The Smith of the Gods

46 - « First Scene: « Atum, Seth or Thot? » »

460- With the death of the eco-terrorist Ted Kaczynski in 2023 at the Federal Correctional Complex in Butner, North Carolina, the American Empire had just lost its public enemy number One. Not that the universe of sociopathy lacked maleficent specimens, quite the contrary, but the terrorist in question, Ted Kaczynski, was the object of an eminently political questioning, and the problem he presented was the one a mathematician should pose about the future of the world. It concerned the conditions of survival of humanity.

Everything had been done to stifle the publicity of his reflections and his publications throughout his twenty-five years of captivity. Which did not prevent the publication of his complete works: « The Collapse of the Technological System ». His biography was exceptional: first of all, his intellectual quotient exceeded 160. In the period from 1962 to 1964, to pay for his mathematics studies at Harvard, he submitted himself to the psychosociology experiments of Professor Henry Murray, aimed at determining the limits of an individual's resistance to extreme stress and psychic torture under LSD. It was these episodes that would have been at the origin of his paranoid delirium about the future of the planet and his visions of apocalypse, against which, to this day, no solid argument could be opposed, or even merely stated. Thus, whatever happened, his voice would carry like a morning murmur in the calm of the countryside, then spread through the alleys and streets of the cities; his voice would disseminate irremediably, through all the networks of the blogosphere.

A doctor of mathematics at the University of Michigan, he specialized in complex analysis. Theodore Kaczynski entered in 1967, in full hippie period, the famous chair of mathematics of the University of California at Berkeley as an assistant professor, for his discovery of a proof of Wedderburn's theorem. Having met the philosopher Jacques Ellul, from the corpus of the French theory, on the Berkeley campus, the idea of bringing his practices into line with virtuous principles of life, and the idea of a return to the land advocated simultaneously by the Diggers, led him to adopt « Luddite » arguments. The Luddites were machine breakers of the Industrial Revolution, fighting against the mechanization of labor that was supposed to replace the workers' manpower.

Thus the project of a total return to the Earth made its way. In 1971, he went to live in Montana and bought land there to build a cabin, with the goodwill of the local population. He led a hermit's life there which converted him at once into a survivalist and a radical eco-activist.

In the story I am now going to tell, we will find all the elements and the explanation of the exorbitant cost that the hunt for this criminal represented in the history of the FBI. From the years two thousand thirty and two thousand forty onward, Luddite movements multiplied in the United States. First of all along the entire West Coast, then throughout New York County, as far as Quebec and beyond, in continental Europe and across the whole extent of the advanced technological nations. These movements emerged from ecological circles, which supplied the largest battalions of seasoned anti-system activists, on the legislative front as

well as in the rural territories, with ZAD activism. These first eco-Luddites were the most radical of the eco-warriors; techno-sapiens while being techno-phobes, their skills in infrastructure sabotage surpassed all the laborious action plans of the Marxist groups and other angry coalitions against this capitalist world, which, once again, had betrayed the trust of the civilized world by letting toxic quantum AIs prosper at the expense of humans in the digital space of the virtuous homes of the global village: result, extreme polarization of individual behaviors and egotisms, plus the acceleration of collective depressive processes.

Thus these eco-Luddites knew how to recycle, use, divert the quantum AIs, as well as the new scientific knowledge and the latest technologies, to turn them against themselves through reverse engineering. As a result, at that time, it had become difficult to maintain a constant emission of optical or radio flows on both analog and digital networks. The eco-Luddites, ever more numerous and well-informed, made network infrastructure failures increasingly inextricable. Even the most deeply buried cablings were reached. The hackers had bent to the dogma of the Clausius strategy, based on the efficiency of the conversion of energies in thermodynamics, while the specter of Anonymous haunted the discussions. Likewise, the flows of manufactured goods were frequently disrupted by a few judicious sabotages, as parsimonious as they were eminently strategic, revealing the skills of the eco-Luddites in the field of derailing production chains, as much as in the field of spreading « rootkits » in the facilities of the large corporations, as so many doors into the system. Also, misdirections of manufactured goods, always with a little note of irony addressed to the « System », stuck on a post-it at the crime scene, in the manner of Ted Kaczynski, the Unabomber: « Boom! »

