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ENYEE' S BOOK

to Jacques de Bascher,

The theory of my art

The negation of a natural order born from a supernatural order , becomes again the memento of the house who resides the sacred fire of the Antic, the hidden ceremony of the city , surrounded by the concentric rings of the model identification by the object.

The barbaric and eccentric election of a Polemarchus , placing in opposite the divine being and the social one, irrigates by the fiction and the adoption of the narrative.

The schism of the time evokes the myth for its knowledge, relegating its representation to a sacrifice from the sacred theater.

The association of the trimesgism, to a time hinge, by the example of Mecene and Octavius, supports the history testament and its reconstitution as an impoverished copy, of the other forgotten humanity, its platonic and agrarian fertility, lese-humanity service , where art carries and deviates by its sentence.

High archaism magism, detains in the image, the surrender of the greek king to his exposure, and to his prosperity shamanism , as the medicine and the perversion of the work analysis, the artist oceanic communication, to the condemnation of a divination multitude, and to the structural emptiness of a matrix, of the paring up of war to art.

The image

An isolated contour
limits the realization of a regression
by its reflected representation.

The antic image

Euhemerism belief to divinized men
and programmatic of an inoperative art
proposes a place the Mediterranean
restrictive image of the infinity
and uniqueness of a mission
the ornament and the pretty
for the discover of a route
a mythical travel
of ancient and funeral songs
is the repetition on the arch
of oceanical weddings.

The inoperative art encircles art.

The travel to Rome

The artist image

resolves the figure of ideal.

The dramatic writing

realizes the Academy schemes.

The figure of ideal

The search of the formal tradition
could be a initiation protocol
to antic art
from a relief disposition
for an idea of the space
or from a territory panoply
if the archaic form
infers the archetype symbol.

The pretty could be the deduction
from beauty to ideal.

The exoticism model

The ritual of polygamous instinct
rhythms the barbarity theater
the symbolic thought secretes
a fatal or fake will
the fabulous model of exoticism
perverts the dramatic writing
to deify the hybridization.

The muse space

The relief

conjugates the vertical and horizontal plan

by the image material

a negative ritual

initiatory from the sublime to human.

The Mediterranean civilizations

register their own breath.

The model

An art perverted by a society theater
is revealed by a possible academy.

Asmodea

The imitation serves the panoply dialogue
an immutable cycle grafts the dummy identity
the hunt or war mania.

The matriarchal devil Asmodea
inspires opens and closes
the action context.

The primitivism

A transitive time created by a rhythm
is the elaboration of a negative space
from the archaic type
the revelation of a relief
not perverted by a group will
and the extension
of an instinct recognition
the codified sentiment
of a sacred sustainability
the isomorphic figure of the ecstasy.

The mode of real

The form of real is the naturalism
edged by the context and its art
a symbolic eugenics
the deny of similitude to its method.

The myth

A native universe

collects a vestigial salience of a scansion

the form and the theme of initiation.

The artist image

The petrification and deployment of art
weaves an intentional structure
the artist image
aberration
of a morphogenesis representation.

The art like an anthology of desire

Art	water	fire
Art	negative	positive
Art	action	idea
Art	empty	full
Mania	context	text
Type	symbolic figure	writing
Image	form	thought

An art system

The pantheism space
ravished to the instinctual space
is an art system
a grotesque feminism
could seize the ingenuity
and be its own seal.

Antiquity

The Mediterranean antiquity
commutes in war strategy
the space texture
the water inert or moving material
mimics conversions transition
of indo European territory
and constitutes energies migration
by the cults issued from mythracism.

The individual operates the light trajectory
from east and married the night its west.

the death establishes an eternity rite.

Medievalism

The late antiquity
officiates magus displacement
the King lining.

The king purchases his own enemy
and proposes to his insiders
the exterior world catharsis of his universe
making possible the writing mystery
by his magic control.

Object mystical

The completeness of an image space
is the reflected controversy of academy
and reconstitutes by the multiple transmission
the symbol space
a system annihilated
by the same antagonist object.

1

Born from eremitism and from the man out of his civil structure, the first time spirituality inscribes the real in a devoted to God space.

From ascetic cavernism, the call of spirit defines by its breaks, the ethic for the feast and mourning, maintains the vertigo of a whole undecipherable and eternal.

The transgression of a new law following the ancient one makes the synthesis of diverse Mediterranean peoples.

Relating the kings exploits to the world conquest, in a civilized world, the scriptures intone a linearized alliance model.

The hinge, the consistency of a primitive world and a representation of the real by an experience testimony, elaborates the spirit analogy with the material failing, like robed to its appearance.

The ultimate end of individual and universal shows the separation mystery of spirit and material.

The Saint Luka's model, innovates a seduction and a fascination, relegating to a populist imagery the polytheistic antiquity.

In the realism of a first mysticism approach, are the wedding of an eternal culture of east with the west conquest spirit.

Defining "today" by a man to God oath, and by ritualizing his suicide for the group prosperity, the King of Canaan stages his own death.

The Ex-voto and the representation of multiple exhume the collective hysteria approach powerless to his humanity and unroll through the mask, the celebration of a reign.

The king of Canaan, destined to sacrifice as well his territory on hearth and sea, describes the future of a thought becoming idolatrised, distributive justice mask and instinct corrupts by the society work, making the public thing, the imbalance fatal poison between past and future.

Dressed like the spirit cosmic landmark and his matrix , yesterday of sacrifice finds elements who composed his organization and consecrates an exaction queen , having concerted with a matriarchal god , the confusion denaturalizing ecstasy by a dissociate state.

