

A CURTAIN OF SMOKE/ MARBLE AND GLASS - ON THE AFTERLIFE OF BUREAUCRACY

a collaboration between
André Romão and Pedro Neves Marques

To be oneself and at the same time Greek: it may be a question of position: to be in a state, to be one against the state. There will still be an oracle – a partial truth, a curtain of smoke: between one and all else, both visible and invisible; between what can be said and what does not belong to words – or images or imagination.

A projection.

To know oneself

The oracle is: the place before the speaker: a place that utters before it speaks. Animism. The oracle itself is the land, in conjunction with the body as much as with voice. A three layered moment of immanence and invocation (by request).

An inquiry: to the land, to the body, to the uttering already there: inscribed in abstraction and from abstraction. The formulation of a question: to build up an intelligence, to confront the state, the beginnings of a subject –

on the stones, the pathway, the procession.

To feel the stones under your feet, the same stones as the temple, the theatre, your house, your body. Even a complete body is a fragment (of divinity) – the priestess exists only as a part of Apollo.

An entire sentence is a fragment.

An utterance is a fragment.

Howls, utterings, spoken words: to make credible the unspoken, to falsify relation while imposing the Law. And if there's a Law it constitutes modes of address complying with hierarchy. Positions are made. A partition set. The oracle as priestess serves only to make visible what is already there, to translate grammatically what is already known. One may not touch the body, one will only see a leg, an arm, hands, movements, contours and body parts [Hans Belmer!]. An installed diffusion. Gaze of the absolute through smoke and sweat and silk and leafs and shadows. To be looked at from the other side... with one eye, close to...

In assembly one is elected from the people: for deeds more than vote. To chose a representative, but not yet a man. With the hierarchy established [abstraction: body: individual: people]: shapes as words are spoken; you wait, while others await you outside: the ones who have chosen. The pendulum of hierarchy: behind you, outside, a class is formed – a class of power / a class of disillusion; in front of you, a class remains: a medium. Between the oracle and the ones who have chosen you, you remain powerless.

To know oneself

With the embodied, the individual and the people in place, the tripartition becomes abstraction. The place may speak/ it will speak from abstraction only once layered the voices. MonoChannel against MonoLake (1968).

In between, a projection: from the middle: receiver: from the middle: transmitter. The ear becomes acute: it is instrument of logic, to give shape to utterance. From one side: a question: from the other an answer: an act of reasoning – to build up an understanding – but of faith as well. It is not from riddles that armies fall but from religious truth. Rumours about the fall set loose: it was a misconception, a mishearing. But it was not transmission's fault, it was:

- a) the need of a model;
- b) a demand of hierarchical functioning;
- c) a recurrent theme:
as much historical [in site] as a-historical [transposable].

The beginnings of an individual subject.

You may run your life / you may not run your life.
The utterance may run your life / it may not run your life / it may ruin your life.
It may found a state; a state formed by an utterance.

Between times, a difference in language.

A change in state: spiritual secularization. The exchange sets its rules while maintaining the model: abstraction turned abstract modelling – one speaks humanity, another abstraction, but both speak Man.

The modern state. To break the Law, to impose another: Man is Man. False revolutions / modular revolutions: to misunderstand the riddle is to strengthen the truism: so we will misunderstand the riddle. And if it is at the heart of Man, the heart will be taken and cherished:

on the marble floor, the lobby, the corridor.
To feel the building around you,
to be made out of the same particles of the building.
Even a Man can be a part (of the oracle) –
as Man exists only as part of a whole.
An entire sentence is a fragment.
An utterance is a fragment.

Transposition of the place: there will be Man on both sides but nonetheless a partition. One may not touch the body, one will only see a hand, burned out transparency, a paper. To be looked at from the other side ... with one eye, close to... Inscribed in marble, a proclamation, words: you are the same but not equal where it should read you are equal but not the same. A promise from the vanguards, to place a mirror on stage, as an audience to see oneself reflected. Meyerhold's "Masquerade" came with a two-century delay from the revolution: a glass reflects also. You erupt from the common, propelled. Man is Man! You are thrown back to the audience.

Instruments of individuality. Humanity is to be voiced: a fragment is a fragment, a truth a truth. The eye as verifying machine and the ear as observer [Dziga Vertov]. Illumination dispersed shadows and the body was revealed as paper: a disillusion but nonetheless a memorandum: one is (as one was). Migrations, queues: to hear the words noted down, a confirmation of the riddle, a verification of projection: now there is proof.

To each civilization a characterization of the model; a demand of hierarchical functioning; a recurrent theme, as much historical [in site] as a-historical [transposable]. Each will go and listen, each will be his own author *to know oneself*: past the assembly, to have rights and to have duties, to skip the line of commonality: to go ahead (as each will go): it is the will of the modern.

If all places are available, all places are taken: to take the place/ to not take the place / to know to take the place.

A projection:

- 1) abstraction
- 2) abstraction: body: subject
- 3) abstraction: body: individual

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