



BLOOMSDAY SOCIETY

Finnegans Wake L1C1

Ateneo Científico, Literario y Artístico de Madrid

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Eye of the Beholder

Original "Oneiric Art" Poster

by Frank Weaver

Inspired by the character of Issy/Nuvoletta in *Finnegans Wake* in all her incarnations as daughter, sister, wife, and mother, this colorful poster is a visual interpretation of the Jungian feminine principle permeating Joyce's masterwork. It seeks to render some of the book's many themes and allegorical imagery in the form of a single surreal dreamscape. The circular conjoined text surrounding the main image is an excerpt from *FW* chapter I.4, p. 92, lines 22–32:

[Y]men. But it was not unobserved of those presents, their worships, how, of one among all, her deputised to defeme him by the Lunar Sisters' Celibacy Club, a lovelooking leaggirl, all all alonely, Gentia Gemma of the Makegiddyculling Reeks, he, wan and pale in his unmixed admiration, seemed blindly, mutely, tastelessly, tactlessly, innamorate with heruponhim in shining aminglement, the shaym of his hisu shifting into the shimmering of her hers, (youthsy, beautsy, hee's her chap and shey'll tell memmas when she gays whom) till the wild wishwish of her sheeshea melted most musically mid the dark deepdeep of his sha[y]...





1. Reader : Kate Marriage from “Examples”to “Tolka”(Tindall: 40-43).

2. Reader: Damian Palomero.

So, how idlers' wind turning pages on pages, as innocens with anaclete play popeye antipop, the leaves of the living in the boke of the deeds, annals of themselves timing the cycles of events grand and national, bring fassilwise to pass how.

1132 A.D. Men like to ants or emmets wondern upon a groot hwide Whalfisk which lay in a Runnel. Blubby wares upat Ublanium.

566 A.D. On Baalfire's night of this year after deluge a crone that hadde a wickered Kish for to hale dead tunes from the bog lookit under the blay of her Kish as she ran for to sothisfeige her cowrieosity and be me sawl but she found hersell sackvulle of swart goody quickenshoon ant small illigant brogues, so rich in sweat. Blurry works at Hurdlesford.

(Silent.)

566 A.D. At this time it fell out that a brazenlockt damsel grieved (*sobralasolas!*) because that Puppette her minion was ravisht of her by the ogre Puropeus Pious. Bloody wars in Ballyaughacleeaghbally.

1132. A.D. Two sons at an hour were born until a goodman and his hag. These sons called themselves Caddy and Primas. Primas was a santryman and drilled all decent people. Caddy went to Winehouse and wrote o peace a farce. Blotty words for Dublin.

Somewhere, parently, in the ginnandgo gap between antediluvius and annadominant the copyist must have fled with his scroll. The billy flood rose or an elk charged him or the sultrup worldwright from the excelsissimost empyrean (bolt, in sum) earthspake or the Dannamen gallous banged pan the bliddy duran. A scribicide then and there is led off under old's code with some fine covered by six marks or ninepins in metalmen for the sake of his labour's dross while it will be only now and again in our rear of o'er era, as an upshoot of military and civil engagements, that a gynecure was let on to the scuffold for taking that same fine sum covertly by meddlement with the drawers of his neighbour's safe.

Now after all that farfatch'd and peragrine or dingnant or clere lift we our ears, eyes of the darkness, from the tome of *Liber Lividus* and, (toh!), how paisibly eirenical, all dimmering dunes and gloamerig glades, selfstretches afore us our fredeland's plain! Lean neath stone pine the pastor lies with his crook; young pricket by pricket's sister nibbleth on returned viridities; amaid her rocking grasses the herb trinity shams lowliness; skyup is of evergrey. Thus, too, for donkey's years. Since the bouts of Hebear and Hairyman the cornflowers have been staying at Ballymun, the duskrose has choosed out Goatstown's hedges, twolips have pressed togatherthem by sweet Rush, townland of twinedlights, the whitethorn and the redthorn have fairygeyed the mayvalleys of Knockmaroon, and, though for rings round them, during a chiliad of perihelygangs, the Formoreans have brittled the tooath of the Danes and the Oxman has been pestered by the Firebugs and the Joynts have thrown up jerrybuilding to



the Kevanses and Little on the Green is childsfather to the City (Year! Year! And laughtears!), these paxsealing buttonholes have quadrilled across the centuries and whiff now whafft to us, fresh and made-of-all-smiles as, on the eve of Killallwho.

The babbelers with their thangas vain have been (confusium hold them!) they were and went; thigging thugs were and houhnhymn songtoms were and comely norgels were and pollyfool fiansees. Menn have thawed, clerks have surssurhummed, the blond has sought of the brune: Elsekiss thou may, mean Kerry piggy?: and the duncledames have countered with the hellish fellows: Who ails tongue coddeau, aspace of dumbillsilly? And they fell upong one another: and themselves they have fallen. And still nowanights and by nights of yore do all bold floras of the field to their shyfaun lovers say only: Cull me ere I wilt to thee!: and, but a little later: Pluck me whilst I blush! Well may they wilt, marry, and profusedly blush, be troth! For that saying is as old as the howitts. Lave a whale a while in a whillbarrow (isn't it the truath I'm tallin ye?) to have fins and flippers that shimmy and shake. Tim Timmycan timped hir, tampting Tam. Fleppety! Flippety! Fleapow!