The face and the mask, the personage destined to sacrifice, builds by an eponymous ancestor, the east and illusion kingdom, identical treasure of a celestial one.

Frequency of its personage figure, the defective reality initiates the pregenital

undifferentiating of good and bad, from a mortal poison snake obstacle.

King David breaks with the Semitic world and explores on an area corn altar , the never ending fire separation, from the eternity germ, and deploys the primal instinct by the seasons prosperity.

Para mystical spirit must give the change to an eternity that devours it.

Phoenicia of Cartago an Tyr , kingdom of Cana and sustainability of Eve cult , gives rise to a dividing cult of Cesar king of the public thing , the preoccupation of the civil man to his impossible eternity.

Egypt by the king ex-voto place the arrangement of civilized and primitive world, and inscribes in a synthesis arch, the city of God in an excessiveness language.

Salomon augurs the ritualization of birth and death, like a king whole world who abstracts him, and who subtracts to his own experience by marrying the knowledge figure in the pharaoh daughter.

The scheme of east, and the confusion of individual to a total world, conspires the angelic steeps, from multiple to anonymous, of a place and an Egypt latitude, such surrogates to the primitive matriarchy.

The Egyptian prostitute, face of multiplicity resumed to an original mask, defines a world

code in a field where germ is a treasure,
frequency of a fruitful woman psyche of child's
thousands.

Egypt and Canaan kingdom devoted to the same
sacrifice place in the sky, the same tree
roots.

Totem of a fatal issue, the surrender to mask
fixity, protects archaic alliances synthesis
and conquests again a kingdom of peoples.

Time space isolates its reading by the day
opposition to night , and in the transgression
of the anthropologic place by an image,
realises the passage of an unformed time to the
one cuts up by the east king symbolization ,
such an empty time erected by the image cult.

Labyrinth of the natural order, individual
relation to image opposing him to his leakage
on instinct, inscribes Mediterranean area in
the reconstituted time of its civilization, by
an linearized correlation archetype.

Davidian's millenarisation , isolates multitude
and sublime to a dead time , and in the
glossolalia, corpse representation as a culture
empyrean , becomes the public thing and its
apostasy.

Its theatre's respite, the failing of the
already experienced, and the dramaturgy
gestation, of a confusion of real and mystic,
displays the individual recession to his
suicide, group art to its mystic realisation.

From the city apogee , born the civil man
frequency through the mythical foundation and
its adorned curb, the transmission of a culture
who defies cesarism retrenchment , from its
static form metaphor , to perfected time
repetition describing the receptive phases and
the example approach of collected elements for
a same possession medicine.

The polarizing Canaan king inspiration, of an
annihilated power in the time, writes the man
representation renascent from himself, by his
ecstasy, incineration ceremonial dedication of
warrior king , of his slaves and his tanks, to
a prosperity of the earth and his dress
identical.

The same frequency exhumes the gestation and
entombment ceremonial, like an academic garden
libation of a Tophet substitution to Logos ,
crowning the identical head recumbent , by the
slave instinct laurels , of eschatological
time.

Link between the earth and skies, east
anthropomorphism institutes an aberrant turn of
parity, the hell entry fame, in the one of a
son spontaneous generation adopting his father
by restoring his appearance to him and his
human soul , the alliance to an elapsed cycle
and an Hades price , acquired like a way to the
homonymy , from a rhythm of the earth by the
work.

The earth acquires its rights born of water,
and from the one of spectre and the mirror who
protects it.

Emblem's multitude , the sacred fire who pushes
the city to its zenith exile , waits in an
archaism theophanie , the claim of an
instinctual treasure coveted by the flesh cult,
the proposition of a primitive emblem , reflect
of a world and its image morphogenesis , moving
the object of desire , to the people surrender
in the fertilizing water of Egypt.

Cana's wedding, stop or static of a mystical
experience, and its filiation in grecity , put
before the primitive stone , the weeding of the
pig and the dog , two wildlife polytheism major
myths , ingesting the vomited food , or turning
back to the mud after being washed.

The instinct derogation to a spiritual
sensuousness of model spirit adoption, gives
back the individual to his own adamism, and to
a metaphor where God can be manifested.

As Noah who sends messages to the promise earth
the origin drunkenness makes man his science
and the animal one , from the oracular crow who
don't establishes communication , from the dove
who comes back with the young olive leave of
the primitive unction , the old wine better
than new , composes the mastery of the
Mediterranean initial banquet, and its being
reserve theatre , an initiative adornment of

the sword and words, like the guard of the
nuptial dress.

From the eternal sleep as sweet as honey,
births the death disproportion to the daily
fire who supplies its impasses.

2

Aberrant visions of memory set up the stone synergy with the cavern, the substitution of body to an unique universe of real and its utopia.

From a far and next past confused , the Phoenician civilization associated to the Dido myth , Tyr king Pygmalion sister , who fell in love with the statue he conceived , hangs in the art work and the Cartago city foundation , the agreement for Greek and Phoenician thalassocracies , such the impossible love with the exiled trojan chief, realising in the dismissed wish of the Cartago queen destined to the pyre , after have spurned the numidian king Massinissa , her return to the tribe state without past , from an beyond of civilization life , and its impossible submission to Greece.

Elaborating such the Elisa founder icon , feet surrounded by sacrificial strips, Dido concludes with Greeks a accord on illusion , and on the image destitution , born of its cult and from the idol , such the instinct transmitted by women , of the artist act in front of his work, of a leaves crown who separates the hero and the king from men ,like an instantaneous dramaturgy detaching by the round , the framework and the objects , a city

earth from the snake living in the abysses
bottom.

