

# GANZ NOTES TO SHARE for TFS 10, 7 - The Horse and His Boy (4 March 2024)

Version: 5 March 2024

## MAP



## PRAYER

There is much in this Psalm that reminds me of *The Horse and His Boy*.

### Psalm 43 (NJB)

Judge me, God, defend my cause  
against a people who have no faithful love;  
from those who are treacherous and unjust,  
rescue me.

<sup>2</sup> For you are the God of my strength;  
why abandon me?

Why must I go around in mourning,  
harrassed by the enemy?  
3 Send out your light and your truth;  
they shall be my guide,  
to lead me to your holy mountain  
to the place where you dwell.\*  
4 Then I shall go to the altar of God,  
to the God of my joy.<sup>a</sup>  
I will rejoice and praise you on the harp,  
O God, my God.\*  
5 Why so downcast,  
why all these sighs?  
Hope in God! I will praise him still,  
my Saviour, my God. [1]

\* 57:3

\* 63:5; 81:2; 108:2

[1] [\*The New Jerusalem Bible\*](#) (New York; London; Toronto; Sydney; Auckland: Doubleday, 1990), Ps 43:1–5.

## CHRONOLOGY OF THIS BOOK

*The Lion, the Witch, and the Wardrobe* - In the year 1000 (NY), which is 1940 (EY): The four Pevensie children arrive in Narnia through the Wardrobe. The treachery of Edmund and the sacrifice of Aslan at the Stone Table. The White Witch killed by Aslan and the end of the Long Winter. Peter knighted as the Wolf-Bane and then made High King of Narnia by Aslan.

*The Horse and His Boy* - In the year 1014 (NY), which is still 1940 (EY): The High King Peter carries out a successful raid on the Giants in the North. Queen Susan the Gentle and King Edmund the Just visit the court of the Tisroc of Calormen and then escape by ship. King Lune of Archenland finds his long-lost son Prince Cor (twin of Prince Corin) and defeats a treacherous attack on Narnia by the Calormen Prince Rabadash.

In the year 1015 (NY), which is still 1940 (EY): The four Pevensie children, as Kings and Queens of Narnia, hunt the White Stag in the fifteenth year (N.Y.) of their residence in Narnia. They vanish out of Narnia.

## WHY DO I PUT THIS BOOK IN 6<sup>TH</sup> POSITION?

Remember how Lewis felt that the Chronicles would be a trilogy: *The Lion, the Witch, and the Wardrobe*; *Prince Caspian*; *The Voyage of the Dawn Treader*. But his awareness of the people of Calormen in VDT – slave traders – seemed to have demanded of him a story. **See VDT, Chapter 4 – “What Caspian Did There”, page 33 –**

“We’re here, we’re here, Caspian,” cried Lucy and Edmund together and, “At your service, Sire,” piped Reepicheep from another corner. They had all been sold but the men who had bought them were staying to bid for other slaves and so they had not yet been taken away. The crowd parted to let the three of them out and there was great hand-clasping and greeting between them and Caspian. **Two merchants of Calormen at once approached. The Calormen have dark faces and long beards. They wear flowing robes and orange-colored turbans, and they are a wise, wealthy, courteous, cruel and ancient people. They bowed most politely to Caspian and paid him long compliments, all about the fountains of prosperity irrigating the gardens of prudence and virtue—and things like that—but of course what they wanted was the money they had paid.**

Published in 1954, *The Horse and His Boy* was the fourth of the Chronicles that Lewis completed. “Lewis wrote HHB almost as effortlessly as he did VDT: slightly more than three months for the former contrasted to slightly less than three months for the latter.

