

nathalie rodach

call out | (h)Être



A silent consonant between parentheses to define one, and to conjugate it.

If he soared towards the heavens, as in the dream of a fallen king, and from his roots nothing would be born other than the creative madness of the one who lived on his feet. Did I take away his human heart to substitute that of an animal?

The dew did not feed him. I engraved the prophecies, circled it with gold and silver instead of iron and brass, likewise chains.

The strength built by the years, broken by man bears the traces of his battles and his times.

The birds of flesh and blood have long since deserted it, but more than any tree it bears their renewed fruit, I heard the bird and honored it.



(h)Être | Stump
| 2017 |

| Unique piece

| base of the (h)Être in 2 parts - around 120 x 90 x 45 cm

| Part 1 - dreams of King Nebuchadnezzar. performed by Daniel (Daniel chap 5 verses 1 to 24) pyrography- 80 x 61 x 45cm

| Part 2 - engraved amendments of a dream | life lignes in gold - 80 x 57 x 44 cm





(h)Être | Slaughter
| 2017 |

| Unique piece
| 6 logs of the (h)Être | F - pyro-engraved and pyro-golden rings | A - Passages du temps | B - Ezekiel
1-9, and 37-17 engraved and pyro-silvered rings | C - red ink and feathers on bark - Deuteronomy 20-19
and Ezekiel 17-24 engraved | D-Genesis 2-9 engraved and gold leaf | E-drop shadow | around 410 x
131 x 90 cm



| F - Rings - pyro-engraved and pyro-golden rings on beech - 73 x 90 x 60 cm



| A - Passage du temps - pierced time with dreymel - 93 x 39 x 90 cm



| B - Silver - Ezekiel 1-9, and 37-17 engraved and pyro-silvered rings - 93 x 32 x 75 cm



| C - Bark - red ink and feathers on bark - Deuteronomy 20-19 et Ezekiel 17-24 engraved and et pyrography - 61.5 x 100 x 48 cm



| D - Gold - Genesis 2-9 engraved and gold leaf - 75 x 83 x 34 cm



| E - Shaddows- red acrylic drop shadow on the floor - 70 x 66 x 27 cm



(h)Être | nests
| 2017 |

| Unique piece
| 3 logs of the (h)Être | G-Deuteronomy 20-19 and 22-6
and 7 engraved and memory of nest in red silk threads |
H-Psalms 9-13 engraved and memory of nest in red silk
threads | I-Proverbs 27-28 engraved and memory of nest in
red silk threads | 120 x 90 x 45 cm

Hagiographers, Daniel, chap 4

1 I, Nebuchadnezzar, was living serenely in my house, flourishing in my palace.

2 I had a dream that frightened me, and my thoughts in bed and the vision of my mind alarmed me.

3 I gave an order to bring all the wise men of Babylon before me to let me know the meaning of the dream..

4 The magicians, exorcists, Chaldeans, and diviners came, and I related the dream to them, but they could not make its meaning known to me..

5 Finally, Daniel, called Belteshazzar after the name of my god, in whom the spirit of the holy gods was, came to me, and I related the dream to him, [saying],

6 "Belteshazzar, chief magician, in whom I know the spirit of the holy gods to be, and whom no mystery baffles, tell me the meaning of my dream vision that I have seen.

7 In the visions of my mind in bed I saw a tree of great height in the midst of the earth;

8 The tree grew and became mighty; Its top reached heaven, And it was visible to the ends of the earth.

9 Its foliage was beautiful. And its fruit abundant; There was food for all in it. Beneath it the beasts of the field found shade, And the birds of the sky dwelt on its branches; All creatures fed on it. .

10 In the vision of my mind in bed, I looked and saw a holy Watcher coming down from heaven. .

11 He called loudly and said: 'Hew down the tree, lop off its branches, Strip off its foliage, scatter its fruit. Let the beasts of the field flee from beneath it And the birds from its branches,

12 But leave the stump with its roots in the ground. In fetters of iron and bronze In the grass of the field, Let him be drenched with the dew of heaven, And share earth's verdure with the beasts.

13 Let his mind be altered from that of a man, And let him be given the mind of a beast, And let seven seasons pass over him

14 This sentence is decreed by the Watchers; This verdict is

commanded by the Holy Ones So that all creatures may know That the Most High is sovereign over the realm of man, And He gives it to whom He wishes And He may set over it even the lowest of men.'.

15 "I, King Nebuchadnezzar, had this dream; now you, Belteshazzar, tell me its meaning, since all the wise men of my kingdom are not able to make its meaning known to me, but you are able, for the spirit of the holy gods is in you."

