

Water binds me to your name

As a matter of etymology , the sea came first. Archipelago, a word borrowed from Italian and before that, from Greek: arkhi: chief + pelagos; sea. The chief sea for the Greeks, of course , the Aegean, a sea that happens to be full of islands.

Archipelago: another name for the Aegean sea, now used to describe scatterings and clusterings and chains of islands everywhere...

when Derek Walcott calls the Caribbean the new Aegean, it is not merely a classical affectation, but a nearly literal definition of the archipelago

The caress of the water on the skin

The water is dark like me
and it' s calling me
Will I resist its call?

heavyness yet lightness

Swimming amongst ghosts
Body to body

Your skin on their skins

Your dead cells enter me
Then you leave me

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يربطني
بأسمك
الماء...

swimming is in itself an achipelagic gesture that confuses the opposition between land and water: “Swimming is understood ...as natation, an English-language term that is cognate with the ancient Greek nesos usually translated as “island” the term emphasizes equally insular and mainland...not only looking out to the sea from the viewpoint of land but also looking out to land from the viewpoint of sea

It is hard to swim in these waters

Knowing what may lie beneath

The porous water
Floating not sharing their weight

Floating: a possibility?

The temptation not to sink
Heavy heart of stone

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Morocco Sri Lanka Tunisia Kurdistan Albania Iraq Afghanistan Egypt
Sub-Saharan Africa Senegal Somalia Comoros Syria Gambia Ethiopia Guinea
Congo Algeria Sudan Iraq Nigeria Ivory Coast Turkey

Maybe we do live in a world of islands which can be seen as: networks, assemblages,
filaments, connective tissues, mobilities, and multiplicities...
Maybe the unity is sub-marine?

You may take the boy out of the island, but you will not take the island out of the boy

The horizon as a line to define a space, as measurement, as History
The horizon as a line to represent, or make visible or invisible
The horizon as a mirror

When they approach me they see only my surroundings, themselves or figments of
their imagination.

By strict etymology, *utopia*, derived from Greek, means:
no place
but in English pronunciation, its homonym is *eutopia*:
good place.

Isolated as they are by the irrevocable sea, islands are well suited candidates for ideal
societies- as they are for fortresses and prisons.

Until individuals are recognized as refugees, they must be given asylum, you can't
hold them in prison, as this would be a deprivation of human liberty. It is the law, part
of the universal Declaration of Human rights. It is a legal obligation.

Fear create boundaries
Boundaries create hate
Hate only serves the oppressor

Maybe the unity is sub-marine?
Maybe we need a conceptual nation to embrace those without a home.

Floating still The privilege of standing Speaking these words
Choosing these words My limit My incapacity

Yet movements, fluidity, fluidity?

Sketching an escape

yet my feet are anchored

Deep in the water

What lies beneath

Beyond the reflection

The necessity of speaking for others when they are unable to represent themselves, underscoring what gets lost forever, what becomes unknowable when there is nothing left to see.

يربطني
بأسمك
الماء...

One never frees oneself from their mother tongue, the familiar. Anyone who speaks a foreign language speaks it from their own mother tongue, which may be recognizable by an accent, a word or an unusual grammatical construction but also by the gaze and the expression on a face. (yes language has a face)

Destabilizing western languages as a force through chosen poetic words is a powerful intention: Language is more interesting when not used in a pure way.

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Yemanjá (Yoruba: Yemoja) is a major water spirit from the Yoruba religion.^[1] She is an Orisha. The mother of all Orishas, in this case patron spirit of rivers, particularly the Ogun River in Nigeria; and oceans in Cuban and Brazilian orisa religions. She is often syncretized with either Our Lady of Regla^[which?] in the Afro-Cuban diaspora or various other Virgin Mary figures of the Catholic Church, a practice that emerged during the era of the Trans-Atlantic slave trade. Yemanjá is motherly and strongly protective, and cares deeply for all her children, comforting them and cleansing them of sorrow.

Yemanjá is often depicted as a mermaid and is associated with the moon (in some Diaspora communities), water, and feminine mysteries. She is the protector of women. She governs everything pertaining to women; parenting, child safety, love, and healing.

Writers and references:

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Wikipedia