

References to Madame Blavatsky and her ideas in the *Wake* – An Annotated List

Len Platt

It has always been recognised that theosophy was of interest to Joyce, in part because of the well-known local connection. Theosophy was practised by key figures in the Irish Literary Revival. Charles Johnson, under Yeats's influence, met A. P. Sinnett and formed the Dublin Lodge of the Theosophical Society in 1885, an organisation which according to Edward Boyd, one of the earliest historians of Irish revivalism, was

as vital a factor in the evolution of Anglo-Irish literature as the publication of Standish O'Grady's *History of Ireland*, the two events being complimentary to any complete understanding of the literature of the revival. The Theosophical Movement provided a literary, artistic and intellectual centre from which radiated influences whose effect was felt even by those that did not belong to it.¹

Yeats, George Russell, and Eglinton, all key figures in the Irish Literary Revival, joined the Society at various times. Both Russell and Yeats knew Blavatsky personally and both were deeply influenced by her. For seven years Russell remained a member of the 'Household', a group of theosophists who lived together forming the nucleus staff of *The Irish Theosophist* (1892).² This influential journal remained in publication until 1897 when it was replaced by *The Internationalist*, for which Eglinton wrote a great deal. Thereafter the Irish theosophy movement, in parallel with the wider international movement, went through a number of breaks and schisms. Russell in particular, and

despite the upheavals, remained committed and active, in the later years as head of the Hermetic Society, until he left Ireland in 1933 just two years before his death.³

There were Dublin lodges and Dublin-based theosophical publications from the mid-1880s right through to the early 1930s and Joyce knew this environment quite well. He read some of the theosophical literature as a student, including A. P. Sinnett's *Esoteric Buddhism* and *The Occult World*, and according to C. P. Curran, was distinctly unimpressed although Stuart Gilbert implied differently.⁴ Very much later, in 1931, he read and took a series of notes (in JAA V1.B.33) from Arthur Edward Waite's *The Occult Sciences* (1891), which had a chapter on theosophy. Few of these notes ended up in the *Wake*, but there was, in any case, an established fictional treatment of the subject which demonstrated a more than passing interest. Theosophy is mocked in *Ulysses* as a cranky absurdity practised by a trendy elite and it was to receive considerably worse, and much-extended, treatment in the *Wake*.⁵

Early Wakeans identified a substantial number of *Wake* allusions to some of the key figures in theosophy — Annie Besant, Colonel Olcott, A. P. Sinnett and, especially Madame Blavatsky — with Glasheen in particular showing how Joyce ridiculed the latter, in part through the repeated play on her maiden (or 'mudhen') name. This was von Hahn (and 'hahn' is German for 'cock'); thus any allusion to 'hen' is likely to implicate Blavatsky. Glasheen argued that the *Wake* letter picked over by the hen/Kate figure in 1:5 was like Blavatsky's works in that 'the letter is a nothing, but to the idiot female it seems an important statement about the condition of man.'⁶ It should be added here that in Blavatsky's work, the egg both 'spiritual' and 'mundane', is of special significance — 'an emblem of eternity, infinitude, regeneration and rejuvenation' (see Joyce's 'recent

impeachment due to egg everlasting' at *FW*, 220.29).⁷ This means that a complete explication of Blavatsky's significance in the *Wake* would need to consider not just the hen/Hahn connection, but also the many references to 'egg'.

Besides the biographical allusions to Blavatsky and co., Atherton, like Clive Hart and, later, Roland McHugh, found a few allusions to *Isis Unveiled*, but implied that the real significance of this massive work might run deeper. He suggested, rightly in my view, that much of the *Wake* material alluding to Hinduism and Sanskrit was likely to have come from *Isis Unveiled* and *The Mahatma Letters*, rather than original religious texts like *The Upanishads*. The half dozen or so allusions to 'Maya' in the *Wake*, for instance, need not indicate any serious familiarity with Hindu philosophy and could easily have been generated by *Isis Unveiled*. This has many references to Maya, and defines the concept quite neatly — 'everything that bears a shape was created, and thus must sooner or later perish *i.e.*, change that shape; therefore, as something temporary, but seeming to be permanent, it is but an illusion, *Maya*'.⁸ Atherton was also less certain than Glasheen about Joyce's general attitude towards theosophy, noting that Joyce's bookshelves were full of texts devoted to the arcane, the esoteric — what we might now refer to as 'the alternative' or, in a different idiom, the 'spooky'. Atherton explained this curious taste, not very convincingly, as a result of Joyce's retreat from Catholicism, which apparently left him with an appetite for the superstitious.⁹ Quite apart from the evidence of the texts, which are uniformly mocking of theosophy, it is now established that Joyce was reading anthropological theorisations of magic, taking notes from W. J. Perry's *The Origin of Magic and Religion* (1923) in V1.B.14 for example.¹⁰ This is suggestive of a more

controlled and modern approach to theosophy than Atherton's rather stereotyping view allowed.

