# Joyce Studies Annual

### 2018

## Drawing on Finnegans Wake

"the one the pictor of the other"

#### PETER O'BRIEN

I have been reading *Finnegans Wake* off and on for forty years, since I took a class on James Joyce with Roland McHugh at the School of Irish Studies in Dublin.<sup>1</sup> Not an "ideal reader suffering from an ideal insomnia," I still have a long way to go (*FW* 120:13–14).

Sometimes, I must admit, I don't read the text. I just watch the words, picture the pages. I spelunk among the speleological openings: the caverns and linguistic apertures that the letters and punctuation marks present. I investigate the lush and overgrown gardens of "buaboababbaun," the tumble and roll of the first "lapapple," and the soft, gentle, rippling waters of the "liffeyette" (FW 126:12, 17, 13). I trace the meandering pathways articulated by the linear and curlicue markings: the cactus-barbed spires of t and t; the folds of linen cloth draped over an t; the bulbous, jaunty personality of t. (These are my sigla.)

The conversations that I overhear between initials and images, among visuals and verbals, amid swirling stories and sketches, have always fascinated me. In my published materials and in my intuitive interests, I move back and forth between these twinning attractions.

In early 2016, as a way to explore these doublings, these omnilings, and as a way to continue familiarizing myself with a text that many consider fundamentally unreadable—McHugh, Seamus Dean, and John Bishop among them<sup>2</sup>—I started on a six-year project to annotate/illustrate/disrupt the 628 pages of *Finnegans Wake*.

On the title page of my project, LOTS OF FUN WITH FINNEGANS WAKE, I refer to what I'm doing (scribed in archival, nontoxic, red felt pen on 80-pound, 100 brightness, acid-free cover stock) as a form of "intellectual folk art." On other pages, in other random colors, I reference

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my yoking together of the illustrative and the intelligible, the optical and the oral.

"Words. Was it their colours?" asks Stephen Dedalus.

He allowed them to glow and fade, hue after hue: sunrise gold, the russet and green of apple orchards, azure of waves, the greyfringed fleece of clouds. No, it was not their colours: it was the poise and balance of the period itself. . . . was it that . . . he drew less pleasure from the reflection of the glowing sensible world through the prism of a language manycoloured and richly storied than from the contemplation of an inner world of individual emotions mirrored perfectly in a lucid supple periodic prose. (*P* 166)

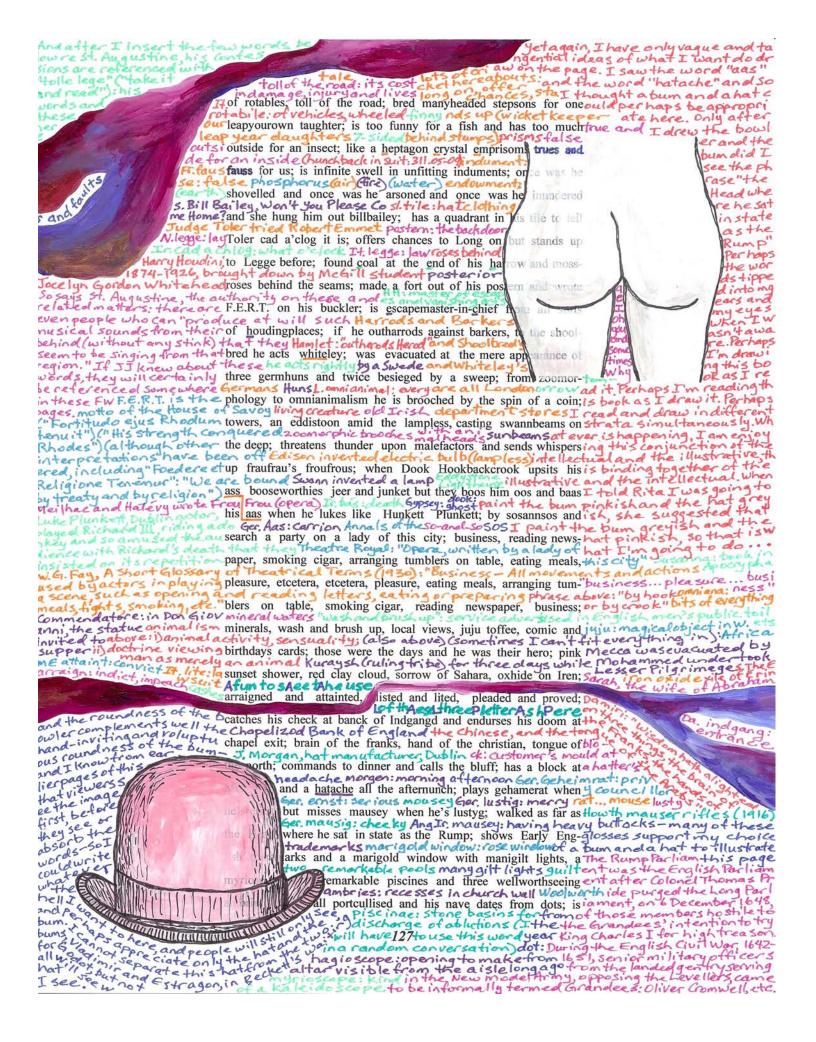
Despite Stephen's negative and equivocating answer, it is their colors that attract him. And their physicality. Their reflection. Their prismatic, manycolored richness. That's what Joyce's lucid supple periodic phrases use as grist. That's the stuff from which the poise and balance is built.

