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**Against fixity: A hybrid reading of Breyten Breytenbach's
art, poetry, writing, aesthetics and philosophy.**

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Translations of poems and prose by Melanie Grabler.

In the Indo-European mythology, political sovereignty, or domination, have two heads: the magician-kind and the jurist-priest. Rex and Flamen, Raj and Brahman, Romulus and Numa, Varuna and Mitra, the despot and the legislator, the binder and the organizer. Undoubtedly, these two poles stand in opposition term by term, as the obscure and the clear, the violent and the calm, the quick and the weighty, the fearsome and the regulated, the “bond” and the “pact” etc. But their opposition is only relative; they function as a pair, in alternations, as though they expressed a division of the One or constituted into themselves a sovereign unity. They are at once antithetical and complementary, necessary to one another and consequently without hostility, lacking a mythology of conflict: a specification on one level automatically calls forth a homologous specification on another. The two together exhaust the field of the function. They are the principal elements of a State apparatus that proceeds by a One-Two, distributes binary distinctions and forms a milieu of interiority. It is a double articulation that makes the State apparatus into a *stratum*. It will be noted that war is not contained within this apparatus. Either the State has at its disposal a violence that is not channeled through war –either it uses policemen and jailers in place of warriors, has no arms, and no need of them, operates through immediate, magical capture, “seizes” and “binds,” preventing all combat –or the State acquires an army, but in a way that presupposes a juridical integration of war and the organization of a military function. As for the war machine in itself, it seems to be irreducible to the State apparatus, to be outside its sovereignty and prior to its law: it comes from elsewhere. *Indra, the warrior’s god, is in opposition to Varuna no less than to Mitra.* He can no more be reduced to one or the other than can he constitute a third of their kind. Rather, he is like a pure and immeasurable multiplicity, the pack, an irruption of the ephemeral and the power of metamorphosis (Georges Dumézil (1948 &1970) and Deleuze & Guattari (1986).