So much represents the essential Joycean explication on the *Wake* and theosophy, although there has been a great deal of work done on contingent areas — the *Wake* and Egyptology, the *Wake* and the Hermetic tradition, the *Wake* and Scandinavian mythology and so on. My book, *Joyce, Race and 'Finnegans Wake'* (forthcoming — Cambridge University Press, 2007) develops this sense of intertextuality between the *Wake* and theosophy, with particular reference to *Isis Unveiled*, the fullest exposition of theosophical thought. Its title is invoked at *FW*, 214.31 ('Icis on us!'), 601.5 and 620.32, and at other places where the word 'veil', or its variants occurs, such as a 50.9 ('unveilable'); 75.6-7 ('lililiths undeveiled'); or 247.30-31 ('Lift the blank ve veered as heil').¹¹ The central argument of my analysis of the *Wake* and theosophy in *Joyce, Race and 'Finnegans Wake'* is that Joyce understood theosophy not just as an insignificant absurdity that had a curious currency amongst Dublin's Protestant intellectuals, but in a wider cultural context and as a symptomatic discourse of modernity. In this respect theosophy, like the race discourses with which it can be closely identified, demonstrated key qualities of the modern — the faddist instinct, the capacity for trickery and sensationalism and, perhaps above all for Joyce, the irrationality and the turn that contemporaneity had taken away from the egalitarian instincts of a once progressive order. The point being not to deny the importance of the Irish context — clearly the involvement of the Dublin crowd with theosophy was central to Joyce's analysis of Irish revivalism as a faddist and conservative culture¹² — but, rather, to recognise that Joyce's engagement with theosophy was also part of a bigger and more complex engagement

with modernity and the ‘enlightenment project’. It is against this wider backdrop that theosophy becomes of particular importance to the *Wake*.

It is unnecessary to repeat the development of that argument here. The point of this piece is to make available some of the raw material from which such an argument was made. Left out of the Cambridge book for reasons of space, it was felt that such a list, in the tradition of *Wake* wordlists, might be of interest to Wakeans, although it should be used with the following proviso. Like the *Wake* itself, theosophy — especially in Blavatsky’s versions — is assimilative and appropriative on a truly massive scale. It is hardly surprising, then, that both should share many points of reference. The standard Blavatsky texts are steeped in comparative religion, mythology, and hermetics. A great deal of the fabric that goes up to make the *Wake* — ancient Egypt, Giordano Bruno, Zoroastrianism, Sanskrit, Hinduism, Hermes Trismegistus, and so on — also informs Blavatsky’s version of theosophy. The difficulty, then, is in distinguishing between the direct *Wake* reference and what are broader areas of common interest. The strategy in compiling this list has been conservative. I have excluded everything (virtually) that cannot be supported by verbal echoes or appropriate contexts. Theosophical references already suggested by Wakeans, identified in parenthesis in the text, are included and sometimes commented on.

The following numbering refers to book, part and line numbers in *Finnegans Wake*, in the usual way.

1: 1

11.27 ‘cearc’ — Irish for ‘hen’. All references to ‘hen’, and there are many of them, are likely to involve Madame Blavatsky, whose maiden name was von Hahn. The following list of ‘hen’/‘hahn’ references, which includes

variants like ‘peahenny’ and ‘Hanno’, is not inclusive. It does however, give a sense of the importance of Blavatsky to *Finnegans Wake*. 12.17 (‘cocked by a hin’); 19.30 (‘Accusative ahnsire!’); 24.35 (Glasheen, *Third Census*); 32.2 (*Third Census*); 38.33; 66.23 (*Third Census*); 94.7; 110.21-22 (*Third Census*); 123.32 (*Third Census*); 128.32; 138.32-33; 205.29-30; 234.19; 273.fn 3; 299.fn 1; 336.17; 370.2; 382.11; 393.23 (*Books at the Wake*); 482.16; 492.9-10; 497.34; 516.29; 584.20; 586.20; 608.24-25; 615.9-10.

14.16 ‘ginnandgo gap’. The ‘Ginnunga-gap’ is the interval between aeons from the Norse Eddas. See *IU I*, 147, 160. See also *FW*, 90.13-14.

20.17. ‘mahomahouma’. McHugh’s *Annotations*¹³ sees a reference here to Mahamavantara, the Sanskrit world cycle. This is referred to in Blavatsky’s *Secret Doctrine* several times. See vol. I, 10, 289, 359 and vol. II, 79, 602. See also the index of *SD* under Manvantara.