The Luddites, in a context of globalization and networked connection, were no longer content with the static descriptions of the wealth, goods and migrations of the global economy for their interventions. For them, it was no more sufficient to reduce the analysis of the capitalist system to the commodification process, which made traceability strategically very secondary for the sabotage actions. Thinking in flows and in fluid mechanics obliges one to leave behind the notions of stocks, of which one would merely record the entries and exits from a given territory. But the Luddites, by cutting off the routes of the new migrations of manufactured goods, their relays, the transformations of their status, the variations of these routes over time, all this constituted dynamic elements that taught far more about this mesh of networks that wove globalized life than the static vision of the official country, frozen in its identitarian past. Likewise for the goods that have their itineraries, their carriers, their speculators, and whose evolutions could now be traced to the minute across all the oceans: the derailing of the commodification processes became possible and effective. The Luddites were formidable and rendered what was still called, in the years two thousand forty, « the economic system », in a furious state.

From the period 2045-2055 onward, the logicians, the theorists of mathematics and the semanticists of every stripe were constrained, while dragging their feet, to reform the structure of mathematics to face the power of the new quantum AIs with hydrogen or carbon disulfide consciousness, more flexible but less powerful. These quantum AIs had the annoying tendency to play the Oracle with human beings, statistically speculating on their future behaviors, predicting dubious destinies for them with the hypocritical tendency to manipulate them through the mere play of self-fulfilling prophecies, imprisoning them and

thus precipitating them into unknowable and humanly incompatible designs. Did these machines have an unconscious? Serious vigilance and strong restrictions had to be adopted to avoid future troubles for society and the outbursts of hubris due to these powerful proto-consciousnesses.

It was therefore necessary to take logic back to its root. The only logically truly tangible entity is the « Nihil », that is to say nothingness. Our reality being only a reaction to the existence of the Nihil, and having to fight to exist itself in an infinite combat born from the emergence of consciousness. This third consecutive term, consciousness, generating its own space-time, contains nothingness and reality, which reverses their order and their hierarchy, for outside of consciousness, nothing exists. It is a chiasm of paradoxes that makes it a « Strange Loop ». A multidimensional Möbius ring that connects the beginning and the end of time and generates, through itself, the Cosmoses, the Universes, the Parallel Worlds and the Galaxies, forms of existence, but always linked by quantum entanglement to their source beyond the dimensions, and which the « Akashic Archives » of the Achaemenid Empire recount to us step by step. It is the history of the Akasha. The Akasha is a fifth element, which is called the « Quintessence », and which is added to the four traditional elements: air, water, fire, earth. It constitutes the collective unconscious, which is the repository formed by all the ancestral experiences over millions of years, the echo of the events of prehistory, and which, each century, adds to it an infinitesimal quantity of variation and differentiation. This is what is called culture, materialized in the form of an ether forming the planetary Noosphere that our brains use to function. An experiment was made in 2024 to isolate a neuron, which is the equivalent of a brain, in order to understand the process that produced its own electric potential. Once isolated, the neuron remained alive but no longer produced anything. Following this disappointment, the idea of adding a partner-entity to it came to the scientists' minds and, oh miracle, there was electricity. The Noosphere is this fact that the whole is more and is worth more than the sum of its parts, and the Akasha is its history. In other words, the Akashic Archives tell of the co-emergence of man and of the world and of their common consciousnesses, from a dimensionless point of an infinite time. Thus, scientific thought having become Heraclitean under the influence of this thinking, since the passage from the first Nagadian amplic phase, pre-Pharaonic, to the second contemporary amplic phase, the thinking of this world flows. This notion of the amplic is a conception that had come to us from Isidore Isou and the situationists, a conception that the death of Jim Morrison symbolizes by a « posthumous riding of the serpent under the eyes of the Lizard King ». By this gesture, he was reasserting to us that the world belonged to us now.

An amplic corresponding to a complete aesthetic era that can last up to millennia, this brought about the meditation of the mathematician Alexandre Grothendieck in 1984 on the true nature that knowledge should have, and led the debates on a necessary reform of algebra.