*The Silver Chair* makes explicit reference to this story in Chapter 3, “The Sailing of the King”: “Supper in the great hall of the castle was the most splendid thing either of them had ever seen; for though Eustace had been in that world before, he had spent his whole visit at sea and knew nothing of the glory and courtesy of the Narnians at home in their own land. The banners hung from the roof, and each course came in with trumpeters and kettledrums. There were soups that would make your mouth water to think of, and the lovely fishes called pavenders, and venison and peacock and pies, and ices and jellies and fruit and nuts, and all manner of wines and fruit drinks. Even Eustace cheered up and admitted that it was “something like.” **And when all the serious eating and drinking was over, a blind poet came forward and struck up the grand old tale of Prince Cor and Aravis and the horse Bree, which is called *The Horse and His Boy* and tells of an adventure that happened in Narnia and Calormen and the lands between, in the Golden Age when Peter was High King in Cair Paravel. (I haven’t time to tell it now, though it is well worth hearing.)”**

But also, *The Last Battle* has many references to Calormen, its customs, its worship of Tash, to the noble Emeth (a Calormen soldier). *The Horse and His Boy* gives us the fullest description of Calormen.

## THE "KAPPA-ELEMENT" IN THIS NOVEL

I would say that the **kappa-element** in this novel is **haste**, the pressure to get to where the characters need to go, being pressured by Aslan the as yet "hidden" lion, feeling pressured when the main characters get "stuck" and cannot "get going".

The *Oxford English Dictionary* at "**hastiness**" – 1. - c1325 – Excessive speed or urgency; quickness without due consideration or reflection; rashness, lack of deliberation. In the New Webster's Dictionary "hastiness" adds the idea of **impatience**, which is closely tied to **anger**.

**But I conclude that this novel is *hastiness* because of the clarity of the goal to the main characters.** "To Narnia and the North!" To the horses, to Shasta and Aravis, to Kings and Queens of Narnia, Narnia means "**Heaven**" – the happy place; the place where they belong; the place where Aslan visits; the place that Aslan created out of His song.

Further, it is Lewis' prose mastery that conveys to us an atmosphere of discontent: we don't WANT to be in Calormen; we feel impatience at having to stay there; we don't LIKE all the time spent cross that desert; we feel with the characters a feeling of being TRAPPED when we are in Calormen. WHY? Lewis works hard to MAKE US FEEL this - the all too human corrupt, self-satisfied, ego-intense, slave-trading, Calormen - so that we can get in touch with a LONGING in us to get the heck away from such a world as humans have constructed, and in which we have become entangled and trapped. We feel a LONGING to be in Narnia - "To Narnia and the North!" It is THIS longing that is at the center of this story by Lewis.

In this regard, I conclude that a significant element in this novel has to do with a **homing mechanism** (the soul) in-born humans and horses, etc. And as we have already learned in *The Silver Chair*, Chapter 2 - 'You would not have called to me unless I had been calling to you,' said the Lion – **the longing "for the North" is already the active presence of Aslan in horses and children.**

The Tisroc and his son Rabadash seek the North because they do not possess it, control it, own it, dominate it. The freedom, beauty, freshness of Narnia is an offense to people entangled in the world, a world we made. The very existence of such a land is an intolerable affront to the supposed power and authority of the Tisroc and his posse.

Concerning the inconsolable longing, C.S. Lewis spoke in his famous sermon, "The Weight of Glory" –

**In speaking of this desire for our own far-off country, which we find in ourselves even now**, I feel a certain shyness. I am almost committing an indecency. **I am trying to rip open the inconsolable secret in each one of you**—the secret which hurts so much that you take your revenge on it by calling it names like Nostalgia and Romanticism and Adolescence. . . . Our commonest expedient is to call it beauty and behave as if that had settled the matter. Wordsworth's expedient was to identify it with certain moments in his own past. But all this is a cheat. If Wordsworth had gone back to those moments in the past, he would not have found the thing itself, but only the reminder of it; what he remembered would turn out to be itself a remembering. **The books or the music in which we thought the beauty was located will betray us if we trust to them; it was not in them, it only came *through* them, and what came through them was *longing*.** These things—the beauty, the memory of our own past—are good images of what we really desire; but if they are mistaken for the thing itself they turn into dumb idols, breaking the hearts of their worshippers. **For they are not the thing itself; they are only the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have never yet visited. ... The sense that in this universe we are treated as strangers, the longing to be acknowledged, to meet with some response, to bridge some chasm that yawns between us and reality, is part of *our inconsolable secret*.** . . . Our lifelong nostalgia, our longing to be reunited with something in the universe from which we now feel cut off, to be on the inside of some door which we have always seen from the outside, is no mere neurotic fancy, but the truest index of our real situation.

