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The Whorl list — 4 messages, 4 voices, 05 Feb 2001

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Sheila Herndon — 05 Feb 2001, 07:51

--- whorl-errors at lists1.ba.best.com wrote:

Subject: Cool plant

Found it! It's a tropical weed called mimosa pudica
or sensitive-plant,

You find it
wild at roadside in
some of the Gulf states--that's where you live, I
presume.

Where I grew up, but do not now live.

Subject: Re: (whorl) RTTW up to pg. 81 SPOILERS
p. 47. The "Silent Shout" section. I am betting

I don't have the book with me, but I recall taking
it to mean the sunrise.

yes indeed. but is he referring to a poem that
I haven't read that described the sunrise in this
way? it's lovely.

I seem to recall a verse in the bible that describes
the hills shouting the glory of god, or some such.
So perhaps Wolfe was thinking of this, and to himself,
the hills must always be shouting, but we don't
hear them - so it's a silent shout.

but, truly, I suspect, maybe he's also referring
to a poem or idea that has been used somewhere
before, which I have not come across, so if that's
case, someone bring it up please. thanks.

I am going to bow out of the list for a while, until
I finish the book - but I will save messages and
go through them later.

I was wondering if anyone else had already brought
up that Silk/Horn/Oreb is a trinity? I'm sure this
must have already been brought up, but is there
a search utility for the list? It's cool though ...
I can't believe I didn't think of it sooner -
Silk would be like the "god" part, inside of the
human part - Horn, and Oreb is a holy spirit
part - like in the scene of the baptism where
the holy spirit descends into the form of a dove -

except what's cool are all the differences in the story -

In face, if we imagine that Horn's spirit has been transported - then Horn is actually the "god" part, even though he's more human, and Silk is the "body" part, and Oreb who is the holy spirit is a night chough, black, who can see in the dark, whereas a dove is white, and innocent.

it's all very interesting. and Horn wants to be more like a human. and in a way, I feel this is meant to represent people wanting to be more perfect, or more godlike, but there is an irony in the story that Horn is the 'actual' human part - but is allegorically representing the 'soul' part. or at least, that's what I am imagining so far. I could be totally offbase, it has been known to happen. :)

thanks for the name. I had trouble finding that plant, myself.

mimosa

George M. Terry — 05 Feb 2001, 09:15 · follows Sheila Herndon

Long time list observer, first time poster...

One of the things that struck me in RTW along this vein is the idea that Horn's death/re-incarnation/resurrection is very Christ-like. He dies on Green pretty selflessly, and is re-incarnated/resurrected as Silk. This is especially seen in the scene with Olivine at the Calde's palace where Horn/Silk makes the offering of his body and blood in the form of bread and wine to the Outsider.

Perhaps this movement of Horn->Silk mirrors the essence of the spiritual journey for Gene Wolfe? I don't think that Horn is stupid...he knew Silk, and even says at one point in RTW that he realizes he bears a physical resemblance to Silk since returning to the Whorl. I think it represents a basic humility in Horn. Horn had previously immersed himself in Silk, certainly viewing him as an model of what is 'right' and 'good'. In his journey, learning to love, learning the inhuman secret, he becomes more and more like Silk, until at the moment of his death, dying for a mission of compassion for New Viron, he actually becomes Silk. Would this not be the goal that Wolfe would seek in his own life?

Ultimately I think that Horn merely 'incarnates' Silk, in much the way that Jesus incarnated the divine logos. Any theory that looks at a 'trinity' must include the Outsider, as well.

George Terry

I was wondering if anyone else had already brought up that Silk/Horn/Oreb is a trinity? I'm sure this must have already been brought up, but is there a search utility for the list? It's cool though ... I can't believe I didn't think of it sooner - Silk would be like the "god" part, inside of the

human part - Horn, and Oreb is a holy spirit part - like in the scene of the baptism where the holy spirit descends into the form of a dove - except what's cool are all the differences in the story -

In fact, if we imagine that Horn's spirit has been transported - then Horn is actually the "god" part, even though he's more human, and Silk is the "body" part, and Oreb who is the holy spirit is a night croucher, black, who can see in the dark, whereas a dove is white, and innocent.

It's all very interesting. and Horn wants to be more like a human. and in a way, I feel this is meant to represent people wanting to be more perfect, or more godlike, but there is an irony in the story that Horn is the 'actual' human part - but is allegorically representing the 'soul' part. or at least, that's what I am imagining so far. I could be totally offbase, it has been known to happen. :)

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*This is WHORL, for discussion of Gene Wolfe's Book of the Long Sun.

Joel Priddy — 05 Feb 2001, 20:36 · follows George M. Terry

Emrys wrote:
Maybe I missed it, but why did the 'divine' Silk possess Pig?

Just a god going for a Sunday stroll. He possessed Pig for the same reason he listens silently from the windows.
BTW, is just me, or does "The Divine Silk" sound like a transvestite torch singer?

Are we now to accept that the Ghost of Patera Pike at the manteion was in fact a ghost?

Yes.

What was the deal with Dr. Crane's ghost? Was it brought on solely by being at/in Sick Bay?

Erm, I'm going for no ghost, just visualizing a memory. But maybe I'm forgetting who wrote the book.

"I would never have used it while Nettle was alive", confused me, Jahlee didn't kill Nettle, did she?

Didn't Nettle go with Silk and Marble?

No and No.

Where was the Whorl going and why? Aren't all/most of the landers gone? If so why leave?

It's just going. The gods were more interested the journey than the destination. After all, at the destination all their worshippers go away. So this journey doesn't have a destination.

If Silk is so GOOD, as Hoof and Clute suggest (and I believe, as well) why did he arrange to kill so many Inhumu, in the city on Green, and at the wedding?

He didn't arrange to kill a bunch of inhumi, he arranged to be killed a couple. He just underestimated Juganu's recruitment abilities. Then he had to help lead a battle to keep the wedding party/ town getting munched.

What happened to Chenille and/or Auk? How did Oreb get a black ring that morphed into Seawrak's ring?

Seawrack gave it to him, and, like a mood ring, it looked different because it wasn't on his finger.

Finally the scene of Hyacinth's body. What happened?

It seems from the wounds that needed binding that Silk

may indeed have committed/attempted, but surely the mere entrance to Silk's body of Horn's spirit wasn't enough for the body to physically recover. Maybe I'm

looking at this wrong and the cuts were incidental to

Hyacinth's funeral sacrifice, but I've thought since IGJ that Silk was contemplating/committing suicide.

According to the Neighbors, Silk just didn't have the will to live anymore. I'm chalking it up to Silk the super-embryo healing once the controlling mind was binging the wounds instead of opening them.

cephalothorax

Jeffrey Meyers — 06 Feb 2001, 13:12 · follows Joel Priddy

If Silk is so GOOD, as Hoof and Clute suggest (and I believe, as well) why did he arrange to kill so many Inhumu, in the city on Green, and at the wedding?

Joel Priddy <mossmail at yahoo.com> wrote:

He didn't arrange to kill a bunch of inhumi, he arranged to be killed by a couple. He just underestimated Juganu's recruitment abilities.

For him to have had such highly-developed leadership skills Juganu must have sneaked a little more of Horn/Silk's blood than we might have guessed. As humble and self-effacing as Horn/Silk

was, it would make sense that he would not make a big deal of Juganu's drinking a bit a night or two, especially while they were stuck for three days on the boat. (After all, Horn/Silk was planning his own suicide. What was the harm?) He can't be faulted for not adequately thinking through the implications of the mixture of his blood (leadership) with Hoof's (impetuous youth), which Juganu was surely tasting now and then.

Patera Bunny

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