

ancient city

The Urth list — 4 messages, 4 voices, 19 Mar 2002

<https://urth.darkrealm.vip/thread/urth/3048>

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maa32 — 19 Mar 2002, 03:01

to one of my comments about the vanished people on green, I was answered:

"? When Horn first met the Neighbors, and they formally turned over possession of Blue to him as representative of all the people, the Neighbor who called himself Horn said, in the course of asking permission to visit Blue at will: "From this whorl we sprang." (OBW, 271)"

I am referring to the statement in In Green's Jungles that tells of how the city of the Vanished People there was far older than anything on Blue. Of course those neighbors "sprang" up from Blue: they were produced just then when Horn fell in the pit on Blue. On the other hand, the terraformed trees did originally spring up on Urth before being transplanted to Lune, I suppose ... they just evolved further there. (obviously, the older cities are underwater on Blue so the narrator doesn't really know about them)

As far as Babbie looking completely like Horn in the astral travel: Silk looked like a combination of Horn and Silk at certain points. I argue that a huge portion of Horn transferred into Babbie at the end of On Blue's Waters, but not QUITE all of him. Of course he looks like Babbie, too, but he is humanoid (note that he is far more humanoid than Scylla in Oreb).

Also, if we want to talk a little bit more about time travel in these books, there is a fascinating conversation between Seawrack and the narrator in On Blue's Waters in which she says she can move events from one time in her memory to another as she recounts her story; she then says the narrator can do that, too. I was a bit baffled by that - could it be related to a time-traversing principle? After all, "certain mystes" aver that the real world exists only in the human mind, and that our dreams are someone else's reality. (Severian as dream of Silk?)

Some good responses to my challenge ... but I'm just not buying the actual presence of God and his angels as a valid explanation for a lot of those things. That's a bit too pat, isn't it? It just doesn't seem like Gene to blatantly put them into such a huge role unseen ... why would God manifest himself to Silk again after his first enlightenment, which occurred outside of time and has since stayed with Silk? and how could that be logically determined from the text? Also, some simple shrimp release their gametes into the water and actually form a allopolyploid viable life cycle for a short span, then become haploid again to mature. (let me look this up again and see if I can find a source for you). Maybe the inhumu are like simple shrimp ... but they do, in fact make a point of gathering those vines as symbols of something ... and perhaps that something is the hope of leaving behind their vegetative and animal pasts and becoming true humans.

And as far as the secret goes, I still argue that its importance lies in its ability to incorporate mystical genetic material into offspring in one generation: the parents are not the ones who receive the beneficial properties of the blood, but their offspring do. I still argue for a hybrid understanding of the secret.

Nice point about Scylla - I guess Cillinia was already in the thrall of the sea creature when she was downloaded.

Marc Aramini

Roy C. Lackey — 19 Mar 2002, 07:19 · follows maa32

Marc quoted me:

"? When Horn first met the Neighbors, and they formally turned over possession of Blue to him as representative of all the people, the Neighbor who called himself Horn said, in the course of asking permission to visit Blue at will: "From this whorl we sprang." (OBW, 271)"

and wrote:

I am referring to the statement in In Green's Jungles that tells of how the

city of the Vanished People there was far older than anything on Blue. Of course those neighbors "sprang" up from Blue: they were produced just then when Horn fell in the pit on Blue.<<

I guess I should have quoted the whole paragraph:

"From this whorl we sprang. You spoke of a hundred years, and of a thousand. There are rocks and rivers, trees and islands here that have been famous among us for many thousands of years. This is one such place. I ask you again, may we visit it, and the others?"

The Neighbors _did not_ spring into existence when Horn fell into the Pit. They abandoned Blue for, er . . . greener pastures, many thousands of years earlier.