27.24-30 ‘It’s our warm spirits, boys, he’s sporing Where misties swaddlum, where misches lodge none, where mystries pour kind on, O sleepy! So be yet!’ Theosophical branches were called ‘lodges’. ‘Spirits’ and ‘mystries’ are also suggestive of a theosophical context, as is Finnegan’s resurrection generally.

1:2

32.4 ‘Hokmah’. See *IU II*, 213-215; 268-269; 468. In Kabbalism, ‘[m]ale Wisdom, a masculine active agency’. The context of an all living universe and transmigration also suggest theosophy (‘this man is mountain and unto changeth doth one ascend’ — *FW*, 32.5-6).

35.33.1 ‘sidereal’. Time measured by the stars, but also, according to Paracelsus, a force that emanates ‘from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed’ (*IU I*, 168). See also *FW*, 426.24; 604.12 (‘The greek Sideral Reulthway’).

1:3

50.10-11 ‘from the sourface of this earth, that austral plain he had transmariied himself to’. See also ‘unveilable’ at line 9.

59.14 ‘Maha’s pranjapansies’. There is a reference to Buddha’s mother here, but also to Maya, or ‘illusion’. See also *FW*, 80.24; 234.13; 294 (left margin note); 597.28; 617.29 (‘Mayasdaysed’).

1:4

75.5-6 ‘lililiths undeveiled’. One of many references to the title *Isis Unveiled*.

- 80.24 'Agni' is the Hindu fire god, but the creationist context here and the references to 'the obluvial waters of our noarchic memory' (25) are suggestive of theosophy. See *IU* I, xxxi, 156, 270, 348; II, 39, 410-11, 438, 465. See also *FW*, 497.5, 594.2, and the allusions to Mithra and Shiva at 80.24.
- 83.1 'it's hatter's hares'. As Atherton points out, 'hare' is likely to include a reference to Harold Edward Hare and William Loftus, *Who Wrote the Mahatma Letters*, a source of information for Joyce regarding the scandal over these letters. See also *FW*, 118.24, 238.22, 285.4 and Atherton's account (*Books at the Wake*, 254).
- 91.14 'Baalastartey'. Combines Baal (referred to many times in *IU*) with Astarte, who Blavatsky thinks identical with, amongst other figures, Eve, Mary, Isis, Dido and Aphrodite. See *IU* I, 579; II, 257-58, 297, 424, 438-39, 444, 446, 450, 533.
- 91.22 'amreeta'. *IU* I, 265 (fn) gives 'Amrita' as 'the supreme soul, the first cause which emanated from itself the creative Brahma'.
- 98.8-9 HCE is reincarnated in the body of 'Cornelius Magrath' — this is his 'seventh generation'.
- 1: 5**
- 116.30-31 'the Pythagorean sesquipedalia of the panepistemion'. Pythagoras is a hero of theosophy. *IU* has a great number of references, including to Pythagoras as a teacher of the 'heliocentric system' (II, 35, 532), as someone who 'believed in an infinity of worlds' (II, 96), to Bruno as his disciple (II, 96, 98) and so on. The theosophical context here is generated in part by the reference to the elements ('Feueragusaria iordenwater') at 117. 4.
- 119.26 Of '432', McHugh in *Annotations* says that '*Isis Unveiled* discusses Hindu cycles of history, all based on 432 years'. He gives no page references, however, and I have found no place where Blavatsky writes of cycles precisely in this way. See, however, *IU* II: 272 where it is claimed that 'the whole immense period of progressive creation' covers '4, 320,000,000 years' and that '[o]ne thousand divine ages is equal to 4, 320,000,000 of human years, in the Brahmanical calculations.'
- 123.31-36 'The original document was in what is known as Hanno O'Nonhanno's unbrookable script ... it showed no signs of punctuation of any sort. Yet on holding the verso against a lit rush this new book of Moses responded

most remarkably to the silent query of our world's oldest light'. The allusion to Hahn, and to a book of codes that requires the 'oldest light' to reveal its secrets certainly implicates Blavatsky and her works. This may be one of the passages that enables Glasheen to think that the *Wake* letter is like Blavatsky's works in that 'the letter is nothing, but to the idiot female it seems an important statement about the condition of man' (*Third Census*, 33).