## HEAVEN/AFTERLIFE

Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 24–25. This article on "Afterlife" by Michael P. Morrissey.

The great insight of classical philosophy was that a human being is not a "mortal" but a being engaged in a movement toward immortality. **Aristotle called this movement *athanatizein*, the activity of *immortalizing*, which, as the love of divine wisdom, characterized philosophy itself. It is a spiritual movement consummated only through one's personal death.** This breakthrough of the classical philosophers was based on the centuries-long differentiation of the

individual soul among **the pre-Socratics, who understood the soul as the immanent *sensorium* of transcendence** [see my comment below about the undescended soul] granting the individual a direct relationship to the divine apart from society. From this Greek tradition emerged a view of humans as embodied spirits. **In this view the soul is not only the life force of the body, but it also has a preexistence and a post-existence that frame its incarnation in this life as its wherefrom and whereto.**

I recall the later Neo-Platonic argument about the "**undescended soul**". This, at least for human beings, was that which secured the functioning of the "ladder of Being", or as Dionysius the Areopagite puts it, the "hierarchy". Humans could not on principle have *completely* fallen in this material world. Because if they did, then they would have no "memory", or no "homing" signal, in them **by which to know the way back up the ladder of Being**, back to their home in perfect unity with the One.

The portrayal of the immortal soul reached its consummate articulation in Plato's dialogues. Like the later books of the OT, the Platonic myths depict a view of the afterlife grounded in a doctrine of moral retribution in which the lot of the good is distinguished from that of the wicked. The just, the lover, the philosopher will alone reap the heavenly reward.<sup>[1]</sup>

**The imagery of heaven employed in the NT is not so much a place that can be located somewhere (the mythological image adopted by the later Church) as it is the quality of human life in its mode of fulfillment and perfection. As such it is fundamentally tied to the disciples' relation to Jesus, the bringer of salvation.** In this way the NT transformed the eschatological hopes of the OT into the vision of God (beatific vision) granted through grace at death by way of Jesus, who alone is the way to the Father (Matt 11:27; John 14:6).

In the primary Christian sense, then, heaven is that **mode of being** realized by Christ, who in his full humanity was taken up into union with God (resurrection). Insofar as this divine gift is the universal destiny of all creation, **the reality of heaven will be complete only with the raising of all members of the Body of Christ to God in the universal salvation** achieved at the end of history, the future promise anticipated in Christ's own resurrection. **Thus, for Christians, heaven has a Christological foundation: union with God is mediated through a relation with Christ. To follow Christ is the way to eternal life.** In this regard the Christian doctrine of heaven in its origin is not precisely connected with the notion of immortality of the soul, nor even with that of merely personal salvation. Heaven has a corporate dimension insofar as it truly signifies the fulfillment of all human relations with God. From this emerges the Christian truth that **no one is finally saved until all are saved**, indeed until the salvific process transfigures the whole cosmos in the eschatological end of history.<sup>[2]</sup>

OT Old Testament

[1] Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 24–25. This article on “Afterlife” by Michael P. Morrissey.

NT New Testament

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OT Old Testament

[2] Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 26–27.

## HUMILITY

HUMILITY, see Joseph Pearce: “Throughout *The Horse and His Boy*, several of the characters are taught lessons that are intended to heal the sin of pride. Aravis is punished by Aslan for the supercilious manner in which she treated a slave in Calormen and the suffering this caused, and Bree, who considers himself a brave war horse and therefore superior to other horses, has his courage tested and is found wanting. **Although Bree is humiliated by Aslan, who calls him a “poor, proud, frightened horse,” it is a healthy humiliation, intended to hurt the horse’s pride so that he might find the humility he lacks. Indeed it is a delightful paradox that only the proud can be humiliated because humiliation is the hurting of one’s pride; if we have true humility, we will have no pride to hurt, and if we have no pride to hurt, we cannot suffer humiliation! Bree’s pride is hurt and, duly mortified, he attains the humility he needs.** “Aslan,” he says, “I’m afraid I must be rather a fool.””