3. **Lectoras: Maria Paz González y Pilar Pastor. De ¡Hop! a (Stup) (FWEsp 15-18)**
4. **Reader: Gavin Dodgson. From "Communication" to "Ulysses, 77"(Tindall 43-45)**
5. **Reader: Bill Dixon**

(Stoop) if you are abcedminded, to this claybook, what curios of signs (please stoop), in this allaphbed! Can you rede (since We and Thou had it out already) its world? It is the same told of all. Many. Miscegenations on miscegenations. Tieckle. They lived und laughed ant loved end left. Forsin. Thy thingdome is given to the Meades and Porsons. The meandertale, aloss and again, of our old Heidenburgh in the days when Head-in-Clouds walked the earth. In the ignorance that implies impression that knits knowledge that finds the nameform that whets the wits that convey contacts that sweeten sensation that drives desire that adheres to attachment that dogs death that bitches birth that entails the ensuance of existentiality. But with a rush out of his navel reaching the reredos of Ramasbatham. A terricolous vivelyonview this; queer and it continues to be quaky. A hatch, a celt, an earshare the pourquose of which was to cassay the earthcrust at all of hours, furrowards, bagawards, like yoxen at the turnpaht. Here say figurines billycoose arming and mounting. Mounting and arming bellicose figurines see here. Futhorc, this liffle effingee is for a firefing called a flintforfall. Face at the eased! O I fay! Face at the waist! Ho, you fie! Upwap and dump em, ~~face~~ to ~~face~~! When a part so ptee does duty for the holos we soon grow to use of an allforabit. Here (please to stoop) are selveran cued peteet peas of quite a pecuniar interest inaslittle as they are the pellets that make the tomtummy's pay roll. Right rank ragnar rocks and with these rox orangotangos rangled rough and rightgorong. Wisha, wisha, whydidtha? Thik is for thorn that's thuck in its thoil like thumfool's thraitor thrust for vengeance.



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What a mnice old mness it all mnakes! A middenhide hoard of objects! Olives, beets, kimmells, dollies, alfrids, beatties, cormacks and daltons. Owlets' eegs (O stoop to please!) are here, creakish from age and all now quite epsilene, and oldwolldy wobblewers, haudworth a wipe o grass. Sss! See the snake wurrums everyside! Our durlbin is sworming in sneaks. They came to our island from triangular Toucheaterre beyond the wet prairie rared up in the midst of the cargon of prohibitive pomefructs but along landed Paddy Wippingham and the his garbagecans cotched the creeps of them pricker than our whosethere outofman could quick up her whatsthats. Somedivide and sumthelot but the tally turns round the same balifuson. Racketeers and bottloggers.

Axe on thwacks on thracks, axenwise. One by one place one be three dittoh and one before. Two nursus one make a plausible free and idim behind. Starting off with a big boaboa and threelegged calvers and ivargraine jadesses with a message in their mouths. And a hundreadfilled unleavenweight of liberorumqueue to con an we can till allhorrors eve. What a meanderthalltale to unfurl and with what an end in view of squattor and anntisquattor and postproneauntisquattor! To say too us to be every tim, nick and larry of us, sons of the sod, sons, littlesons, yea and lealittlesons, when usses not to be, every sue, siss and sally of us, dugters of Nan! Accusative ahnsire! Damadam to infinities

True there was in nillohs dieybos as yet no lumpend papeer in the waste, and mightmountain Penn still groaned for the micies to let flee. All was of ancientry. You gave me a boot (signs on it!) and I ate the wind. I quizzed you a quid (with for what?) and you went to the quod. But the world, mind, is, was and will be writing its own wrunes for ever, man, on all matters that fall under the ban of our infrarational senses fore the last milch-camel, the heartvein throbbing between his eyebrows, has still to moor before the tomb of his cousin charmian where his date is tethered by the palm that's hers. But the horn, the drinking, the day of dread are not now. A bone, a pebble, a ramskin; chip them, chap them, cut them up allways; leave them to terracook in the muttheringpot: and Gutenmorg with his cromagnom charter, tintingfast and great primer must once for omniboss step rubrickredd out of the wordpress else is there no virtue more in alcoholoran. For that (the rapt one warns) is what papyr is meed of, made of, hides and hints and misses in prints. Till ye finally (though not yet endlake) meet with the acquaintance of Mister Typus, Mistress Tope and all the little typtopies. Fillstup. So you need hardly spell me how every word will be bound over to carry three score and ten toptypical readings throughout the book of Doublends Jined (may his forehead be darkened with mud who would sunder!) till Daleth, mahomahouma, who oped it closeth thereof the. Dor.