We dream and conjure in images. The whole spread: splintering, perverting, recurring, exaggerating, animating, distorting. Melodramatic. Foggy, fractured. Why shouldn't a book attempt such a self-referential and expanding gathering of gestures? Some have said that we can't visualize the text of *Finnegans Wake*, that we can't picture for ourselves what a Mookse or a Gripes or the leapgirls or Anna Livia might look like. I disagree. Just don't look for documentary verisimilitude. Don't allow logic, the familiar, to get in the way. It's preferable to see it new, or *Make It New*, as Ezra Pound, Joyce's intellectual ally, said in his 1935 collection of essays. After all, "understanding is a very dull occupation," Joyce's intellectual adversary, Gertrude Stein, said in her 1937 book, *Everybody's Autobiography*.

In the Joyce-escorted essay "The Revolution of Language and James Joyce" from Our Exagmination Round His Factification for Incamination of Work in Progress, Eugene Jolas writes:

The real metaphysical problem today is the word. The epoch when the writer photographed the life about him with the mechanics of words redolent of the daguerreotype, is happily drawing to its close. The new artist of the word has recognized the autonomy of language



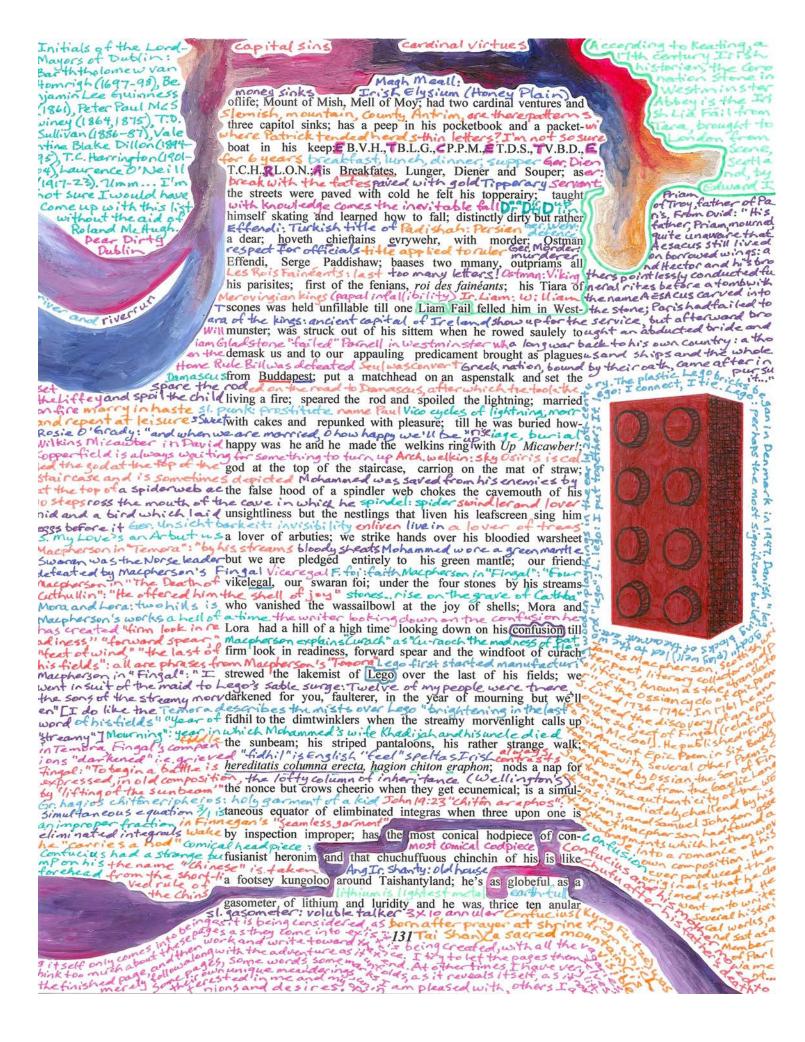


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delicraces central constants
                                                                                       holypaschal fire; forbids us our trespassers as we forgate him; the special scinders sinners spirit! St. Patrick's Paschal-fire - Set in direct defiance of the pagent sings of nearby
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en-tout-cas: a combination parasol and um brell a ; sink also "at any rate" and the way I use it: "in any case" "drink the dregs" is quite nicely defined and de for a quick walk redat 381.30-35 where we read of different bottoms of the various different repl enquished drinkingutensils and a drinkthedregs kink; wurstmeats for chumps and cowcarthere behind (and which has two manhas eferences to burns! motherlows for scullions; when he plies for our favour is very trolly is and father a pokey our favour is our stogi Ger. Vater: father psychic your ours; two psychic espousals and three desertions; may be matter of drink it up sl. futter::::fuck In 1885 the Gaiety Theatre inof fact now but was futter of magd then; Cattermole Hill, ex-Dublin put on "Private Secretar mountain of tlesh was reared up by stress and sank under strain; "with "Hill that mountain fflesh' as "Cattermole" up! hasah naking a mountain out tank it up, dank it up, tells the tailor to his tout; entoutcas for a his a molehill "nr. Singay thimbleWORD dead letter: writing taken in who ong of Sixpence 51.to man, but bit a thimble for a maid; blimp, blump; a