand, she was always mad gone on me.</i>	22
			<i>Grand goosegreasing we had entirely with an allnight eiderdown bed</i>	23
			<i>picnic to follow.</i>	24
399.25	<i>cross of Cong</i>	In very early times the arts were at a high peak of accomplishment in Ireland. The pagans excelled in the art of metal work and enamelling and taught this craft to followers who became	<i>By the cross of Cong, says she, rising up Saturday in the twilight</i>	25



		<p>Christians. The Cross of Cong is one of the great art treasures of the world – representing Irish enamel work at its finest. The museums in Ireland exhibit rare treasures of the surpassingly beautiful work of these craftsmen who were considered indispensable to the early kings of Ireland.</p> <p>The Cross of Cong is a comparatively late piece of work (1123) which was made for the church of Tuam by the order of Turlough O'Connor. It enshrines a piece of</p>		
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		Christ's cross and is made of oak with a copper covering adorned with enamel work and jewels. Originally it was at the end of a long shaft and was brought to Cong by Roderick O'Connor.		
			<i>from under me, Mick, Nick the Maggot or whatever your name</i>	26
			<i>is, you're the mose likable lad that's come my ways yet from the barony of Bohermore.</i>	27
				28
			Mattheehew, Markeehew, Lukeehew, Johnheehewheehew!	29
			Haw!	30
			And still a light moves long the river. And stiller the mermen	31
			ply their keg.	32
			Its pith is full. The way is free. Their lot is cast.	33
			So, to john for a john, johnajams, led it be!	34

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Vol. 2.	Helmut Bonheim's German Lexicon of <i>Finnegans Wake</i> . http://editura.mttlc.ro/Helmut.Bonheim-Lexicon-of-the-German-in-FW.html	217pp	7 December 2011
Vol. 3.	A Lexicon of Common Scandinavian in <i>Finnegans Wake</i> . http://editura.mttlc.ro/C-G.Sandulescu-A-Lexicon-of-Common-Scandinavian-in-FW.html	195pp	13 January 2012
Vol. 4.	A Lexicon of Allusions and Motifs in <i>Finnegans Wake</i> . http://editura.mttlc.ro/G.Sandulescu-Lexicon-of-Allusions-and-Motifs-in-FW.html	263pp	11 February 2012
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Dedicated to Stephen J. Joyce.

<http://editura.mttlc.ro/sandulescu-small-languages-fw.html>

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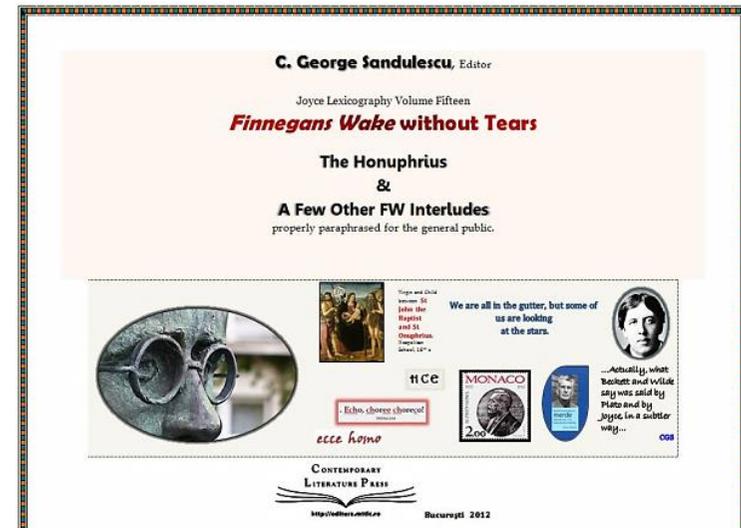
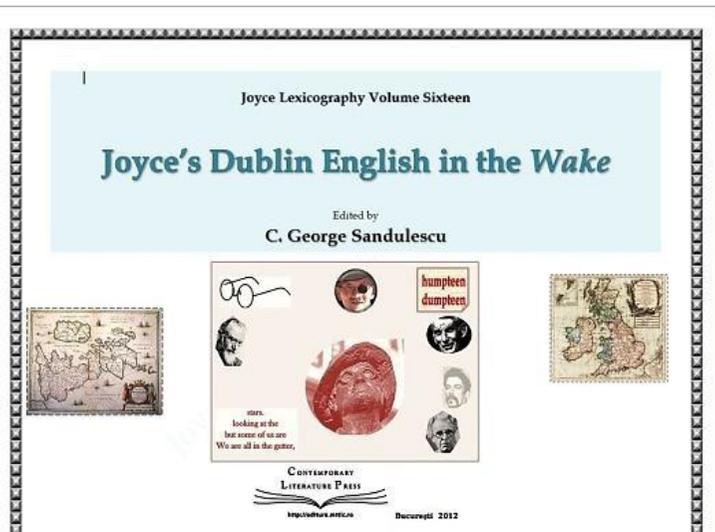
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If you want to have all the information you need about *Finnegans Wake*, including the full text of *Finnegans Wake* line-numbered, go to the personal site **Sandulescu Online**, at the following internet address: <http://sandulescu.perso.monaco.mc/>



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No. 117

EDITOR: MORRIS BEJA

NOVEMBER 2013

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The screenshot shows the website of the University of Bucharest. At the top, there is a search bar with the text "caută..." and a magnifying glass icon. Below the search bar, there is a navigation menu with the following items: "Universitatea", "Studii", "Facultăți", "Cercetare", "Organizare", "Admitere", "Student UB", "Resurse Educaționale", and "Comunitate". The "Cercetare" item is highlighted. Below the navigation menu, there is a section titled "Finnegans Wake Lexicographic Series". The text in this section reads: "The University of Bucharest is supporting the largest up to date *Finnegans Wake* Lexicographic Series, edited by C. George Sandulescu and redacted by Lidia Vianu at *Contemporary Literature Press*:" followed by the URL <http://editura.mttlc.ro/Joyce%20Lexicography.html>. On the right side of the screenshot, there are two small portrait photographs: one of C. George Sandulescu and one of Lidia Vianu.



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