Cry not yet! There's many a smile to Nondum, with sytty maids per man, sir, and the park's so dark by kindlelight. But look what you have in your handself! The movibles are scrawling in motions, marching, all of them ago, in pitpat and zingzang for every busy eerie whig's a bit of a torytale to tell.

One's upon a thyme and two's behind their lettice leap and three's among the strubbely beds. And the chicks picked their teeth and the dombkey he begay began. You can ask your ass if he believes it. And so cuddy me only wallops have heels. That one of a wife with folty barnets. For then was the age when hoops ran high. Of a noarch and a chopwife; of a pomme full grave and a fammy of levity; or of golden youths that wanted gelding; or of what the mischievmiss made a man do. Malmarriedad he was reversogassed by the frisque of her frasques and her pryty pyrrhique. Maye faye, she's la gaye this snaky woman! From that trippiery toe expectungpelick! Veil, volante, valentine eyes. She's the very besch Winnie blows Nay on



good. Flou inn, flow ann. Hohore! So it's sure it was her not we! But lay it easy, gentle mien, we are in rearing of a norewhig. So weenybeenyeenyteeny. Comsy see! Het wis if ee newt. Lissom! lissom! I am doing it. Hark, the corne entreats! And the larprnotes prittle.

6. Lectora: Elena Carcedo. Giordano Bruno

(Felipe Bruno, más conocido por su nombre religioso, Giordano; Nola, 1548 - Roma, 1600) Filósofo italiano. Es uno de los personajes más trágicos de la historia de Italia, donde por espacio de dos siglos, o sea hasta el "Risorgimento", quedó relegado, aun cuando sólo en apariencia, al olvido.



7.

Giordano Bruno

A los catorce años fue enviado a Nápoles a estudiar, y en 1565 ingresó como novicio en el convento de Santo Domingo; ordenado sacerdote en 1572, se doctoró en teología en 1575. En los cenobios, donde permaneció hasta los veintiocho años, se interesó con pasión en problemas de exégesis bíblica, y sobre todo en la posibilidad de concordar la teología cristiana con el emanatismo neoplatónico. En este aspecto consideró a las tres "personas" de la Trinidad como otros tantos atributos (poder, sabiduría y amor) del único Dios. Dios, en calidad de Mente, se halla sobre la naturaleza; en cuanto intelecto, Dios es sembrador en la naturaleza; y, en cuanto Espíritu, Dios es la misma alma universal.

Huido de Nápoles a causa de un proceso de herejía incoado contra él, y de Roma por temor a verse acusado de un asesinato en el que ninguna culpabilidad tenía, llegó primeramente a Liguria; luego estuvo en Turín, después en Venecia (donde publicó su primer libro, actualmente perdido) y, sucesivamente, en Bérgamo, Saboya y Ginebra. Acogido en esta ciudad por un adepto napolitano del calvinismo e inscrito en la universidad y la iglesia de esta secta, se rebeló muy pronto contra sus maestros, y fue privado de la Santa Cena.



Al cabo de poco tiempo se dirigió a Francia; aquí desempeñó una cátedra en Toulouse durante dos años, y luego se trasladó a París, donde ofreció al rey [Enrique III de Francia](#) *De las sombras de las ideas*, uno de los textos de mnemotécnica que Giordano Bruno hizo imprimir en la capital francesa durante su primera estancia en la ciudad. Profesor extraordinario en París, la indocilidad de los estudiantes le indujo a trasladarse a la corte de [Isabel I de Inglaterra](#), siguiendo al embajador de Francia.

Los dos años y medio pasados entre Oxford y Londres se cuentan entre los más importantes de su vida, por cuanto entonces compuso y publicó las dos trilogías de los *Diálogos italianos*. Lo mismo que había sido también *El Candelero*, obra aparecida anteriormente en París, *La Cena del Miércoles de Ceniza* resulta aún casi una comedia, y describe una cena celebrada en la casa de un gentilhombre londinense la noche del Miércoles de Ceniza. *De la causa, principio y uno*, hoy la obra más leída de Giordano Bruno, trata de fundar la nueva "filosofía nolana" proponiendo el concepto de una materia viviente que se da ella misma infinitas formas abandonadas luego paulatinamente. *Del infinito universo y mundos* critica la física y la cosmología aristotélicas, que sustituye por una idea del universo infinito en su extensión y el número de mundos (los astros) que lo integran.

La segunda trilogía, la *Expulsión de la bestia triunfante*, es una comedia mitológica en la que los dioses resuelven hacer penitencia, ahuyentan del cielo a osas y escorpiones y los reemplazan por los signos de las virtudes. En *La cábala del caballo Pegaseo y del asno Cilémico* se da una sátira de la "santa asnalidad", o sea de la humildad y la sencillez recomendadas por el cristianismo. Los *Heroicos furores* exaltan, en verso y prosa, el amor de la inteligencia para el objeto divino, que es la verdad.