1: 6

- 129.3 'two psychic espousals'.
- 133.24 'ectoplasm'. See the many references to spiritualism in *IU* and the whole debate about unearthly manifestations that was to impact greatly on the credibility of theosophy.
- 134.14-15 'his number in arithmosophy is the stars of the plough'. Combines theosophy, number, astrology — and Irish republicanism. See *IU* II, 407 — '[a]ll systems of religious mysticism are based on numerals.' See also *IU* I, xv-xvii.
- 137.24-25 'his yearletter concocted by masterhands of assays'. Atherton (*Books at the Wake*, 237) points out that this is a reference to *The Mahatma Letters*.
- 156.14 'pneumax'. 'Pneuma is 'holy breath'. For the theosophical spin on this idea see *IU* I, 132, 139, 160, 255; II, 190, 230, 267, 357, 505, 551. See also *FW*, 124.16; 476.35 for the 'issuance' of Jaun the God's 'pnum'.
- 157.18-19 'the heavenly one with his constellatria and his emanations stood between'. The term 'emanation' has a particular importance in theosophy. It refers to 'an ancient doctrine' and involves 'the general formula of unity in multiplicity, the one evolving the many and pervading the many' (*IU* I, xvi). In the neoplatonic tradition it is taught that the 'cosmos is made of emanations from the One and that man can return to the One by mystical experience' (see *Ancient Wisdom Revived*, 11). See also the index to *IU* for the many references to 'emanation' and *FW* 64.7, 425.11, 600. 09.
- 163 There is a general theosophical dimension to this page. Line 2 ('ormuzd aliment') has a reference to Ormuzd and Ahriman, principles of good and evil in Zoroastrianism. There are over a hundred references to Zoroaster and the Zoroastrian in *IU*. On this page of the *Wake*, Nicholas de Cusa and Bruno are referred to at lines 17 and 24. See also 'Theophil' at line 25 and the references to the 'top primomobilisk' at lines 21-22.

1:7

- 184.5-6 'a fair chance of actually seeing the whirling dervish'. *Annotations* sees a reference here to *IU* I, xxviii. The Blavatsky text simply gives a definition of 'dervishes' or 'the whirling charmers as they are called'. It seems unlikely that there is a specific allusion here.
- 184.18 'athanor'. A 'digesting furnace' used by alchemists. According to Blavatsky, 'the Archimedean lever' of the alchemist (*IU* II, 648). See *IU* I, 506 — 'What is this mysterious athanor? Can the physicist tell us — he who sees and examines it daily?'
- 187: 15 'Polthergeistkotchdondherhoploits'. Any reference to ghosts and the paranormal is likely to evoke Blavatsky, simply because she was so key to modern spiritualism.
- 1:8**
- 198.21 'telekinesis'. Both Atherton (*Books at the Wake*, 237) and McHugh (*Annotations*) sees a reference to the 'Mahatma letters' because these 'came from Tibet by telekinesis'. Apparently some did, falling mysteriously from the sky, although others appeared through the post in the more usual way. This is more likely a general reference to Blavatsky and theosophy. See the complaint about obscurity in language and about 'your reussischer Honddu jarkon!' (198.18) — Blavatsky was Russian and a great promoter of ancient Hindu culture.
- 205.29.30 'Evropeahahn cheich hous Ahdahm this way.' A reference that combines Blavatsky with origin myths.
- 2:1**
220. 29 'a recent impeachment due to egg everlasting'. See Blavatsky's 'spiritual' and 'mundane' egg. At *SD* I, 65 the egg is 'an emblem of eternity, infinitude, regeneration and rejuvenation.' The hen/egg connection to Blavatsky is of obvious significance here.
- 221.12-14 Kate is a fortune teller and 'under purdah of card palmer teaput tosspot Madam d'Elta, during the pawses' — a Blavatsky figure.
- 231.18 'Joshua Croesus, son of Nunn'. See *IU* II, 256 'Joshua, son of Nun (called Jesus in the Greek and Slavonian versions)' — (see *Annotations*).
- 232.9-11 'When (pip!) a message interfering intermitting interskips from them (pet!) on herzian waves'... Hertzian waves are a species or class of ether waves, referred to in many times in *IU*. This may also suggest the Mahatma letters scandal.