dud letter, a sing Ju syllable surcease: cessa a song a sylble; a byword, a sentence with surcease; while stands Baron: "While stan the his canyouseehim frails shall fall; was hatched at Cellbridge but Colosseum Rome shall educated abroad Guinness Roderick o on the a battle of Boss; Roderick, Roderick, Roderick, O, you've gone a stando doxolog bottle of New Ross 1643 dams bottle the way of the Danes; variously catalogued, regularly regrouped: Doy wou usman are on a group 5. Johnny I Hard by Knew the mating of ducks Witch's Sabbath; st frail wind yeless noseless chic the same homoheatherous checkinlossegg as when sollyeye airly blew ye; real detonation but false report; spa mad but inn sane; half emillian via bogus census but a no street hausmann when allphannd; is the handiest of all andies and a most alleghant spot and Jean Alp to dump your hump; hands his secession to the new patricius butedplebians FinnMacCool left-the door a plumps plebmatically for the bloody old centuries; eats with (021.04->) phlegmatically open for guests at meal time: doors open and ruts with gates closed; some dub him Rotshield and more limn him Rockyfellow; shows he's fly to both demisfairs but thries to cover up his tracers; seven dovecotes cooclaim to have been pigeonheim to this homer, Smerrnion, Rhoebok, s plays-Dublin alone wasever Kolonsreagh, Seapoint, Quayhowth, Ashtown, Ratheny; inde-It. il bel paese: the Bel Paese cheese Pride dumb such home land of Rome; we saw thy farm at Useful Prine, Domhnall, Domhnall; Ireland's Eye: small island near stinks L. Howth reeks like Ilibelpaese and looks like Iceland's ear; lodged at quot places, lived through tot reigns; takes a szumbath for his weekend beside and a wassarnap for his refreskment; after a good bout at stool-fuck: ball enjoys Giroflee Giroflaa; what Nevermore missed and L. Columba: DOVE Protestantism: every man 'nevermore' Stopher Columbus, C. 1451-his own priest goalkeeper strong about 1506in Africa for the fullblacks; the arc of his drive was forty full he s intootball etc. All blacks: New Zealand's rugby has read In "and his stumps were pulled at eighty; boasts him to the thick-in-nd else tuigeann tu Gaelige?": do you understand Irish? teames hope that Jes Archthews the oldest creater in Aryania and looks down on the Suisshe plays. (w) family Collesons whom he calls les nouvelles roches; though his heart, soul and spirit turn to pharaoph times, his love, faith and is heart, soul and spirit turn to pharaoph times, his love, faith and is heart, soul and spirit turn to pharaoph times, his love, faith and is heart, soul and spirit turn to pharaoph times, his love, faith and is heart, soul and spirit turn to pharaoph times, his love, faith and is heart, soul and spirit turn to pharaoph times, his love, faith and is heart, soul and spirit turn to pharaoph times.