3

Being substitution to the imitation or work who represents it, in the Persian mode metamorphosis and in the greek mode knowledge, finds in the Etruscan world apogee the ancient link that united.

Failed otherworldliness of a turned back instinct in time, of a fire who burns without been consumed, dissociates a writing thought and recomposes it in an universal ending cult theatre, of a magist eternity without age, and of a repetitive writing thought, that could been acquired like the immobilised transgression , of an alliance emblemized by Philippe of Macedonia star , and renewed by Alexander, becoming greek kings unction, and his own cult, an archaism literality in the unfinished denatured mask on death , and its subjection to west such an east magism , a sinking gold to a same multitude, a conquest of glory by the ruin and fioritura , for the rebirth to a human form , to an epic tale , of his spirit patrician wandering , become divine in shepherd Pâris , such the collective unconsciousness of a gorgeous and unique petrification.

4

The figure of tower encloses the dissension of soil angelism phoneme, of men work destitution by orality.

Conquest of ocean in the middle of earths , by the south and Arabia deserts , of Sabah and Ethiopia ways, prepares to the weddings with sea , the way down of Nil unifying the high and low Egypt , for the convergence to the amplified tale of its experience , the east stone , inscribed in the confused drunkenness of blood and wine, the winback of soul separated from body , such the self and other language code break up , carrying to the last limit of killing consciousness , to conserve the face of an ending ages night .

In the Metis and the ruse of instinct who eludes itself, who nurtures of contacts and retrenchments, weddings with sepia and ink , with octopus and cuttlefish , in the kingdom of Crete dedicated to the sea cult ,proposes the theory generated from forgetting, and from the inductionel thought ,such individual enamoured by his own repulse , acting out the black of a too high blindness.

The greek and Andromeda's Mediterranean is waiting for the Persian and the deliverance of

its mineral myth where is written the seal of its first instinct, the Horos orality door and native emotion phoneme.

Apostasy of an ideal beauty, the polymorphic soil accuses the foot of a symmetrical perversion with divine, where breastfeeding and sexuality become the capture of oceanic charm.

In the holy drunkenness sacrifices destined to mollify the furious ocean , the Metis exhibits psychical acceleration of a domination form , directing acuity of sounds and words modification , to a melodious animism and renewed of Perseus and Andromeda wedding , sacralising the mummy and the stone in the papyrus arch , of its celestial cult intercepted by the mineral world.

The time of an ileitis and tritonism circle , born from the elegiac incantation of a soil angelism master of the earth , woman devil forever gone of an empty and mourning rhetoric , partition guard of the primordial object , the Hades kingdom , transmits the consciousness who haunts the individual like his end , monolithic and infertile shamanism , exalting its condemnation in the spire.

Illusion of the desire object transposed on the consciousness loss, and on the ground of the wasted city , the search of a native wish , and the manes of the feeling lost , in a visual memory of plagiarism , unties the node of an umbilical relationship , of human passions

narrowness same place , of altars dressed to
Caesars of barbaric east spolia opima , and
from temples built on water sapience and
witchery.

Egypt scattered academy of its arrogant
distraction, invokes its kingdom beyond
incompetence, the Persian king its caliph,
inscribes the time decline, and proposes its
slavery mannerism to a restrictive law,
imprisoning the exploration of its mystical on
Seth eternal negation.

Malediction of a cognition area who precedes
its law, the one of a platonic eternity of the
east opulence, the stone knowledge , and the
cosmic and atlantean strategy of a spirit
conquest through writing , commutes its
prophecy to its defensive decomposed in ocean ,
link with the earth to a water charm feeding
civilization and primitivism and obeying to the
sacrificial magic of a mineral skeleton.

5

East mythologies and travel to light, recreates in the pine symbolic, the theatre of being, peoples imaginary proceed as an illusion that moves in spirit and mystifies exchanges.

Adventure will find the support of an utopian state who fails to society, an recreates the same unconsciousness easier and revelatory of the man of the east the one who remembers the west man , vertigo untying earth and sky inseparables and sacred like the light.

The mysterious temple plan, concludes an agreement on the vain, putting soul to secret for a nothingness and empty building reflected on art , such a psyche invention and its identification to animal , to the twin , to the idol.

Catharsis deploys its animism parade, on the tree symbolism, and interferes in the search of an existential impasse, of a personal desert, of a fake reality, like a substitution work to the adamism face.

Visual field pact , on the same element that could defines the work knowledge , establishes a nature gestation , and reinvents Atys Cybele companion , the front girded by her mood , by

her devilry , chaste lover immolation , Ares
god travesty accomplice , captures the absent
love of his universe, of the war and Platonism
similar , like a dead an rigid science , the
hanged Atys pours the time incantation to the
illusion of beauty.

The holding of a visible and invisible force,
of the druidic place that inspires the flesh
flippancy, and mimics its defection, invents
the idea born with individual and vanished with
him.

Mediterranean lifts up its logics deformation,
by adhesion to real absence, and by foetal
incubation universe, like its mystics ordeal.

The time rhythm that flees, enunciates the
power of this theory of vain, and focuses the
desperate capture of a work fetishist time, of
the divinity , of the arid place conspiracy
knowledge, and of the impossible dead
representation born from work , from a time
crime , bringing to a fictive relationship with
material.

The disfigured analogy, articulates its
defensive and protecting sacrifice, whose the
individual in the work , becomes the definition
that dismisses the matriarchal tribe, for the
vacuity of a fake and reconstructed nature.

Elegiacs rituals linked to the ideal
experience, from a victim time promised to the
phoenixian incarnation of its metamorphosis,
the personage elaborating a work and the utopia

demonstration, by a silence ethnic group, waves the object canvas.

