

FW 326.6 – 20 THE SCAT STORY 3

by
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Disclaimer

These are tentative annotations, liable to be adjusted, modified or discarded. Many of them are highly questionable, definitely far-fetched and a few on the verge of insanity. So use them at your own risk. My aim is trying to put together controversial data in order to build a possible system. The results may not be satisfactory, but I am convinced that the strategy is the right one. McHugh's Annotations and Fweet should be always at hand.

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326.6: I popetithes thee, Ocean, sayd he,
326.7: Oscarvaughther, sayd he, Erievikkingr, sayd he, *intra trifum*
326.8: *triforium trifoliorum*, sayd he,

This is the description of the baptismal rite (I popetithes thee), in which “popetithes” hides also a hilarious “puppet-ise”; in fact a “minuscule” puppet (Pepette), the tenth part (tithes) of a “Pope”. The Captain becomes an “Ossian” (Ocean), the father (vaughther) of a new “breed” (Oscar → son of Ossian), although somewhat “wishy-washy” (Oscar → uisce → water; vaughther → water : PIE *wod-or*): a “watered-down” whiskey. An “eerie Viking King of Eire”, in fact an “earwig” (Erievikkingr), a worm that creeps inside a bush of shamrocks.

McHugh invites us to read “*intra trifum triforium trifoliorum*” as Latin “*inter tribum trifariam trifoliorum*: within the threefold tribe of shamrocks”, which is quite legitimate. But I wouldn't exclude that “*trifum* → *tri-fum*” may hint at the triplet “*Fie, foh, and fum*” (a constant motif throughout FW) pointing to Shakespeare's “*King Lear*” and to “*Jack the Giant Killer*”. It's an expression of disapproval, with its allusion to foreigners (*I smell the blood of a British man*).

“*triforium*” is a “*gallery in church wall*”, more precisely “*a passageway usually reserved for women*”, similar to the “*matroneum*”. Thus there's a ribald meaning rising from it: an “*alien, despised Earwicker*” opening his way (*intra* → enter / within) in the “*pussy*” (*triforium*) of a girl of Irish origin (*trifoliorum*).

326.8: unconditionally, forfor furst of giel-

326.9: gaulgalls and hero chief explunderer of the clansakiltic, sayd he,

It is an “*unconditional baptism*” (**unconditionally**), that is: a regular first-time baptism; but also a rite that shall be valid only if the Captain obeys specific “*conditions*” (**on-conditionally**).

In “**forfor furst**” we find “three Fs → *trifum*”, a “*prince*” (German “*Furst*”), an ancestor, a “*fore-father*” (**forfor** → Norwegian “*farfar*”: paternal grandfather), a “*seducer*” (Danish “*forføre*”: to seduce) and a possible Italian “*forfora*” (dandruff). Thus an unclean, foreign seducer, who is going to become the ancestor of “*blonde Gaels of foreign aspect or origin*”. “**giel**” is in fact West Frisian “*yellow*” (PIE root *ǵ^helh₃* : to shine) and “**gaulgalls**” points to “*Gall-Ghàidheil*” (foreign Gaels).

As “**hero chief explunderer**” he is the **HCE** archetype, the “*former*” (Latin “*ex*”) pirate (**plunderer & clansakiltic** → transatlantic) of “*Celtic clans*”, turned into an “*exploiter*”.

326.10: the streameress mastress to the sea aase cuddycoalman's

Here we bump against something not so easy to give shape to. My hypothesis is that “**streameress mastress**” is the female personification of the “*power of holy water*”. The “*ress*” suffix is in fact used to form feminine agent nouns. Now “**mastress**” is the obsolete rendering of “*mistress*”. In “**streameress**” we find the female (*ress*) of the “**streame**”, the holy water which “*cleanses*” the dirty “*coal-man*” in his sooty “*cuddy*” (**cuddycoalman's**). A possible metaphor of the devil in the hellish furnace. Since we have just met **HCE**, I wouldn't exclude an allusion to **ALP**, in her riverine aspect. And of course a possible hint at the already met “*seamstress*” of **324.33 (Streamstress Mandig)**. “**aase**” is indeed multi-faceted. It is German “*Aas*” (carrion : plural “*Aase*”); Norwegian “*ås*” (hill → hump); and of course “*arse/ass*”, so that the elegant “*seahorse*” has become a grotesque “*seaass*”. In conclusion, the holy water shall wash away the dirt of that deformed devilish carrion.

326.10: and let

326.11: this douche for you as a wholly apuzzler's and for all the puk-

326.12: kaleens to the wakes of you, sayd he, out of the hellsinky of the

326.13: howtheners

That baptismal purification through water (**douche** → French “*shower*”) shall work for him as that of a “*holy apostle*” (**wholly apuzzler's**), freeing him from all perplexities. In “**apuzzler**” we may in fact detect a “**puzzler**”, a perplexed person, sowing doubts, with a possible (but highly far-fetched) reference to Maimonides' “*Guide to the Perplexed*”. (“**apuzzler**” may also hint at Italian “*puzza*” : stench – thus the cleansing of a totally stinking somebody.) And it shall be the same for his progeny, his “**puk-kaleens**”, the little hunchbacks, the little boys (Irish “*buachaillin*” and Italian “*piccolini*”) who follow him (**to the wakes of you**) out of the “*hell's pit*” (**hellsinky** → hell + sink) of the heathens

(howtheners). With possible inter-racial results: from “*Helsinki*” come in fact Finns; and from “*heathens*” those of “*Howth*” (howtheners).