I recall a line: “Humility is not thinking less of yourself ... but of yourself less.”

Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 516. This article on “Humility” by William H. Shannon.

**Humility is rooted in the truth of reality.** Grounded in a deep awareness of our limitations and shortcomings in the presence of the divine perfection, and of our sinfulness in the presence of the all-holy God, it leads us to **a profound sense of total dependence on God and to an ardent desire to do God’s will in all things.**

It means, therefore, grasping the truth about ourselves and about God.<sup>[1]</sup>

**The humility of Christian discipleship must be expressed not only toward God but also to sisters and brothers in the Christian community, and indeed to all who carry the image of God.** The humility of Jesus is once again a model. In

washing the feet of his disciples, he gave an example: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do" (John 13:14–15).

In *Mary's Magnificat* (Luke 1:46–55), which incorporates OT themes, a woman who has profoundly assimilated the spirit of the 'anawim gives praise to God for the regard God shows for the humility (*tapeinōsis*, meaning "abasement" or "lowliness") of God's servant (*doulē*, "slave"). **She is the humble woman who rejoices in the wondrous condescension of God. Her humility gives her insight into the humility of God revealed in Jesus Christ.**

Humility is closely linked with love (see Paul's description of *agapē* in 1 Cor 13). **It is lowliness become selflessness.**

The Fathers of the Church extol the excellence of humility and point to Christ as the archetype of this virtue. **Gregory the Great (540–604) echoes a long tradition when he describes humility as "the mistress and mother of all the virtues" (*Moralia*, xxiii, 13, 24; PL 76:265b).** Elsewhere in the *Moralia* he calls the humility of human persons "true wisdom," and the humility of God "the instrument of our redemption."<sup>[2]</sup>

Humility continues to occupy a central role in contemporary spirituality. It is seen not as self-depreciation but as self-honesty. **Thomas Merton (1915–1968), walking in the tradition of St. Thomas Aquinas, who linked humility with magnanimity, sees the humble person as one who can achieve great things for God and for others, because, "living no longer for himself ... the spirit is delivered of all the limitations and vicissitudes of creaturehood and contingency, and swims in the attributes of God, Whose power, magnificence, greatness and eternity have, through love, through humility, become our own"** (*New Seeds of Contemplation*, New York: New Directions, 1961, p. 181).<sup>[3]</sup>

## **DISCIPLINE AS EQUIPPING (Not Punishing)**

My point here is to notice how Shasta and Aravis, Bree and Hwin, each have his or her own way in inner/spiritual formation. None of them are alike in how the journey, and Aslan's mostly hidden presence in/for/with each of them, forms them, changes them for the better, and preparing to assume significant leadership. See this note on "Holiness" in the *Sacramentum Mundi*:

The holiness of the Church expresses itself in various forms, though in a special way (*proprio quodam modo*) through the evangelical counsels (art.



39). The way in which holiness appears in this way of life is only one particular and special way. **All Christians are to grow in holiness "according to their own special calling" (art. 35), "the ways proper to each" (art. 41), using the means proper to each (arts. 11, 41)** and above all by serving in LOVE, which "guides, animates and makes efficacious" all means of holiness (art. 42) and is therefore the one great means, the "more excellent way" of 1 Cor 12:31.<sup>[4]</sup>

The *Oxford English Dictionary* at "**discipline**" – **II.4.a. - c1350** – Instruction or teaching **intended to mould the mind and character and instill a sense of proper, orderly conduct and action; training to behave or act in a controlled and effective manner**; mental, intellectual, moral, or spiritual training or exercise. Also applied to the effect of an experience or undertaking (as, study, adversity, etc.) considered as imparting such training. Sometimes difficult to distinguish from sense [1.2](#), esp. in contexts where punishment is employed to reinforce such training.

This is a frustrating word, because the Christian Church, associated it with punishment, with a commitment to force behavior, to make people mind.