- 234.5 'besant' — The theosophist, Annie Besant. See also 432.32.
- 234.19 'peahenning' suggests Blavatsky. See also the references to 'spritties' and 'Mayaqueenies' on this page at lines 18 and 13 respectively.
- 243.3 'takable a rap' — the Americanism, to take a rap, but also table rapping at a séance.
- 243.27-28 'before mahatmas and moslemans'. Atherton (*Books at the Wake*, 237) suspects references here to *The Mahatma Letters* and the scandal that Blavatsky had a secret panel built in her rooms at Adgar, India by which she was able to produce fraudulent phenomena — letters from 'the Masters' for instance. The references to 'Madame Cooley-Couley, spawife to laird of manna' at 242.36 and to 'pannellism' at 243.9 reinforce Atherton's point. Emma Coulomb, was a staff member at Blavatsky's headquarters in Adgar. It was she who revealed that her husband, a handyman, had built Blavatsky's infamous secret panel. See also 511.29 where Yawn makes reference to 'a floating panel'.
- 246.6 'God es El?' See *IU* II, 213. 'This triad emanated *Hesed* ... or Mercy, a masculine active potency, also called El'.
- 251.28 'Headmaster Adam became Eva Harte's toucher.' Blavatsky also uses this version of 'Eve'. 'So far we see that the first and second life are the two Adams, or the first and second man. In the former lies Eva, or the yet unborn spiritual Eve' (*IU* II, 223). See also *FW* 271.25 and 288.15 '*Lady Eva*'.
- 253.23-24 'since ever apart that gossan duad'. Following the monad, the duad is the 'union of the purely intellectual principle with the principle of matter'. See *IU* I, xvi-xvii, xix-xx, 343, 347; II, 407 and *FW*, 341.13
- 2: 2**
- 261.23-24 'Ainsoph, this upright one, with that noughty besighed him zeroine.' There are many references to Ain-Soph, the 'first principle', in *IU* but see especially *IU* II, 212-13 and the index where Ain-Soph is described as 'nothing'. The references to mercury, salt and sulphur on *FW*, 261 establish a further theosophical context. All these substances are indexed in *IU*. See also 189.1, where Shaun refers Shem to 'the wious pish of your cogodparents, soph'.
- 261 fn. 3 'Groupname for grapejuice.' This puzzling footnote to 'Ainsoph' seems to suggest that God is related to the vine. *IU* II, 561 may help here. Blavatsky writes that 'Jesus, in his Oriental phraseology, constantly assimilated himself to the true vine Furthermore, the hierophant, the discloser of

the Petroma, was called “Father.” When Jesus says, “Drink ... this is my blood,” what else was meant, it was simply a metaphorical assimilation of himself to the vine, which bears the grape, whose juice is its blood — wine. It was a hint that as he had himself been initiated by the “Father,” so he desired to initiate others.’

- 261.31 ‘decans’ — the thirty-six divisions of the zodiac. See also HCE’s ‘horrorscup’ at 261.25.
- 262.20 Right hand margin note ‘GNOSIS’ meaning secret knowledge of spiritual mysteries. See also 274 fn.2.
- 263.20-27 ‘since primal made alter in garden of Idem. The tasks above are as the flasks below, saith the emerald canticle of Hermes and all’s loth and pleasestir, are we told, on excellent inkbottle authority, solarsystemised, seriocosmically, in a more and more almightily expanding universe under one, there is rhymeless reason to believe, original sun.’ This is perhaps the closest *Finnegans Wake* comes to an expression of the key theosophical doctrines — ‘primal’ and ‘alter’, are suggestive of the Latin for first and second and therefore related to the theosophist formulation of the monad producing the duad at the origin of creation. The reference to Hermes Trismegistos suggests the expression in *The Emerald Table* of the idea central to theosophy of ‘correspondence’ between the heavens and the earth. Sun worship is also fundamental to theosophy, as is the idea of an expanding universe, the breath of God that exhales in creation and will inhale in a return to the original void.
- 263.30 ‘archetypt’. Typtology is the study of spirit tapping.
- 264.12 ‘Petra’. Latin for stone, but here produced as a name, which is how it features in *Isis Unveiled* where Blavatsky connects Christ’s comment about Peter as a rock with freemasonry and secret knowledge. See *IU* II, 30, 91, 139 and 392
- 277.15-17 (Left hand margin note) ‘Gautamed budders deossiphysing our Theas’ (of which one reading might be ‘Goddamned butters theosophising our cheese’).
- 278: 13-14
/21 ‘All the world’s in want and is writing a letters hen men hun men.’ The Hahn reference makes this suggestive of the Mahatma letters. There is also a suggestion of the well-known association between theosophy and Nazism.
- 282-286 In this night lessons section of the *Wake*, where the children are learning maths and geometry, there is a general theosophical framework, a working

of the idea that ‘all systems of religious mysticism are based on numerals’ (*IU* I, xv-xvii). Thus the drawing of ‘an equoangular trillitter’ is asked for ‘On the name of the tizzer and off the tongs and off the mythametical tripods.’ (286.20-24) Here geometry is creationist, so the making of ‘an equoangular trillitter’ requires ‘First mull a mugfull of mud, son’ (286.31). It is significant that when Shaun counts on his fingers ‘the fonder fell he of his null four lovedroyd curdinals, his element curdinal numen’ (‘numen’ meaning holy spirit) (282.19-21). The Latin passage on page 287, with its references to Bruno, is also theosophical.