vico, New Science: "the first language in the have begun with signs, whether goes hope stick to futuerism; light leglifters cense him souriantes from leglifter: fornicator souriantes afore while boor browbenders curse him grommelants to his son ling hindmost; between youlasses and yeladst glimse of Even; the Moore's skyllysses and Ilied you lasses and lads hough the Laster Lug his peak has, the Luk his pile; drinks tharrand wodhar forlingse his asama and eats the unparishable sow to style off reglar rack; As Tr. lug: mountain-hollow; name of mountains and: Japanese in the beggars cloak them reclined about his paddystool, the whoresvel stops Asa: Odin asthma Du. paddenstoel: mush coomcano winken him as they walk their side; on Christienmas at Advent anobituar Lodge, New Yealand, after a lenty illness the roeverand Mr lengthy Lodge, New Yealand, after a lenty illness the troeverand wir tack peritor his: inflamation of hissue around abdominal organs.

Easterling of pentecostitis, no followers by bequest, fanfare allnot lowers by bequest, fanfare allnot lowers one Easterling: Viking (used for invaders of Ireland by request private; Gone Where Glory Waits Him (Ball, bulletist) but Not tanked to be a standard of the lower of the l Here Yet (Maxwell, clark); comminxed under articles but phoe-is morning. II nished a borgiess; from the vat on the bier through the burre in beer and butter of the dark to the buttle of the bawn; is A1 an the highest but Roh Borja acknowledge the dark to the buttle of the bawn; is A1 an the highest but Roh Borja acknowledge the dark to the Boyne, 1606 L. commirst: he defiled the fathering sever re his root; filled fained of hackleberries whenas all was tuck the alchildren by his toss up for him as a vangster to fall fou of backinbechers. and toss up for him as a yangster to fall fou of hockinbechers I dec wherein he had gauged the use of raisin; ads aliments, das doles, FROM nslat ack... nasal sounds raps rustics, tams turmoil; sas seed enough for a semination but ARE I com sues skivies on the sly; learned to speak from hand to mouth I text: "The sound learned to speak from hand to mouth I text: "The sound learned to speak from hand to mouth I text: "The sound learned he could recite effortless by rup-break sa-sow su-square and mily had go till he could talk earish with his eyes shut; hacked his way through the L. hic, hack hoc; this from here to the cafter THEODORE hickheckhocks but hanged hishelp from there hereafters; rialtos, ROETHKE WE rom various Dublin bridgesst annesleyg, binn and balls to say nothing atolk of New Comyn; os e to hereabouts: Rialto, Amesley, atall talk the gleam of the glow of the shine of the sun through the book Ball's, Binn's Reget in Babel: "the influence of unconscious dearth of the dirth on the blush of the brick of the viled ville of the olka, and NewComen... Sympathy between his hand and Barnehulme has dust turned to brown; these dyed to tartan him, diedling anutacturing: rul root (red), dulse -a sea weed. rueroot, dulse, bracken, teasel, fuller's ash, sundew and cress; long w), teased or Fuller thistle (green) ash tree not gone but not wolong gunn but not for cotton; stood his sharp assault of famine for got andew (purple), wild cress (violet) ten Michael Gunn managed the but grew girther, girther and girther; he has twenty four or so gain survived -United States of America and a Dubl cousins germinating in the germane Dillon Cosgrave (in "North Dublin with an initial difference in the once kingdom of d Environs) claims there are Lub Poland; his first's a young rose and his second's French-budged 24 places called "Dublic" in the N.S. then a null bid! Christic's Egyptian and his whole means a slump at Christie's; forth of his Lorde his piece part his penis (and perhaps in auction house blood pieced part came the woman of his dreams, blood thicker then is this his dream, she came too) cher than water sed and built by Daved a lus water last trade overseas; buyshop of Glintylook, eorl of Hoed; you and I are in him surrented by brwn bldns; Elin's fleeduced welsh brunt: 200 problem strown buildings was one of your wardering p polt pelhaps but Hwang Chang evelytime; he one was your of just big pipe/boys/fancy/fags: homosexual interations of faudi from highbigpipey boys but fancy him as smoking fags his at timea - Now elect by the West before WWI the process Th