16 Then Daniel, called Belteshazzar, was perplexed for a while, and alarmed by his thoughts. The king addressed him, "Let the dream and its meaning not alarm you." Belteshazzar replied, "My lord, would that the dream were for your enemy and its meaning for your foe!

17 The tree that you saw grow and become mighty, whose top reached heaven, which was visible throughout the earth,

18 whose foliage was beautiful, whose fruit was so abundant that there was food for all in it, beneath which the beasts of the field dwelt, and in whose branches the birds of the sky lodged—

19 it is you, O king, you who have grown and become mighty, whose greatness has grown to reach heaven, and whose dominion is to the end of the earth.

20 The holy Watcher whom the king saw descend from heaven and say, Hew down the tree and destroy it, But leave the stump with its roots in the ground. In fetters of iron and bronze In the grass of the field, Let him be drenched with the dew of heaven, And share the lot of the beasts of the field Until seven seasons pass over him—

21 vthis is its meaning, O king; it is the decree of the Most High which has overtaken my lord the king.

22 You will be driven away from men and have your habitation with the beasts of the field. You will be fed grass like cattle, and be drenched with the dew of heaven; seven seasons will pass over you until you come to know that the Most High is sovereign over the realm of man, and He gives it to whom He wishes.

23 And the meaning of the command to leave the stump of the tree with its roots is that the kingdom will remain yours from the time you come to know that Heaven is sovereign.

24 Therefore, O king, may my advice be acceptable to you: Redeem your sins by beneficence and your iniquities by generosity to the poor; then your serenity may be extended." .

Amendment of a dream

I had a good dream

You had a good dream. Your dream is good and will be good. Seven times, it will be decreed in Heaven that it will be a good omen. Well he is and he will be.

Deuteronomy, 20, 19

When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city?

Deuteronomy 22-6&7

6)If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young:

(7) Let the mother go, and take only the young, in order that you may fare well and have a long life.

Ezekiel 1,9

Each one's wings touched those of the other. They did not turn when they moved; each could move in the direction of any of its faces.

Ezekiel, 37, 17

Bring them close to each other, so that they become one stick, joined together in your hand.

Ezekiel, 17, 24

Then shall all the trees of the field know that it is I the LORD who have abased the lofty tree and exalted the lowly tree, who have dried up the green tree and made the withered tree bud. I the LORD have spoken, and I will act.

Genesis, 2, 9

And from the ground the LORD God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

Proverbs 27-8

Like a sparrow wandering from its nest is a man who wanders from his home.

Psalms, 9, 13

For He does not ignore the cry of the afflicted; he who requites bloodshed of them.

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| base of the (h)Être in 2 parts - around 120 x 90 x 45 cm
| Part 1 - dreams of King Nebuchadnezzar. performed by Daniel (Daniel chap 5
verses 1 to 24) pyrography- 80 x 61 x 45cm
| Part 2 - engraved amendments of a dream | life lignes in gold - 80 x 57 x 44 cm

€ 6500 HT hors livraison



(h)Être | Slaughter | 2017 |

| Unique piece
| 6 logs of the (h)Être | F - pyro-engraved and pyro-golden rings | A - Passages du
temps | B - Ezekiel 1-9, and 37-17 engraved and pyro-silvered rings | C - red ink
and feathers on bark - Deuteronomy 20-19 and Ezekiel 17-24 engraved | D-Genesis
2-9 engraved and gold leaf | E-drop shadow | around 410 x 131 x 90 cm

€ 4000 HT hors livraison



(h)Être | nests | 2017 |

| Unique piece
| 3 logs of the (h)Être | G-Deuteronomy 20-19 and 22-6 and 7 engraved and
memory of nest in red silk threads | H-Psalms 9-13 engraved and memory of nest in
red silk threads | I-Proverbs 27-28 engraved and memory of nest in red silk threads
| 120 x 90 x 45 cm

Sold







(h)Être | Abattage
| 2017 |

| Pièce unique
| tronc du (h)Être en 6 parties |
environ 410 x 131 x 90 cm

Bien avant de considérer le nid comme un objet de réflexion et un lieu de métaphore il occupait mon inconscient et par la même mon oeuvre.

Dans la matrice de mon travail, 6 arbres généalogiques comptant le chemin des Hommes, il le nid venait se poser sur l'arbre de l'Exil interrogeant la possibilité de réconcilier un passé envolé et un futur incertain pour créer le présent vivable.

Le nid est ensuite apparu sous l'aile d'un oiseau. Des mères que j'avais voulu idolâtrer en bronze il ne restait que des brindilles que tristement, pour ne pas les abandonner, j'avais rassemblées en nid et que par dérision j'avais fixé sous l'aile droite d'un oiseau qui lui se déployait majestueusement. Je l'avais banni de mon esprit, jusqu'à ce que quelques années plus tard, je m'étais rendue compte qu'il représentait cette mère intérieure que j'avais jusque là, manqué de me créer pour me sauver.