The proposition of a fabulous country, elaborates the angelic double of a reconstitution, repeating in the flesh predation devoid of soul, the plan of temple muses at Trezene.

Around the Atys castration opened the hair shearing that links the animal species to the vegetal one, where Aphrodite in love with the Adonis, mimics the static nature killing, such a debt from animal to man detained by the emptiness that shakes imagination, the visceral instinct of a lustral water, destined to infuse the inert world, the restriction to tree analogy.

Predation of object diverse forms, the proposition of a carapace who captures animal instinct and denaturalize it, inoculates the force of an already lived that opposes it, like the parity equalizing the past recomposed reserve, exile real or feigned of its call.

The destitution of a matriarchal universe parity, by the underground entry where are germination devils indicates the retrocession of individual, the cosmic construction of an artifice greater than its vertigo, who locates the pathology of absolute, the idea of an art face, of the multitudes abstracted to its contrary fetish.

Achelaus , the river god spouses Enyée like the universal and the definition of east , the instinct that don't found Greeks , and who is only the temple of its absence, the impotence to imitate real and to extract a negative blade of ocean and waters , that restores the object deposit and its metamorphosis.

The virtual travel loses its resonance and enunciates the reading of the object by its deformation, the Achelaus horn , resonates far away of an uterine sexuality of the form destroyed and reconstructed , to unify the instinct empyrean, the search of the place of invisible , of death songs of mermaids that call him back to a false entombment ceremony , and to the psychotic imitation of its symbolic forgiveness , becoming a rooted enigma in an alliance between the primitive ocean and orphism , the lost belief of an arch ocean that man cannot master.

Priesthood of savage world captures separate instinct of classicism exhaustion, a metaphysical mannerism of beliefs, where lycanthropy sits like the fake god of barter lyrism , of serial or unique objects exchange that open up a way to a civilisation without ornament, the revulsion of an heresy dreaming all day of illusion misappropriation , the art identification by art , like child to adult who is not stayed , wish mechanism of a mask fixity able to unwind the thread of a parity , and the formula of its presence.

The ontological prove of belonging , the transmission of a being time , usurps appearance of being and divine , of a fake reason of perfection , the celebration of a spectrum principle and terror deviated to an ideality , to a corpse shown , the temporality of a myth vision , a its most high degree of an infernal existence, of a silent foetal cult.

The sea wall of invisible performs the course of undivided time , in the one of initiatory offering model , and of the object of its superstition , dematerializing the sky domination like the mirage and the destruction dividing universe of robed to view butler and flew on an eagle.

The wedding in absentia of motley academy of a rural east, opens earth to a cadaver vanity, regulating society to its rubbish carried to skies.

The one who dupes goes to east to find the divinity that could display the dream oracle for the one telesthesique of Greeks , of a fire patriarchal rhetoric already consumed of the Esther temple , the treasure of an embassy of the other and of Barbary , of ultimate appearance of the man pierced of his lycanthropy vocation , of a Dionysian and native food of the inconceivable absolute feeling , the pedestal of an extreme emotion in a realisation born of sea or found under earth identical to flesh instinct.

Identity of east, the example of platonic birth, poses the rhythm of an abyss star for a natural morality of treasure, confusion of art and society drowning the trance of a star twinning , of brothers beyond times , like the same race , where earth is the hallali of the step who denudes men mouth and detains civilization literature .

Platonism instrumentalization as the defection of writing to myth charms waters who loose men the impossible parity with a material support reducing to a eternal dream mourning carried to a claim of frozen world , of sumptuous sacrifices that must master the ocean jaw.

The corpse of men madness , comes back to inspire utopia volatilization , the devil runs away through the airs until Egypt , for the demonstration of a time age disappeared , and of its reincarnation to sea , like the bait of a death and fire lake.

The unnecessary of a loose identity song , of a stone that crosses Mediterranean isles sacrifices its memory of not to possess spontaneous writing.

Man follows his own shadow , and initiates to erected dementia of a fire language who feels exhausted when birth the twinning of earth transformation rite , the gestation , the gesture of a twin answer to spirit and to its decomposition , that joints a richness booth

true and false , running down the way and the return of entombment.

The petrification mask, like the echo denaturing its negation, proposing to the fake life, a wasted adventure, an escape where she allows nothing to art if it doesn't the emptiness to be unable to substitute it to opulence.

Dramaturgy ejects its static state, and like a misfortune of reality, the thread of mixes, of being and objects promises the rhythm of a legend.

The reversal of a fake memory , of body absence the exemption of being to a twinning social drunkenness , for a deformation of art , by art exterminated by death, the mask of work lack , the two deadlock of madness and art forfeiture in crime.

The world of heroic suicide of patriarchy confines becomes the one of content and will identical , the fire of totemic royalty pretender , the mask that do not exists because it is the oral expression that precedes it.

The holiness invents instinct education , the artificial respiration of origin and end , by an uniform to himself , from two moons one orgiastic and the other one prosperous , where takes place the capture of fleece guarded by the dragon and its homonymy , and must define the difference of its androgyny in the mask of proliferation, the one of the mythic tale that inflames hearts.

The dragon scenography is perpetuated by the knight , from the source he preserves , the man must reach to the essence of being , like a superior state armed by Gods , the rampart that separates him from the ideal creature , and from the enemy born from the monstrous creature.

The oracular reading and the monochord fabric from where will emanates the epic call, will unwind his ambitious to be in front of the beast which takes possession of matriarchy , the magician must by ritual dances and transvestites in a goat, deliver the creature detained in jail , incubated passion of eternal feminine , of the taint by blood tunic , of an happy anarchy of a loose sexuality in the hysteria stone , from a divinity stained by an animal , from where are emerging copulation creatures.