- 287.8-10 ‘And to find a locus for an alp get a howlth on her bayrings as a prisme O and for a second O unbox your compasses.’ Clive Hart (in *Structure and Motif in Finnegans Wake*) thinks this echoes *IU* I, 348: ‘Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet.’
- 289.5-7 ‘not allfinesof greendgold that the Indus contains would overhinduce them, (o.p.) to steeplechange back once from their ophis workship’. The theosophical context derives from the reference to Hinduism and to the Ophites, a snake worshipping sect referred to many times in *IU*.
- 292.30-31 ‘Plutonic loveliaks twinnt Platonic yearlings’. The general context here implicates Yeats’s *A Vision*, but this itself is hugely influenced by Blavatsky. *Isis Unveiled* has a great many references to Plato, his cosmology and philosophy.
- 293.17-18 ‘old Sare Issac’s universal of specious arismystic unsaid’. McHugh points out that ‘universal arithmetic’ was Newton’s term for algebra (*Annotations*). The context here is also theosophical — ‘arismystic’, for example, being highly suggestive of Blavatsky’s insistence on the mathematical basis of theosophy.
293. fn.2 ‘secret stripture’ — Issy’s version of secret scripture.
- 297.30 ‘Mahamewtma, pride of the province’. This refers to ALP’s cunt, the ‘muddy old triagonal delta...first of all usquiluteral threeingles’ (297.24-27), as revealed to Shaun by Shem by matchlight. The Orientalist suggestions and the linkages between mathematics/geometry, sexuality and the universe, make theosophy key to this passage.
- 299.4-5 ‘is it your spicitre or my omination’. A general allusion to theosophy and spiritualism, an association that Blavatsky was to find problematic, given the scandals surrounding the ‘evidence’ of manifestation.

299.21 ‘O dee, O dee’. Given the general significance of theosophy to these pages, it seems likely that this reference to John Dee the Renaissance Hermetist involves theosophy. See also the references to the *Upanishads* at 303.13 and to ‘autocratic writings’ at 303.19.

2: 3

316.21 ‘Morya’. As McHugh (*Annotations*) points out, Morya was one of the ‘masters’ responsible for the Mahatma letters. See also 53.30 and Atherton (*Books at the Wake*, 237).

341.13 ‘The aged monad’. *IU* I, 212 quotes Proclus (without citation), ‘ “[t]he first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe.” ’ See also the many further references to the monad in *Isis Unveiled*.

342.13 ‘Jaggarnath’. The closeness of the spelling to Blavatsky’s ‘Jagannâtha’ is suggestive here. See *IU* II, 297, 301.

351.31/352.4 ‘my respektoble medams culonelle(whitesides do his beard!)’. A reference to Colonel Olcott, who had a large beard (see *Books at the Wake*, 237).

352. 13 ‘the procuratress of the hory synnotts’. Alludes to Blavasky and A. P. Sinnett (*Books at the Wake*, 237).

355.22-23 ‘back to land of engined Egypsiens’. McHugh (*Annotations*) thinks this a reference to *IU* I, 528 — ‘Stevens ... found railroads in Upper Egypt whose grooves were coated with iron.’ There are many references to ancient lost knowledge and the cultural and, especially, technological superiority of ancient Egypt in *Isis Unveiled*.

355.32 ‘An-Lyph’ seems to be Joyce’s feminised version of En-Soph. See above under 261.23-24

357.20 ‘when I doot my sliding panel’. The sliding panel that Blavatsky secretly had made, and which enabled her to produce ‘materialisations’ (Atherton *Books at the Wake*, 237).

364.36 ‘her handpicked hunsbend’ suggests Hahn/Blavatsky.

395.1-2 ‘in the higherdimissional selfless Allself’. I have found no specific reference, but this sounds like a theosophical discourse.