D'autres nids, sous forme de dessins sont venus habiter mon travail mon insu jusqu'à ce que, devant un (h)Être abattu je n'aie m'interroger sur la mystique de l'arbre et de ses habitants. Au détour du Deutéronome dans le chapitre 22 les versets 6 et 7 intimaient l'ordre suivant :

(6) Si tu rencontres en ton chemin un nid d'oiseaux sur quelque arbre ou à terre, de jeunes oiseaux ou des œufs sur lesquels soit posée la mère, tu ne prendras pas la mère avec sa couvée:

(7) tu es tenu de laisser voler la mère, sauf à t'emparer des petits; de la sorte, tu seras heureux et tu verras se prolonger tes jours.

J'ai gravé ces mots sur le tronc de l'arbre, et ai tracé en mots ininterrompus les pensées qui m'ont traversées, actes symboliques et littéral, de cette injonction Divine. J'ai pyrogravé sur des feuilles le tronc abris, figuré à l'encre ce lieu de violence et de naissance.

Pour pouvoir accueillir le souvenir j'ai crée des abris en devenir, des possibilités de nid, dont il fallait simplement nouer des fils déjà attaches, offrant un possible.

Se possible s'est imperceptiblement transformé en cocon. Ce qui abrite. Ce qui accueille.

Si le nid est un lieu de réconfort, souvenir ou une projection dans nos imaginaires, il est aussi celui du rejet de l'expulsion. La concordance cocon/nid m'a semblé dès lors intéressante et inextricable. Le cocon est une sorte de nid dans le nid, une coquille dont on comprend bien qu'il faut en briser les contours, les frontières, les murs. Le nid doit encore nous accueillir pour un temps de passage tampon. La sortie du cocon n'en reste pas moins abrupte, une rencontre avec l'inconnu le froid et une solitude rendue plus aiguë par la dimension de l'autre. Le nid devient à son tour cocon puisqu'il faudra le quitter.

(2014) Mais l'appel de ce nid dont je souhaite parler en janvier est né véritablement de l'abattage du Hêtre (coïncidence ?) dans mon jardin arrière. Les tronçons furent posés comme des cartes d'un château écroulé par les bûcherons et je leur demandais de ne pas les enlever. Je pyrogravais sur leurs faces des versets de la bible parlant de racines, de songes, de nids, d'oiseaux et tout ce qui se rapportait à ce qui est végétal dans la torah. Je perforais aussi sur l'un des tronçons les cernes de petits trous comme pour marquer le temps de cet arbre à la façon des passages du temps. Je fus interpellée par un verset en particulier : Deutéronome 22-6 et 7 Si tu rencontres en ton chemin un nid d'oiseaux sur quelque arbre ou à terre, de jeunes oiseaux ou des œufs sur lesquels soit posée la mère, tu ne prendras pas la mère avec sa couvée: 7 tu es tenu de laisser envoler la mère, sauf à t'emparer des petits; de la sorte, tu seras heureux et tu verras se prolonger tes jours.

(2014-2015) La réflexion qui en naquit a donné lieu à des oeuvres sur papier écrites (fil de pensée) et d'autres pyrogravées. Le nid à travers ce verset soulève plusieurs pistes (en vérité un nombre infini, mais je n'en ai arrêtées que quelques unes). Il y a en chemin, la voie tracée, le hasard ou la nécessité. (sur la terre ou sur l'arbre, sur l'eau ou dans les airs, sur la tête ou dans sa tête.) Il y a l'oiseau représentant la source de la créativité et les oeufs et oisillons les fruits qui peuvent être pris à loisir pour le renouvellement de l'expression. Il y a l'injonction de faire tomber le nid et donc d'aller puiser aux sources de notre imagination. Il y a la possibilité de voir nos jours prolongés, ce qui n'est promis que pour le 5ème commandement, tu honoreras ton père et ta mère (Deutéronome 5-15). (Mais aussi mentionné non comme une promesse mais comme une incohérence dans Ecclesiaste 8-12 : car tel pécheur fait cent fois le mal et voit sa vie se prolonger, bien que je sache, moi, que ceux qui craignent Dieu méritent d'être heureux à cause de leur piété) ce surcroît de vie à vivre est le cadeau de l'intensité de ce qui est vécu, accueilli. Il ne se dénombre pas en jours mais bien en la conscience de nos jours sur tête. Cueille les fruits de la création, comprends qui sont très parents pour être entièrement intensément. . Il ya un lien ici entre des parents à quitter et honorer,