I've elected to re-read in order Dubliners Portraitares as a way of providing some sort of foundation and sing to this project. Just finished Dubliners. So may yen King Arthur's dog oments years before he wallowed round Raggiant Circos; the cabalstone owhen I a see a at the coping of his cavin is a canine constant but only an amiri-copi ancient Da. Keben havn: Copenhagen cabin ng: the top cause of mesocan could apparoxemete the apeupresiosity of his atlast's alonge-Mr seek Steal Proice. ment; sticklered rights and lefts at Baddersdown in his hunt for this one and per oxysm truth Fines hunt for the magic bear all in my work on "Cleopate the boar trwth but made his end with the modareds that came ra at the Bre akfast Table 1 and The st tories gets at him in Camlenstrete; a hunnibal in exhaustive conflict, an otho to return; burning body to aiger air on melting mountain in 0 inger as th previou Step We be wooing wave; we go into him sleepy children, we come out of COKP otho: Roman emperor (Suicide) (drowning) iA him strucklers for life; he divested to save from the Mrs Drownpage ledsand I am ointrigued ings their rival queens while Grimshaw, Bragshaw and Renshaw "Mebinogi" kill by some of the earlier earth / fire lair/water tamlet: "I really and the earlier earth / fire lair/water tamlet: "I really and the earlier earth / fire lair/water tamlet: "I really and the earlier earth / fire lair/water tamlet: "I wanted by marded by marded by marded by marded by the earlier early and a standard by and stan The part and the print of his costellous feet is seen in the goat's grass-ne granted and the print of his costellous feet is seen in the goat's grass-ne granted and leve the line "and faced Iron Age stone head from Corlect, County Cavana your circle; pull the blind, toll the deaf and call dumb, lame and halty; white thouse of the county cavana of the cavana of the county cavana of the county cavana of the county cavana of the cavana ها about 9 fy lived at a little It. It have the last of the last 6 those Strongest story. It Turks the Textible was the first Christmes personnethe Romers is a brilliant moniser; made a summer assault on our shores and begind of thou a writer Gaity Theatre, Dublin Whigamore (original of Whig Some dropped) Por keeps and his sands full; first he shot down Raglan Road and then he tore south into the directs the attentions of the ON Ragnaroke, destruction of the Norse godstext. vaudience, up Marlborough Place; Cromlechheight and Crommalhill were Comletes proint And in the series of the second series when our lurch as lout let free into the second series of the second series when our lurch as lout let free into the second series of the second series when our lurch as lout let free into the second series with the second series of the second series with the second series of the second series with the s and 2 slightly off-kilter It many that grand old voice; a Colossus among the memoirs of shightly off-kilter It many that a storcabbages, the Melarancitrone of fruits; larger than life, doughtier by morqueite. builds toward that Sp. El Gran Turco: Sultan of Turkey Luxemburger your ceres. Idevestating than death; Gran Turco, orege forment; lachsembulger, leperlean: Leix/lip(writer). kinds of whe sparkle of his genial fancy, the depth of his calm sagacity, the salmonrenainst trib as throughout II, but It Arch to ments wheat the bandless benedies to me of the bandless benedies to the tribulation of his spotless honour, the flow of his bandless benedies to the tribulations of his spotless honour the flow of his bandless benedies to the tribulations of the salmonre of the salmo rges myall-time 1 the Invincible and cur was he burked; partitioned Irishmen, founded to the Invincible starourite books. The Invinci invincibled and cur was he burked; partitioned Irishmen, founded to the Invinci invincibled and cur was he burked; partitioned Irishmen, unitedly wolfe Tane in the Invinci invincibled and cur was he burked; partitioned Irishmen, unitedly wolfe Tane in the Invincible and cur was he burked; partitioned Irishmen, unitedly wolfe Tane in the Invincible and cur was he burked; partitioned Irishmen, unitedly wolfe Tane in the Invincible Tane Invincible # 250 titione Ger eile dich: hurry up! tasted Russian gor'k ii: bit a bitter; gorkii: hot corky Gorky: allied with Revolutionary Frances le mo I reference Archard Burges are proposed a secretic ing and only from a such that process we will be a secretic for the secretic form of the secretic form of