**I.1. - a1225** – *Christian Church*. Punishment or chastisement either imposed by ecclesiastical authority or voluntarily undertaken as penance; esp. mortification of the flesh (as by fasting, scourging, etc.) as a token of repentance and as a means of satisfaction for sin. Also: a penitential act of this sort.

William Barclay, [New Testament Words](#) (London: SCM Press Ltd, 1964), 168–170.

The great practical interest of *katartizein* lies in the fact that it is the word used in Gal. 6:1, for, as the AV puts it, 'restoring' a brother who is taken in fault. If, then, we can penetrate into its meaning it will greatly assist us in forming a correct view of the method and purpose of Christian discipline.

In classical Greek it has a wide variety of meanings, all of which can be gathered together under one or other of two heads. **(i) It means 'to adjust, to put in order, to restore'. Hence it is used of pacifying a city which is torn by faction; of setting a limb that has been dislocated; of developing certain parts of the body by exercise; of restoring a person to his rightful mind; of reconciling friends who have become estranged. (ii) It is used of 'equipping or fully furnishing someone or something for some given purpose'. So it is used of fitting out a ship and it is used of an army, fully armed and equipped, and drawn up in battle-array. Its uses in the papyri do not add greatly to our insight into its meaning. There, too, it is used of something 'prepared for a given purpose or person'. It is, for instance, so used of clothes which have been made and prepared for someone to wear.**

In the NT it is used about thirteen times, twice in quotations from the OT (Matt. 21:16; Heb. 10:5). It has three main lines of usage.

(i) It is the word which is used of the disciples **'mending their nets'** (Matt. 4:21; Mark 1:19). It may possibly there mean that they were 'folding up the nets'. But whether it means mending or folding up the idea is that the nets were being prepared for future use.

(ii) There is a set of passages in which the basic meaning is that of **equipment**. In Luke 6:40 it is said that a scholar cannot turn out better equipped than his teacher. Rom. 9:22 speaks of vessels of wrath equipped for destruction.

(iii) There is a set of passages in which the AV translates it 'to perfect' (2 Cor. 13:11; 1 Thess. 3:10; Heb. 13:21; 1 Pet. 5:10).

(iv) There is one passage in 1 Cor. 1:10 where the AV translates it 'perfectly joined together'. It is there used of the drawing together of the discordant elements in the Corinthian Church; and the idea could be either that of setting together dislocated and broken limbs, or that of calming and pacifying the warring elements in a disturbed city.

Now when we take this and apply it to Christian discipline certain most significant things emerge. (i) It is clear that Christian discipline is never meant to be merely retributory punishment; it is not simply vengeance on the evil-doer. (ii) Discipline is meant to 'mend' a man and to 'repair' him. It regards him more as something which has been damaged or injured than it does as a deliberate sinner. **(iii) Discipline is meant to 'equip' him better to meet his temptations and to meet the battle and the demands of life. It regards him as a man ill and inadequately equipped and it regards the duty of the Christian society as being that of sending him out better able to deal with the things which defeated him.** (iv) It regards the evil-doer as one imperfectly constructed to deal with life and it calls on the Christian community to give him a more perfect knowledge and more perfect strength to overcome evil and to do the right.

So, then, when we study this word, we see that Christian discipline is never vengeful and retributory and sadistic. **It is always constructive.** It is applied always and only for the sake of helping the man who has erred to do better. <sup>[5]</sup>

## MEEKNESS

The *Oxford English Dictionary* at "**meek**" – **2.a. - c1175** – Not proud or self-willed; piously humble; patient and unresentful under injury or reproach; (esp. of a woman) demure, quiet.

**Frequently connoting the gentleness (esp. towards the weak, the humble, and the poor) consonant with a Christian virtue;** cf. post-classical Latin *mansuetus* (Vulgate), Hellenistic Greek *πραῖος* (New Testament). Use of *meek* as a noun is predominantly in this sense: see branch [B](#)

The distinction between this and sense [A.2b](#) is not always clear, **since more or less similar qualities of meekness have often been regarded as laudable in certain contexts (as in Christian humility, or, formerly, in women's or servants' characters) but as weak or unmanly in others.**

William Barclay, [New Testament Words](#) (London: SCM Press Ltd, 1964), 240–241.