The myth of a foreigner maintained like the religion of others religions that keeps empty the furrow of an epoch before the invasion , and who mimics its dead , becoming sacred by an anterior ceremonial , from a mask and terror time who differentiates it, the untouchable destination of a instinct dislocation , captured by animals and by women.

Orphism rituals, and search of the lost face, confuse soul retrenchment, and its conservation in front of a double being, from an undivided of man and silence, prohibiting to give an identity to spirit.

Demonology of society, the oscillation of reality searches the sacred in passion, the mirror , the mystery of sincerity anthology , making rebloom the spectrum of its illusion, of its vanity , where enemy empire defeated like Othello , kills and resurrects the moorish king and pierces from side to side a reality false of having nothing to relate.

The repertoire rebuilds populist mirage of a time linked to cults of mortified flesh, angels dance , of devils , of soothsayers , of men and kings , on a writing scene , individualizing melancholy and its hold on real and men , by the same virtue who escalades ad illustrates madness degrees.

On fragile basis of a lost Atticism , will be rebuild both the east and west mosaic , Carolingian Europe irrigates towns and villages of the surrender transmitted through orality , the two layers of the time river, from Caesars and Caliphs , keeping for emissaries parody beast in a colportage literature , of king transvestite in ordinary man , tournament and jousting of a divine love, and the winner trophy , the chimerical and grotesque literature , transposes on Suetone , the destiny excessiveness.

Gone from Spain the trobadourisme imports from east the regret of the fleeting embrace , fled pleasure expression , the knight invest the bestiary and emblematic manners, creating the trick that suspends to a charm came from times

and who conserves in the world recession , the illumination of a science and witcheries tower.

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The courteous epopee , constitutes the fabulous garden of chaste embraces and the waiting of this mystical sensuousness where drinks the poet.

In her female pope will , the lady concludes with Benedictines and monks , an agreement on the mystical spouse rebus, of a daily hour book deploying in the menu-vair and blossomed ornaments , the four siècle alchemy of the quest of the same romance.

Searching spirit in wry and monstrosity , the baroque first stammering , of the human form captured in essential abstraction , in a clic who will marvel it to a other zoomorphy , and to the sarrazinade of the victory to beast , inquiries on what is from orient.

Curiosity of unformed beings compounding man and a fear landmark , where magical rubs beatitude , the chrism that evenoms of devotion theatre blood , unrolls the carpet of its territory and tends the canopy of its sky, the imitation of visible and invisible seraglios , invests the imperfect of opacity and living discover , the conspiracy of a shell science , and of two reality forms , one valve and one circumvented , that links the devil to the Aphrodite.

Torpor and cosmopolitan sense of tale, the sentiment of elsewhere, and the inexpert wedding of legend and its emphasis, cantilena melismatic form of an ornated song, develops the trouble sense of the one who goes of remoteness and travel.

The chivalry mystical, literature of the high fact, dedicated to celestial elevation, the wandering romanzo, of a far country, that lives in consciousnesses, that lose from an infernal gap the truth that cannot be conceived the untouchable of a miraculous and corporative ostentation, poses its seal on space and conceives time.

On the seas the fairy is candling and hiding, changing her appearance, for the knight who falls in love, of her homogeneous vision of the whole world, then finds her back as daughter of the lord of the castle and entertains the emotion of free and unavailable links.

The bard concocts and composes the characteristic ambiance of a slow melisma, to the monody of a folklore who is going to "entrebescar" revealing intellectual society of Bagdad, and covering the fire of digression of its gargoyles, and of what do not presides from a deep quest of a platonic garden picked up from ancient world.

The prologue of a fault will invents the conquest of holy places, surrounded by swan

Childs , the knight of the lake , will find back the awakening in Joseph of Arimatia bowl like the extremity and the blind obedience of the white-valet , the Durendal holder.

The novel plays the mask of an aristocratic and royal birth, destined to diffuse the custody of a legendary sword ,the ambiance who try to move usury space and to make it a right , a freedom where " God is represented by lion characters , and men have seen in water , this water is the siècle , fish cannot lives without water and we cannot live without siècle , if men could be loyal , chaste ,charitable, compassionate and full of all others virtues , they do see the lion in the sky , the earth is the fosse of the man who lives in vainglory state , of cruelty, of badness, of avarice , of damnation, the lion of water Jesus Christ , will save of the knowledge dream" thus is defined the medieval gentle man , access to lion , to medicine of the hill soul , by the council of the flower who wears the fruit that take away the returning from promise earth knights.

"your thought do not been vulgar but sweet and noble" says the queen to Lancelot who is to recognize by the lady of the lake.

The desire cult and the "roman of the rose" in a close garden of entities , the shame , the false semblance , personalises the loving initiation like the picking of the rose, the Occitan Canso edifies a sum of knowledge by a

recitative inspires of Plato, Virgil and Aristotle .

The courteous mystical, of Percival and Grail , weaves the ending time of the purple scarlet , of the oyster and its metaphysical, of the ruby knight who wins the abolished time where are living the dead queens , the mothers who keep the Longin lance and who bleeds always.

The fisherman king, the Grail, the oyster dish of chivalry entry murky episode , the battle who loses castle as ivory and echec game, enthronizing King Arthur and his nephew Percival , in the great bath of baptism before death.

The Romanzo pursues its study of manners , displacing the orient exaggeration , to a legendary country.