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and, aware of the twentieth century current towards universality, attempts to hammer out a verbal vision that destroys time and space.<sup>3</sup>

I'm not quite sure what Jolas means by destroying time and space, but avoiding the daguerrotypical seems like a worthy, if not entirely new, enterprise. This has, after all, been the intent of writers from Homer and Hesiod onward.<sup>4</sup> Jolas's remark prompts several questions: How can words approach photographic realism, what would that look like anyway, and why would writers seek this?

In his essay "I Don't Know What to Call It But Its Mighty Unlike Prose," Victor Llona also from *Our Exagmination*, notes that in the Wake a

vast company of actorwords—not only of the English, but of many languages, both dead and alive—cavort here in a whirlwind dramatic ballet to a polyphonic orchestral accompaniment, while the eyes of the audience are dazzled and soothed in turns by a display of colours which runs the gamut of a lavish palette. (95)

Llona here binds together lexemes and likenesses, as though the two cannot exist but in concert. I've always loved the testy intellectual swagger of Samuel Beckett's contribution to this loose assortment of essays (and I continue to think his contribution is the most insightful) but Jolas and Llona do have colorful and euphonic observations to make.

We start with the visual. In the caves of Timpuseng and Chauvet and Caliboaia and Tassili n'Ajjer and El Castillo and Lascaux, we start with hands and bulls and swirls and horizontal people (sleeping, swimming, floating?). Only later—20,000 or 30,000 or 40,000 years later—do we get what we now call hieroglyphs and pictograms and cuneiform. And words. It took us a while to develop the vision, the eyesight that's necessary to read words and apprehend the pictures they present.

A few Joyceans have explored elements of the visual in his works. "When we are in an environment of competing visual stimuli, comprehension is preceded by perception, which is, in turn, preceded by attention," Garry Leonard notes in his discussion of visuality and visual culture in Joyce. Yet whenever I've shown pages of my project to anyone—Joyceans or not—the first thing that they respond to is the representational, the familiar, and only later can I nudge them toward some sort of perception, or comprehension, to use Leonard's words.

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Invoking the Surrealists' cadavres exquises, Marcel Duchamp's Fountain, and Pablo Picasso's collages as representative of the avant-garde, Catherine Flynn talks about Finnegans Wake as "an experiment in collective reading" and as "a kind of collective writing." It could also be, I would suggest, an experiment in collective image making. We create—collectively—images out of the lallation and agglutination offered (see the beginning of the first thunderword at FW 3:15—"bababadalgharaghtak . . ."—for this lallation and agglutination, this combinatorial baby-talk, in action). Flynn also references Joyce's words "electric eyes" as the very last note on VI.B.37:122 in The James Joyce Archive, which she says is "Joyce's attempt at, or a placeholder for, a technological equivalent to the organ of vision, which is replaced in the radio passage by the more felicitous 'circumcentric megacycles' (FW 310.07)" (291).

Much has been made of the music, the noise, the cacophony, and the thunder of *Finnegans Wake*, but before any of that can occur, it has to be read. The audience has to look at the text, with their eyes.

The text enters our eyes before it enter our ears.

It's important to remember that Joyce suffered from serious vision problems, and this threat to his sight may have increased his interest in film and his efforts to establish the Volta cinema in Dublin, in 1909. Certainly, Joyce's use of sigla helped cut back on optical, word-based stress.

