

Inire and the Cumaean

The Urth list — 2 messages, 1 voices, 15 Oct 1998

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mary whalen — 15 Oct 1998, 17:59

This is Sean Whalen(prion).

Robert Borski proposed the theory of many of the Hierodules having two names, or an associated meaning. He also proposed that the Cumaean's name was Camoena and that Inire's name was Abraxas. I have a slightly different interpretation on their names.

Since Ossipago, Barbatus, and Famulimus have the names of Roman gods, it seems probable that the others do, too (or at least an association). Inire, with the second i being long, is the Latin word for "to begin, to enter, to come/go in" (as in "initial"). Not a noun, the infinitive form of a verb. Cumaean, with a long u, is not a noun either, it's an adjective. The first sibyl was called the Cumaean sibyl because she supposedly came from the city of Cumae. These are indications that those are not their real names, or else that a further association might be sought.

Now, here's my theory. Inire come from Latin in (in) and ire (to go).

The Roman gods associated with the verb ire are Abeona (abeo, "I go away" from abire), the goddess of a child leaving home for the first time, Adeona (adeo, "I approach"), the goddess of that child's return, and Ianus (Janus), the two-faced god of beginnings, doors, gates, and passageways. His name means "covered passage, gate, barbican" (similar to ianua, a door). He had almost no part in mythology. I'm betting that Ianus is the main association/name meant to be seen (as I've mentioned before, I wouldn't look so deeply if Wolfe didn't use so much symbolism). The two faces figures in with all the twin images in the book (and furthers Borski's genealogical theories), and Latin for Two-Faced is Bifrons (root Bifront-), which sounds much like Bifrost, the Rainbow Bridge of Norse myth which was used as the passage to Asgard (Godland, like Yesod) which would tie in with Inire's mirrors that are passages to elsewhere. Ianus being the god of beginnings and endings (January) gives a closer connection to the word inire. Looking into a mirror causes a person to become two-faced. Each part of the book begins and ends at a gateway. Ianus was connected with his Greek counterpart Kronos, who was mistaken for

Father Time because of the similarity of their names (kronos/khronos (cronos/chronos)). Ianus was often considered to be the father of Iuno and Iuppiter/Iovis (Juno and Jupiter) who were both siblings and spouses (connecting Borski's theories about Barbatus and Famulimus). He was also said to be the father (with his wife Camise) of Tiberinus, after whom the River Tiber is named, as he drowned in it (like Severian and the namesake of Palaemon). Ianus was married to Cardea, or Carna, or Camise (it's confusing and is probably muddled, sometimes they're all considered one person or different people). Cardea was the goddess of hinges (the Latin word for hinge is cardo, root cardin-) and domestic life. The others have associations with canere, to sing. Anyway, Cardea, or whoever, supposedly seduced men to follow her into a cave and then ran away (what's the point?). When she tried this with Ianus, he saw her leaving with his second face and caught her. They actually completed the act, and Ianus decided to give her the power to chase away the vampires of the night (alga...?). They had a child, Proca, the king of Alba Longa (Long White, whatever that's supposed to mean), and Cardea used her power to protect

him. Proca's children were Numitor and Amulius. Numitor was the father of Rhea Silvia and grandfather of Romulus and Remus (connecting to "A Boy Named Frog"). Amulius overthrew Numitor, but Romulus and Remus restored him to his throne. The Cumaean may be associated somewhat with Cardea, Carna, and Camise. Also associated with song are the Casmene/Camenae, the goddesses of wells and springs, which sound more like Cumae and Cumaean. Hopefully these theories can help in interpreting some of the meaning of the symbolism and naming.

prion

mary whalen — 15 Oct 1998, 18:00 · follows mary whalen

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