**The word *praus* is the word which is used in the Beatitude which says, Blessed are the meek (Matt. 5:5).** This adjective occurs three other times in the NT. Twice it is used of Jesus himself (Matt. 11:29; 21:5). The other occasion is in 1 Pet. 3:4. The noun *praotēs* is the word which is used for 'meekness' in Paul's account of the fruit of the Spirit (Gal. 5:23). Its other occurrences are 1 Cor. 4:21; 2 Cor. 10:1; Gal. 6:1; Eph. 4:2; Col. 3:12; 2 Tim. 2:25; Tit. 3:2; James 1:21; 3:13; 1 Pet. 3:15. The AV without exception translates the adjective by 'meek' and the noun by 'meekness'. Moffatt has 'humble' in the Beatitude; 'modesty' in the James passages; and 'gentle' or 'gentleness' in all the others. He never retains the translation 'meek'. The American RSV has 'humble' once, in Matt. 21:5; 'meek' or 'meekness' five times, included among which is the Beatitude; and 'gentle' or 'gentleness' in the remaining passages.<sup>[6]</sup>

That brings us to the use of *praus* which really illumines the whole matter. In Greek *praus* is used in one special sense. **It is used—as is *mitis* in Latin—for a beast which has been tamed. A horse which was once wild but which has become obedient to the bit and to the bridle is *praus*.**

Now herein lies the secret of the meaning of *praus*. **There is gentleness in *praus* but behind the gentleness there is the strength of steel, for the supreme characteristic of the man who is *praus* is that he is the man who is under perfect control.** It is not a spineless gentleness, a sentimental fondness, a passive quietism. **It is a strength under control.** Num. 12:3 tells us that Moses was the 'meekest' man upon the earth, but that same Moses was a man who could

act with decision and blaze with anger when the occasion arose.

To such a character no man can attain by himself and his own efforts. ***Praotēs* is strength under control, but it would be wrong to say that the man who is *praus* is perfectly self-controlled. He is perfectly God-controlled, for only God can give him that perfect mastery.** It should be our prayer that God will make us *praus*, masters of ourselves, for only then can we be the servants of others. [Z]

## SUPERCILIOUS

The *Oxford English Dictionary* at "**supercilious**" – 1. – 1528 – Of a person, or his or her character, expression, demeanour, etc.: haughtily contemptuous; having or assuming an air of superiority, indifference, or disdain. **Etymology** – < **classical Latin** *superciliōsus* full of stern or disapproving looks, in **post-classical Latin** also arrogant, disdainful (6th cent.) < *supercilium* (see [supercilium n.](#)) + *-ōsus* [-ous suffix](#).

[1] Michael Downey, [The New Dictionary of Catholic Spirituality](#) (Collegeville, MN: Liturgical Press, 2000), 516. This article on "Humility" by William H. Shannon.

OT Old Testament

PL Patrologia Latina, J.P. Migne, ed., 1878–1890

[2] Michael Downey, [The New Dictionary of Catholic Spirituality](#) (Collegeville, MN: Liturgical Press, 2000), 517.

[3] Michael Downey, [The New Dictionary of Catholic Spirituality](#) (Collegeville, MN: Liturgical Press, 2000), 517.

[4] Karl Vladimir Truhlar, "[Holiness](#)," *Sacramentum Mundi: An Encyclopedia of Theology* (New York; London: Burns & Oates; Herder and Herder, 1968–1970) 50.

AV authorized version

NT new testament

OT old testament

AV authorized version

AV authorized version

[5] William Barclay, [New Testament Words](#) (London: SCM Press Ltd, 1964), 168–170.

NT new testament

AV authorized version

RSV revised standard version

[6] William Barclay, [New Testament Words](#) (London: SCM Press Ltd, 1964), 240–

241.

[Z] William Barclay, [\*New Testament Words\*](#) (London: SCM Press Ltd, 1964), 241–242.