326.13: and be danned to ye, sayd he, into our roomyo con-

326.14: nellic relation, sayd he, from which our this pledge is given, Tera

326.15: truly ternatrine if not son towards thousand like expect chrisan

326.16: athems

There are of course strict rules to comply with: religious, like those of the Roman Catholic Religion and native ones, like those of “*local*” culture. “*con-nellic*” is in fact in “*relation*” both with “*Catholic*” and “*O' Connell's Ale*”. “*roomyo*” being both “*vast*” (roomy) and “*passionate*” (Shakespearean Romeo). And “*danned*”, Danish “*well-behaved, polite*”, is the requested attitude to join the Irish soil (Tera → “*Tara*” : ancient capital of Ireland; and “*Terra*” : “*Earth*”, the third planet from the sun). The “*world*” of the “*Trinity*” and of the “*shamrock*” (truly ternatrine) – but with a base hint at “*latrine*”. The commandment is: “*Be fruitful and increase in number – Genesis 9:1*” (son towards thousand); to reach “*1001*”. That is what is to be expected by a Christian Adam (chrisan athems). A “*joyful*” increase (athems → “*anthem*” : song of praise or gladness). Otherwise (if not) he shall be “*damned*” (danned) to certain death, symbolized by “*chrysanthemums*” (chrisan athems), and incur excommunication (chris - an athems → *anathemas*).

326.16: to which I osker your godhsbattaring, saelir, for as you

326.17: gott kvold whereafter a gooden diggin and with gooder ensure

326.18: from osion buck fared agen fairioes feuded hailsohame til Edar

326.19: in that the loyd mave hercy on your sael! Anomyn and awer.

So the sailor (saelir) is commanded, asked (osker) to abjure his pagan faith, his heathen “*gods*”, the “*gods of the Goths*” (godhs). “*battaring*” points in fact to “*battle*” and to “*ring*”; thus heathen gods (godhs) “*battered*” and “*bettered*” (transformed into “*true*” spiritual beings); that's what the ship's husband wishes (osker →

Icelandic “òsk” : wish). His happy wish (saelir → Icelandic “blessed”). But “saelir” is also “hello: addressed to a group of male people”, thus a sarcastic “hello” to the “battered” heathen “godhs”.

326.16: for as you

326.17: gott kvold whereafter a gooden diggin and with gooder enscore

326.18: from osion buck fared agen fairioes feuded hailsohame til Edar

326.19: in that the loyd mave hercy on your sael!

The rest of the sentence is indeed “enscore”, obscure and not sure. “gott kvold” is Icelandic “good evening” (gott kvöld); in “gooden diggin” we may get a “good day” (Norwegian “god dag”). So a symbolic image of “life span”. But “get cold” and “good digging” is also a reference to “death” and “interment”. “enscore” could be the “tenebrous night of death” and also Italian “in scuro” (to wear a black dress as a sign of mourning). But in “gooder enscore from osion” we could also pick “promotion” (from osion) and “insurance” (enscore) from the perilous voyage in the ocean (osion) of life. In other words the ship's husband is saying: “When you reach the evening of your life (gott kvold), having spent its “day” as a good Christian (gooden diggin) and having passed the final judgement (gooder enscore from osion), you can go back again (buck fared agen) to Heaven (til Edar → Eden / Paradise) as a “fair” (fairioes), “noble” (feuded) and “wholesome” (hailsohame) being – having put aside your “furious” (fairioes), “revengeful” (feuded) and “stormy” (hailsohame) former attitude, that would “back fire” (buck fared) against (agen) yourself. So that the Lord may have mercy on your soul (in that the loyd mave hercy on your sael).”

Of course if we read “loyd” and “sael” as “Lloyd Insurances” and “sail” we have a further image of the “gooder enscore from osion”: the watchful eye of God “insuring” a good, blessed (Icelandic “sael”) sailing. Otherwise he would be a “heretic” (hercy → HCE) crawling on his “mave” (Danish “stomach”), like a worm or a snake.

326.19: Anomyn and awer.

326.20: Spickinusand.

This marks the end of the “*baptismal*” rite. We detect in fact “*In the name of the Father*” (Anomyn and awer → Irish “*In ainm an Athar*”) and a “*Spiritus sanctus*” (Spickinusand). Although the “*son*” is missing, which may hint at the sailor’s “*bad faith*”. We find also “*an omen*” (Anomyn) and a “*reverence*” (awe). We find an “*anonymous*” but “*everlasting*” (awer → ever) formula, “*spoken and said*” (Spickinusand) and a deal sealed with a “*spit in his hand*”. In the “*ship’s husband’s*” (Spickinusand) hand.



THE END OF THE SCAT STORY (3/3)