The satyr of Wolf roman, in the following of the Gesta, is imbibing of animal world freedom the antic and medieval collaboration who makes ridicule the bourgeois by its beast imitation , and who makes the delights of monks and clerks.

Around the 16 th century , the search of adventure and narration , destined to position and sustain individual , isolates the form and the dimension of a dandyism.

Don Miguel Magnara in the conquistadors Spain, becomes the Sevilla's betrayer, and the inspiration of Tirso da Molina , of Don Giovanni and their pranks, populist and

diplomatic vision of Spain Viceroy in western Mediterranean.

Later the adventure is moving to England where Daniel Defoe and his famous Robinson Crusoe , realises the great society refusal , like the fruitless self examination , to be associated with Shakespeare , to let a constitution then to invent the escape , the despair isle , where like Prospero and Ariel in " the Tempest" is made with the savage and the anthropophagite , alias Wednesday , the redemption of the lost candour.

The naturopathy of Jean-jacques Rousseau , and the deism , run through like James Boswell the XVIII th century courts , and writes on a realistic notebook, meetings with the emerging lights philosophy , of the antic's pasticcio of Pascal de Paoli , who reserves the diplomacy of a Mediterranean reality and unalienable from the human rights.

The adventure sometimes is ending bad and "l'Esprit des Lois" gives back the fire too soon of the ambition to do not be painter like Montesquieu , like Le Corregge , where the antic virtue remains the sold without recipient of the equality who is the politic virtue .

6

Weddings with nature accomplish the course of a demoniac madness who possesses and makes invulnerable, the realisation of expired time will substitute to anatomy statuary , the representation of body and its integration to a virtual envelope , who will traduce the states of metaphysical attract , of instinct , of desire and of its protocols.

In an illusory catalepsy , rhythms who introduce senses in the loos of the space notion, leaving the body and the soul of actors to rebirth to archaic will emotion , the plot with primitive instinct robed to animals , eludes the dramaturgy to essential , the capture of the bird and its freedom as well the one of the old man and his knowledge , Scyron in the citadel , initiates to the mental

structure who will produce the effect to be wrong , to inoculate to the other the driving electricity of prophecies, in a fatal representation of inevitable and of the theatrical action petrification.

On the scene pedestal, the historical reconstitution recomposes spared elements of dramatic writing, and of animism who will become spiritual, from spiritual the contrary of its imagination, and of the extreme epicurism platitude, of an ideal image vertigo.

The sign of abandonment , who birth to eternity decomposes instinct to the action next step , the one before effusion , the finish destined to be perpetuated and to haunt individual , to become the slavery to flesh who destitutes of death, to the impossible of a vertical wreck , inventing the guide of burning of soul and blood , like fire and flesh.

Its experience exchange , juxtaposed to the antic space , in the construction of its illusion , plays with the coagulate , the anthropological place of the illness whose medicine suffers.

The demon of the impregnable citadel of the ancient madness , the fact to spouse the imagination flame , like the whole nature , to induce the Athena effigy with plaster, to make her oldest , to make her a Neith , reproducing on man and woman of a too great love like two sisters , the same effect of material , the

discover in mystical space , of the place of its efficiency.

The tunic that wear the centaur Nessus , destined to return the links with archaism , and to become the envelop of its defection with the scyronian rocks , the city mother goddesses, became tutelary of the individual , and of its platonic birth , submitting to its law , the illusory matrix of the unique , object impossible to copy without alter ascending state similar to death.

The paternity of cultural object, invents a rite of succession, the dream to reach the other side, from the false sea of the temple, the one of Alexander tomb, such a right to entombment of soul and body.

The transport of Catherine of Alexandria, to Horeb mount , invents the mystical wedding of the icon and art, of sanctuaries buildings on relics, that continues to Tripolitania of Cartago and Tophet.

The child scarified to the fire lake ,the incantational geography of a Mediterranean framework , deviating the cultural idol.

The hypothetic cremation of Alexander acts like an individual consciousness , and becomes a collective memory , the fire that consumes the greek king , similar to the salt that conserves him , his evaporation like an aquatic body , of a lagid temple surrounded by water , that unrolls as the spectacle of himself , the

imaginary of a place where cadavers are removed hidden to view.

The corpse of the Apostle Mark, whose the body is at Venice and the head in Egypt, reminds flight on the eagle of the war child , destined to become the inference machinery , of what exceeds vision , of what moves it in archaic angelism , of what deviates to the clean arch of the writing thought and to the effigy of its negation.

The courtesan code of the soaring to the forgetting of power and of its conquest in a high idea of love, the derision of a tradition perpetuated and decomposed in a testament, like the union of divinity to cadaver , innovates a vital flow dedication.

The Vanity of pleasures robed to Caesars the emotion of a condemnation to death, and to rehabilitate the same charm of eternity banks, to spouse Caesar as well to destitute him , to confuse the killer and the son in the same blindness , and to realise the service of freedom , in the invisible of the thought literality , joined to the Greek king and to his evaporation in ether , the courtesan ruse to obtain the supreme homage of Scyros citadel , the civilisation spirit , rehabilitates the heroes in magus , in a travel in the grandiose imagination space , and in the possession that externalizes it.

The place of art, the one of city right, elaborated like an artifice of triumph , a parade of madness , forget that in the antic world everything is Greek , and always is recomposed the Achille family , killing him dramatizing him , the initiating stone of the mineralisation of instinct , of the petrified love who try the divine , invents the ecstasy of a top of power , and an eschatological temple build on forgetting.