3:1

- 425.11 Shaun refers to Shem in terms of ‘the foul emanation’.
- 426.21 ‘joepeter’s gaseytotum’. This is Shaun looking at the stars and seems suggestive of theosophical versions of creation.
- 427.32-33 ‘Spickspookspokesman of our spectresque silentiousness’ has a general theosophical resonance.
- 3:2**
- 432.6 The twenty-nine girls of 3.2 are ‘henservants’, suggesting that they are devotees of Blavatsky.
- 439.21-25 Jaun’s sense of himself as ‘medium’ possessed by ‘spirts of itchery’ has obvious theosophical connotations.
- 460.21 ‘telepath posts’. See also ‘hearz’ waves’ at line 25.
- 462.34 ‘aether’. Blavatsky also uses this spelling for ‘ether’. It signifies ‘the spirit of cosmic matter’ and the ‘source from which all things come and whither they will return’ (*IU* II, 644). See *IU* I, xxii, xxxi, 56, 129, 151, 156, 158, 183, 188, 316, 341-42; II, 33, 50. See also *FW*, 59.9; 98.3; 349.5 (‘ethur’); 452.13; 458.23 (‘etherways’) and 527.23-24 (‘eternal fire’). Page 462 has many theosophical allusions.
- 470.2-3 Jaun gives himself ‘a hermetic prod’ which ‘acted like magic’ (line 3).
- 3:3**
- 475.13-17 ‘His bellyvoid of nebuloze with his neverstop navel. Paloola!!!!!! And his veins shooting melanite phosphor, his creamtocustard cometshair and his asteroid knuckles, ribs and members. Ooridiminy!!!!!! His electrolatiginous twisted entrails belt.’ Yawn’s transformation into a God is highly suggestive of the theosophical universe, where man is God and returns to God.
- 475.35 ‘the big ass’. Glasheen (*Third Census*, 17-18) recognized the importance of the ass in this section and in the *Wake* more generally. She may not pinpoint the theosophical dimensions, but she does make the important observations concerning Bruno’s ass and the Sanskrit law which turns the student who censures his teachers into an ass. It is also worth noting that Blavatsky refers to ass worship at *IU* II, 523, where the ass figures as Baal, Seth or Satan.
- 476.7-8 ‘he proxtended aloof upon the ether Mesmer’s Manuum, the hand making silence.’ F. A. Mesmer, the physicist who developed hypnotism and also

ideas about the existence of a ‘subtle fluid pervading all bodies’, is another of Blavatsky’s heroes. As a ‘fire philosopher’ (*IU* I, 72) he follows in the hermetic traditions of Paracelsus, and mesmerism becomes ‘the most important branch of magic’ (*IU* I, 129). See *IU* I, 100, 165, 171-73, 207, 215; II, 23. References to ‘ether’ and ‘Manu’ establish an emphatic theosophical context here.

- 481.23-24 ‘every at man like myself’. ‘Atman is ‘the spiritual self recognized as God’ (*IU* II, 648). See *IU* I, 349; II 317, 342, 566. See also *FW*, 596.24 (McHugh, *Annotations*). There are especially close connections between theosophy and race discourses on this page.
- 482.17-18 ‘psychical chirography’. Chirography is handwriting, thus automatic handwriting is suggested here.
- 484.30 ‘Theophrastius’. There is a specific mock theosophical context here, with Yawn becoming a devotee. (‘Has not my master ... written that the spirit is from the upper circle’). Theophrastus is referred to in *IU* as a commentator on Plato. See *IU* I, xix. See also 487.2-3 where Yawn is asked whether it ever occurred to him that he could ‘be very largely substituted in potential secession from ... [his] next life’.
- 492.9-10 ‘singing him henpecked rusish through the bars’ suggests Blavatsky.
- 494.26 ‘heva heva’. ‘He-va’ appears to be the theosophical spelling (or a Blavatsky coinage) for the Hebrew ‘Hawah’, meaning ‘Eve’. See also 38.30, 271.25.
- 501.15 ‘We are again in the magnetic field.’ Context here is highly suggestive of Blavatsky’s near obsession with magnetism as an occult force, connected to the ‘Spiritual Sun’ etc. See *IU* index.
- 525.31-32 ‘Way, lungfish! The great fin may cumule! Three threeth o’er the wild! Manu ware!’ McHugh (*Annotations*) sees a reference here to *SD* II, 307, although there is nothing to specifically link the passages other than the name. Manu occurs elsewhere in *SD* and *IU*. In the latter he is understood as the ‘Noah of the Aryans’ (II, 306), although Jacolliot, the nineteenth-century race theorist saw him as the Aryan Moses. Here Manu links race theory and theosophy. See also *FW*, 364.33 and ‘mundamanu’.
- 528.22 One of the four old men refers to Issy as ‘iris of the vals’ (Isis veiled?).
- 532-534 The resurrection of HCE has mock theosophical overtones. See, for example, ‘I perpetually kept my ouija ouija wicket up’. Here ‘Old Whitehowth’ (532.17-18) speaks from the dead and there are several

references to *Psychic Messages From Oscar Wilde*, a known *Wake* source book.

535.36 HCE as ‘Communicator, a former colonel’ suggests Colonel Olcott. See also at 536.2-3 ‘messuages from my deadported’.

546.21 ‘my otherchurch’s inher light’. The context here (see ‘Mr Televox, Mrs Taubiestimm and invisible friends’ at line 29) suggests theosophy.