Marc also wrote:

Also, if we want to talk a little bit more about time travel in these books,

there is a fascinating conversation between Seawrack and the narrator in On Blue's Waters in which she says she can move events from one time in her memory to another as she recounts her story; she then says the narrator can do that, too. I was a bit baffled by that - could it be related to a time-traversing principle? After all, "certain mystes" aver that the real world exists only in the human mind, and that our dreams are someone else's reality. (Severian as dream of Silk?)<<

I just finished reading OBW again, and recall no such conversation. Have you a source? I think you may have meant Seawrack's comments about trying to forget her life under the sea before she met Horn (OBW, 249):

"Not what you think. I was trying to forget the water, and everything I did in it. Every time I remembered something that happened there, I would think of something that's happened since I've been with you, some little thing or something you said, and put it there instead."
"Can you do that?" I was incredulous, as I still am.
"Yes!" she said fiercely. "So could you."

There's nothing there about time travel.

-Roy

Michael Straight — 19 Mar 2002, 13:05 · follows Roy C. Lackey

On Tue, 19 Mar 2002, Roy C. Lackey wrote:

"Not what you think. I was trying to forget the water, and everything I did in it. Every time I remembered something that happened there, I would think of something that's happened since I've been with you, some little thing or something you said, and put it there instead."

"Can you do that?" I was incredulous, as I still am.

"Yes!" she said fiercely. "So could you."

This is probably forshadowing Silk trying to replace his own painful memories with those of Horn's.

-Rostrum

Jerry Friedman — 20 Mar 2002, 23:28 · follows Michael Straight

--- maa32 <maa32 at dana.ucc.nau.edu> wrote:

...

As far as Babbie looking completely like Horn in the astral travel: Silk

looked like a combination of Horn and Silk at certain points. I argue that a

huge portion of Horn transferred into Babbie at the end of On Blue's Waters,

but not QUITE all of him. Of course he looks like Babbie, too, but he is

humanoid (note that he is far more humanoid than Scylla in Oreb).

Humanoid is one thing, but why doesn't he at least *resemble* Horn?

Maybe he just likes Hoof because he likes Silkhorn and understands that Hoof is SH's son in some sense.

Also, if we want to talk a little bit more about time travel in these books,

there is a fascinating conversation between Seawrack and the narrator in On

Blue's Waters in which she says she can move events from one time in her

memory to another as she recounts her story; she then says the narrator can do

that, too. I was a bit baffled by that - could it be related to a time-traversing principle? After all, "certain mystes" aver that the real

world exists only in the human mind, and that our dreams are someone else's

reality. (Severian as dream of Silk?)

I took this as moving memories from one "slot" to another but not changing the "time stamps" on the memories.

Some good responses to my challenge ... but I'm just not buying the actual

presence of God and his angels as a valid explanation for a lot of those

things. That's a bit too pat, isn't it? It just doesn't seem like Gene

to
blatantly put them into such a huge role unseen ... why would God
manifest
himself to Silk again after his first enlightenment, which occurred
outside of
time and has since stayed with Silk?

Because (from the Catholic point of view) this is the reinstitution of the real Eucharist and the narrator is in the "real presence" of God. He says so. Some saints and angels might want to be spectators. I wouldn't bring them up for the interpretation of a lesser event.

and how could that be logically determined from the text?

I don't see that it can, but it's the most sensible explanation that I've seen.

Also, some simple shrimp release their gametes into the water and
actually
form a allopolyploid viable life cycle for a short span, then become
haploid
again to mature. (let me look this up again and see if I can find a
source for
you). Maybe the inhumu are like simple shrimp ... but they do, in fact
make a
point of gathering those vines as symbols of something ... and perhaps
that
something is the hope of leaving behind their vegetative and animal
pasts and
becoming true humans.

I think that's true. They're building houses like ours.

And as far as the secret goes, I still argue that its importance lies in
its
ability to incorporate mystical genetic material into offspring in one
generation: the parents are not the ones who receive the beneficial
properties
of the blood, but their offspring do. I still argue for a hybrid
understanding of the secret.

I can see there's a thematic relationship: the "hybridization" of the inhumu and the people
whose blood they drink gives "better" inhumu; cross-pollinating pure strains of corn gives better
corn; Horn's spirit in Silk's body gives a truly good person who is not (so) depressed and is
competent on Blue.

Nice point about Scylla - I guess Cillinia was already in the thrall of
the
sea creature when she was downloaded.

Very charitable of you--something like that is what I should have meant, but not what I did
mean. I was forgetting about the difference between Cillinia and the real Scylla on Earth.

Jerry Friedman