The theatre weaves light again the nightly fires of a prohibited celebration of outside world , the exceptional an ideal of an angelism harvest , of eremites men who surround the prophetess and will reveal his cult of annuity and seasons, the decomposition "de visu" of a spongiform adamism , in the consummation of the aquatic body dedicated to an impregnable soil of the hell justice , of Minos , Eaque and Rhadamante , and of the one of the west of the primitive Hermes of Enyée.

The destitution of triumph, divides the rupture with real by a group science, in the substitution of corpse, to an initiator exercise of agony torments of animal instinct.

The vacuity of origin to a primitive and civilized altar , transmits the same substrate of barbarity , the archaic mould lost , of a being treasure, that drives to metaphysical forces of dryness , of the conception of an eternal cadaver in an inaccessible area, the

theophany of a soul fly to the cold countries of bear.

The Persian bergerie of Hellenism , of a pact on memory and earth disappearance , adjusts to what is evaporate , to what do not decompose , and mummify , to ecological order of vultures , who rids of the carrion, the physiology in its sublimation of a definitive form that places people in a cave or relief landscape , in the impression of an exterior or exterior entity.

The Erigone hanged to trees , unearths with her spouse Pyrrhus the corpse of her father , like both the war and tree fire unified in the depended body of hysteria of the volatile , its expansion to the Ancille of Mars , the shield that in its tone , makes it rain and melts down the enemy and who diverts of a theatre of divine.

The fire altar received the Mediterranean group in a selection of elements that do not realizes the God Cyrus ecstasy , became the greek Alexander , the one of fire wheel that swarms with its inscription , to the Negev desert , and that search its definition.

The division of visible , the corpus that is used like the defensive phenomenon , destines contamination to mimics the parturition of the ancient space , in the purifying fire of the birth , to the universal of an ideal emotion.

The self-sufficiency and the inscription of the wish , exchanges its behaviour , from the past

again the system of the sign , of the same plot to culturalize the exaltation of the cadaver , and its decomposition in a Vanity of orient , that conquers its territory.

The semiological support, realises with Hades, the role of psyche and invents the limit of an archaism proposition , where both raison and madness are identical.

The solution of incest, the homophobia of a defective and apostasique wish , separates the break with the real state , imbibing of facts , for a solution of exchange , for a common matricial coinage, the use of a memory enhanced of its space displacement .

The idea of definitive mask , befalls to a greek king , and holy unction destines him to the sacred cloth tagged by the rebirth seal.

Eleusis priests and Ceres mysteries , of a agrarian cult of corn by the hedonism unity , of the earth taken back to its virgin state , innovates the lost and found space , the representation of art , by the take down of a work on the moment that floats on the primitive ocean.

The impossible imagination of edenic twinning of the object and the cadaver , the deployment of a twisted space ascending or descending , who decreases or accentuates , the action in its intensity , the charm of water drowning , gives birth to the rhomb's tone of the virgin continence of trees world , the martial race

that tames the spring fever, that creates a generation and birth it ,of a time illness that destroy itself , petrifying the art to dupe by instinct metamorphosis.

Alexander-Heracles robs the horn of the river-king Achelaus that surrounds its earth, and make it a theory of the evocation of the darkness, on the hero scene , torrents flow of his beard, rolls on spirals , his mask perpetuates the venality projected on spectator of the madness depression, and untie the agreement of two matriarchy in war butler of the same blood, and of the outside of being to a same utopia.

The collective hysteria that amplifies the drama , passed by the insurmountable life to the academism of death , like a belonging to its transvestite parity , at the recumbent and to Achille , to Pâris who becomes the spouse of each individual , the dramatic writing processing ,like the confusion of power and its art , and to the destination of the vase of time , who governs the slave and reinvents the master , the object of his destitution , to a migration of soul by the body , who disassembles the idol wheels , became the sordid object of its servitude.

The actor who will recompose a soul , a fire same to the one of altars , relights and turn off for the retreat of a perverse illusion, the one of the imitation of real , to another real surrounded by the framework of the movement of

droop, directed to the testament of Scyros for Alexander, to spouse Mediterranean and impossible Indo-European dream, restrictive like the drama action.

The come back to an immense space of the thought , of a power of water on blood , and of blood on psyche , realises the chemistry of exchanged drunkenness, that makes the description of investiture , the power of its destitution rebuilt like the emptiness of imagination.

The mannequin invented and destroyed on water each year , like the desire denatured by the power and artifices , do not find in the flesh that embraces hearts of the prohibition to succumbs to an underground Mithraicism, of what is weaves at open sky , under the canopy of the mystification of ideal born of the divine , the object who creates a beginning and an end , of a Greek king devoted to earth gestation , who links with it the sacred order of that is rejected.

The muses temple of Trezene, teaches the oratorical art like the hope to realise the destination of Mediterranean that frames the earth, the hero twin of himself.

7

Fire and water Pre-Socratic of Anaximander, Greece of Mycenae and Sparta , accomplishes the comeback of Medic wars , of Arcise and Mithridate , the reconstitution of a ancient imaginary ,from the column of glory who will continues on the whole antiquity.

The elegy surrenders the myth to the pure science of song, the submission to a disembodied city where space do exists only by the ride of a collective unconsciousness.

The agreement to Hydra ,and the essay of art like a self-portrait of artist ,infusing the ruined city on tones , the prohibited life demonstrated as the mechanism who moves actors that conquest and who shows the front of the time passing.

The representation becomes the regressive resonance to an ancient offence, by the root of glorious conflicts, in the unconsciousness of portrait, of the person imitated from a previous, printing the alienation of time, in a serial formula , the search of an obstacle to instinct.

The event natural and supernatural, invents a memory justice , of excessiveness proves, the delinquency of nature to be the victim and the present of the emotion spontaneity.