Book 4:1

593.1 ‘Sandhyas’. According to Blavatsky, a ‘sandhi’ is a time ‘when day and night border on each other, morning and evening twilight’ (*IU* I, 32) (see McHugh, *Annotations*).

598.11-14 ‘Now day, slow day, from delicate to divine, divases. Padma, brighter and sweetster, this flower that bells, it is our hour or risings. Tickle, tickle. Lotus spray. Till herenext. Adya.’ McHugh (*Annotations*) thinks this alludes to *IU* II, 92-3 where ‘the mystic water-lily [lotus] ... signifies the emanation of the objective from the concealed ... [and] is worked into the earliest dogma of the baptismal sacrament.’

600.5 ‘Saras’. *IU* II has ‘Saras-vatī’ as ‘the wife of Brahmâ. Goddess of sacred knowledge’ (704).

600.8-10 ‘the regenerations of the incarnations of the emanations of the apparentations of Funn and Nin in Cleethabala’ — some key theosophical ideas, suggestive in particular of Blavatsky’s race histories. She has Nin as being of the ‘Tzendales’, and like the Babylonian Baal in that he received ‘the homages of his subjects under the shape of a serpent’ (*IU* I, 552).

600.17 ‘that ex-Colonel’s House’s preterpost heiress’ — suggests Olcott.

601.5 ‘the citye of Is-is issuant (atlantst)’. Quite apart from the obvious reference to Isis, the reference to Atlanta here is also suggestive of Blavatsky. Both *IU* and *SD* contain many references to both the lost city and the lost race.

601.8 ‘Asthoreths’. McHugh (*Annotations*) gives ‘Astaroth, demon’, which is misleading. Given the highly feminized context and the further reference to Isis on this page, it seems likely that Joyce has Ashtoreth/Astarte or Isis, ‘Virgin Mother, Queen of Heaven’, in mind here. See *IU* index under ‘Astarte’.

608.4 ‘essenesse’. A possible reference to the Essenes, hermetic fraternities. See *IU* index.

- 610.1 ‘theosophagusted’.
- 615.10 ‘herself pits hen to paper and there’s scribings scrawled on eggs’ —
reference to Blavatsky.
- 620.32 ‘Is is.’

Notes

¹ Ernest Boyd, *Ireland’s Literary Renaissance* (New York: Knopf, 1922), 214-15.

² Yeats seems to have been asked to leave this group, see W. B. Yeats, *Memoirs* (London and Basingstoke: Macmillan, 1972), 23-24.

³ For a brief history of Dublin theosophy see Bruce F. Campbell, *Ancient Wisdom Revived: A History of the Theosophical Movement* (Berkeley: University of California Press, 1980), 165-69. Hereafter cited in the text as *Ancient Wisdom Revived*.

⁴ See C. P. Curran, *James Joyce Remembered* (Oxford: Oxford University Press, 1968), 32. Stuart Gilbert recalls talking to Joyce about Sinnett and reading *Esoteric Buddhism* and *Growth of the Soul* on Joyce’s advice. See Stuart Gilbert, *James Joyce’s Ulysses* (1930; London: Faber and Faber, 1952), 11.

⁵ See, for instance, *U*, 9.279-288.

⁶ Adaline Glasheen, *Third Census of ‘Finnegans Wake: An Index of the Characters and Their Roles* (Berkeley and Los Angeles: University of California Press, 1977), 32. Hereafter cited in the text as *Third Census*.

⁷ H. P. Blavatsky, *The Secret Doctrine*, vol. I (1878; Pasadena: Theosophical University Press, 1999), 65. Hereafter cited in the text as *SD I* (volume II is cited as *SD II*)

⁸ H. P. Blavatsky, H. P. *Isis Unveiled*, vol. I. (1877; California: Theosophical University Press, 1998), 290. Hereafter cited in the text as *IU* I (volume II is cited as *IU* II)

⁹ See James S. Atherton, *The Books at the Wake: A Study of Literary Allusions in James Joyce's 'Finnegans Wake'* (1959; New York: Paul P. Appel, 1979), 288 and 45-46. Hereafter cited as *Books at the Wake*.

¹⁰ Perry was a reader in cultural anthropology at University College, London.

¹¹ See also 'Fummuccumul with a graneen aveiled' (*FW*, 375.29).

¹² See Len Platt, *Joyce and the Anglo-Irish: A Study of Joyce and the Literary Revival* (Amsterdam-Atlanta: Rodopi, 1998), 171.

¹³ Roland McHugh, *Annotations to 'Finnegans Wake'* (1980; London and Baltimore: John Hopkins University Press, 1990). Hereafter referred to in the text as *Annotations*.