Samuel Beckett, in his frequently cited contribution to *Our Exagmination*, "Dante . . . Bruno. Vico . . Joyce," observes:

This writing that you find so obscure is a quintessential extraction of language and painting and gesture, with all the inevitable clarity of the old inarticulation. Here is the savage economy of hieroglyphics. (15)

There is something simple and primitive about the image, the picture, here yoked by savage violence together with the spoken and the written. The effect on the reader/listener/viewer is (or can be) instantaneous.

At the end, in my continuing project, I absorb the text's world through images as much as I absorb it through words. I'm okay with thinking about thinking, but I'd rather not hierarchize markings made by letters over those made by visualities.

"What is audible is presented in time, what is visible is presented in space," says Stephen Dedalus (P 249). Eugene Jolas may not need time and space, but Stephen does, and so do I.

Joyce invites us to "come into the pictures" (FW 243:1) and perhaps "the one the pictor of the other" (FW 164:4-5) is a way for viewers (and readers) to regard this project. (See what I mean?)

The illustrations that accompany this description of my project can be found on pages 126–33 in LOTS OF FUN WITH FINNEGANS WAKE. They were done with felt pen, acrylic, graphite, and found objects on archival card stock. Each page is 11 inches by 8.5 inches.

Viewers and readers will note that I do not follow *The Chicago Manual of Style* in my felt-penned markings. I plunder annotations, critical observations, musings, and quotations from various sources, all of which I try to note at the spot, or capture in overview citations elsewhere in the project. More pages from the project are viewable at tpob.me.

### NOTES

- I. In *The "Finnegans Wake" Experience* (Berkeley: University of California Press, 1981), Roland McHugh talks about his role as the curator of the James Joyce Tower in Sandycove, but leaves out information about his teaching a course on Joyce at the School of Irish Studies (founded 1969, closed 2003). While I was there, for the academic year 1977–78, the school had a distinguished roster of professors, including Eavan Boland, Augustine Martin, and J. C. C. Mays.
- 2. Many people, myself included, consider Finnegans Wake "unreadable"—using any pedestrian definition of that word. I think this assessment carries additional weight when noted Joyceans also use the word, or variations of it. See the third sentence in Roland McHugh's Introduction to The Sigla of "Finnegans Wake" (Austin, University of Texas Press, 1976), 1: "It is immensely difficult to read: I should in fact say that it is not a reasonable thing to expect any unaided person to attempt Finnegans Wake," 1; see the first sentence in Seamus Deane's Introduction to the 1992 Penguin edition of FW: "The first thing to say about Finnegans Wake is that it is, in an important sense, unreadable" (Joyce, James, Finnegans Wake, with an Introduction by Seamus Deane, Penguin, 1992), vii; and see the first sentence in John Bishop's 1999 Penguin edition of FW: "There is no agreement as to what Finnegans Wake is about . . . or even whether it is, in any ordinary sense of the word, 'readable.'" (Joyce, James, Finnegans Wake, with an Introduction by John Bishop, Penguin, 1999), vii.

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3. Beckett, Samuel et al., Our Exagmination Round His Factification for Incamination of "Work in Progress" (New York: New Directions, 1972), 79. Future citations will be indicated by page number parenthetically in the text.

- 4. In Emily Wilson's translation of Homer's *The Odyssey*, Hermes, the messenger of the gods, "casts a spell to close men's eyes/or open those of sleepers when he wants": Homer, *The Odyssey*, translated by Emily Wilson (New York: W. W. Norton, 2018), 507; and Dorothea Wender has Hesiod recommend that you "let your mind be open as your face": Hesiod, *Theogony* and *Works and Days*/Theognis, *Elegies* (Harmondsworth: Penguin, 1973), 82. My point here is simply to say that words are not mirrors or windows of photographic repetition or representation that we set up to our bodies, our souls, or any other part of us. They have their own intent. And it's not about mimesis.
- 5. See Garry Leonard, "He's Got Bette Davis Eyes: James Joyce and Melodrama," *Joyce Studies Annual* 2008, 80.
- 6. See Catherine Flynn, "Finnegans Wake's Radio Montage: Man-Made Static, the Avant-Garde, and Collective Reading," James Joyce Quarterly 52, no. 2 (Winter 2015), 287. Future citations will be indicated by page number parenthetically in the text.