The child nourished by a bear evokes protective rules of ancient soul, oracular and heroic, the wandering of perfect time that cannot be nor imagined nor designed but fallen of the impossible Eden.

The iconography of mystical detains the imitation of its profane destitution, the disorder reconstituted of its capricious nature where everything is phenomenon , of the premonitory reading of dream , and of the same meeting of destine that anticipates the object space.

Discovered and dated objects , fabricate an imitation, like a consciousness erecting a negation of visible , a supreme good realising the signification of unique forms , of a print of the winged foot , on angelic creation of primitive Greeks on ghosts.

The conflict of angelism arms the hero of a closed system of image , of the reason opposed

to lyrism , the Mediterranean material of the spirit way and of its code of world observation, in an Indo-European system that mould its linearity of the man abstraction , and recomposes the civilisation form in the one of its ritualized absence.

Phases of the hero surrounds the incest punishment , of a confusion of individual with art which is drowned and rebirth , and tricked out with donkey ears like Midas on which he put the Mithras cap , changes everything in gold , the one of morbid that devours the individual of his devotion enterprise, and of the Eden discover in the reflexion of peoples image , of a grandiose madness that acts like the bear food in the ideological form of a nothingness conflict with emptiness, on the exercise of power , and on the power of image , the destine of freedom of eternal passions from the time jail.

The representation of universal, of the enunciated destitution myth, shows the inspiration at its museum, of the object before action, of clever men and artists hegemony, where the illusion of disasters is the collective melting pot of a terror similar to a golden vase , containing the hero manes and the conquest instinct.

The inversion of madness in soul of beauty, insufflates the vital space, and its inscription in the skeleton, the destitution of the dead apparel.

The adoption of a cosmogony of Mediterranean , of the civilization and of the war abstracted to the same enemies, of the primitive divinity similar to ocean, detains the entombment of the time destined to be always reconstituted like its treasures of orient, the pricing of its dramaturgy migration, in the capture of the structural emptiness , that will create by the tones and the voice , the mobile effects of the surrender and the investiture of an emblem.

The duality of Mercury and Ganymede, the weeding with eternity that invests passions, the imbibed stone of phases and calls of the apparition and the disappearance of memory besieged city, edifies the religion of its theatre , for the mystery and the beauty of its trade.

The losing to the forces of uniform and icon, the condemnation to be the treasure and the victim , intervenes in a not place of the described object prophesy , the image of orient both unified with occident, in the daily conspiracy to the antiphon of its legend.

The ambassador of idol statism , inscribes the labyrinth of its return to the too high exaltation of the being theatre.

The refuse of world, and the sentence of the human appearance, to the inventory of real adhesions, impossible and artificial , sets through actors and objects , the makeup of the seduction of a body who do not exists, the old

kingdom of a same consciousness, the parade of auspicious to a call and to the inversed answer, in the strategy of the effect to inoculate to the Hydra , the water beast , its definitive head destined to tag the time.

The composition of her translucent face, will meet the fire of individual and ritualise itsimpossible correlation.

The hideous beast who is sleeping in the very bottom of being, try to change its form, and to capture the beauty where do not shines sentiments.

The Evander shield, of the ruined and rebuild ten times city , will fecund the vault stone of tones , of a exploit consciousness , and of the veal of the invulnerability incontinence.

The reflexion that rejuvenates the spectrum of primordial and lustral waters, deploys on the nature scene forces of its trade and its illusion, confusing objects lost and invented , of an oceanic spouse , in the cremation of a kingdom that try the human form and the adventure of its image.

The ethnic entertainment , describes and loses in water , the tones that organizes its phantasm , the one of the underground stream of an high world of alternative states , able to appropriate wheels and inscription in schizophrenia , of instinctual states hiding invisible, and deform in a key and in offence.

Greece birth of its transport roman world, the petrification of the fuzzy cult of its symbol on the Mediterranean altars, of the reproduction of art on individuals, and on the nature imitated of its medicine, handling the forms that direct to the uniform image.

The votive object , that decides for the prophylactic magic, to the realisation of the mask of uniform, serves like a password beyond languages and peoples , and composes the false universe of myths and goods , of the recited synthesis of its grandiose eternity as pomp of its end, that will succeed to what grows relation to objects and to relation to ultimate, to the invulnerable of an utopia useful to unnecessary places, and of the individual sacrifice to its absence.

Waters impose their power in the evaporation as a letter de cachet of an invisible and eternal friend , that invests us of the object concept and of its perverse exchange of person, that awakes of the eternal sleep , by degrees of a voluptuousness call, to magnify passion, by keeping art to dismiss.

like what is different like what transmitted and spares , the ceremony of entombment of the same profusion of trade effect on men, the wave that comes back of the scum and the wreck of the mystical richness , the trophy of the Moorish head , the slave trader his decor, irrigates the strategy of civilization of the

same orient , moved to the conflict of its archangelism.

The underground universe diverts the cadaver in an invocation to the darkness, in a rigid parity, imagining the deprived king by death , nailing the stage place of the consciousness robbery of a fertility and earth spouse , that engulfs body like the unfulfilled desire that stagnates in the swamp of Lerna at Sparta, crystallizing from migrations to sedentary lifestyle , dead waters of phonic with the dead.

The alliance stone to an illusory guilty, that unties time in a star and antic's rule, deviation of the coveted idol, and the rightness of the plan to realize the face similar to consciousness, that opens itself to invisible undid, and to embody the primitive site of the sea, of the sporadic west of a sparse snapshot, of the embryonic strength of the absurd , detains the mask, the dust and the ash of the voice that is the nearest element of divine.