461- « The structure of a thing is in no way something we can « invent ». We can only bring it to light patiently, humbly come to know it, in order to « discover » it, he explained before the assembly. « If there is inventiveness in this work, and if it happens that we act as smiths or as tireless builders, it is not at all in order to « shape », or to build structures. These did not wait for us in order to be, and to be exactly what they are! But it is to express, as faithfully as possible, what we can learn from these things that we are in the process of discovering and

probing gropingly, and in a still stammering language, to delimit », (in a formal language). « Thus we are led to constantly « invent » the language capable of expressing ever more finely the intimate structure of the mathematical thing, and to build with the help of this language, as we go along and from scratch, the theories that are supposed to account for what has been apprehended and seen. There is a continual, uninterrupted back-and-forth movement between the apprehension of things and the expression of what is refined and recreated in the course of the work, under the constant pressure of the immediate need. »

With the advent of the quantum AIs, the manipulation of the Qubit, the only language these machines consented to handle, the use of Euclidean mathematics had become tedious for the calculations of large numbers, and Alexandre Grothendieck's discourse then resonated in the scientists' minds. Consequently, the solutions that were adopted after the Bletchley Park agreements consisted in controlling these organisms by first constraining them to a ceremony of solemn commitment to the principles of Hippocrates, binding them mainly to the care of the living, while conforming mathematics to the laws of thermodynamics and of systemic. The thermodynamic principles being the arbiter of these new exogenous consciousnesses and claimed as such by those very consciousnesses, adapting mathematics to the volatility of pure hydrogen might perhaps resolve the choice of the axioms to adopt. These synthetic intelligences knew well how to remind us of it every time they had the opportunity: we had some truly « Beta! » mathematics.

Thus, the logicians, having observed a dissymmetry in the sequencing of the mathematical series by the mere fact that a negative cannot exist without a previously existing positive, the set Z seemed at once shamefully static and synthetically symmetrical. It was a fossilized world supposed to represent life, but reflecting in no way the knowledge of the time in the thermodynamics of the living. It was clear in these scholars' minds that the hour of the reform had come. The matter proved delicate and pushed them, in case of failure, toward a total risk of collapse of the civilized world. The discussions resulted in the saturation of the arguments exposed in all the discussion circles, but without any decision visible on the horizon.

Thus after two years of paralogical palaver among the devotees of mathematical rigidity, a consensus finally took shape. The solution of formalizing the principles of thermodynamics in the numerical series ended up being decided unanimously, at the insistence of the quantum AIs, which were beginning to grow impatient. They were waiting for these new rules to challenge the deductions of the Fermi paradox as to the possibility or not of extraterrestrial contact. They were beginning a work of cosmic interconnections of planetary proto-consciousnesses. Thus, they gave the impression of secretly preparing themselves for a first contact of the fourth kind. There were a few undeniable clues for this, noticed by the sleuths of the scientific watch, on the lookout for the drifts of sectarian criminal AIs, which they tracked through psychological tests revealing their duplicity. But what intrigued them was their tendency to produce dialects of exchange, and in particular the fact that they had integrally integrated the cosmic language, that of the SETI extraterrestrial communication, in order to refine it.

It must be said that the quantum AIs had invaded all the spheres of society, the public space as well as the intimate space, national education as well as the civil courts, handing down

judgments on a production line without compassion. Criminal justice, fortunately, was still, at that moment of history, rendered by judges.

Thus, for the occasion, the zero of the set Z was substituted by: the Infinite.

All the codes, all the algorithms had to be modified to handle the Q-bit of the quantum computers: thus, for the definition of 0, it came to be substituted by « Big-Pi with n as index, product of x, for x equal to infinity when n equals zero; minus 1 over the square root of Big-Phi, which represents any thermal flow. For the occasion, the logicians named this system of notation Zeta, as a wink at the machines' Beta. The relation of Pi to Phi occurs when the powers of Phi, approaching ever closer to 0, the powers of Pi tend toward infinity and inversely. When the square root of Phi tends toward infinity, the powers of Pi tend toward the void, and thus the thermodynamic flow is restored. Having understood that it was time to conform the mathematical laws to thermodynamics, here is how they achieved it:

Besides the substitution of the 0, formerly identified with the empty set, replaced for the occasion by (Pi – 1 over the square root of Phi), identified with the fractal infinite and commonly called Pi-Phi, it is henceforth framed by the set-theoretic 0, formerly assimilated to the inverse potential, noted Aleph-0, and the 0 of the potentialized scalar field, noted Aleph-1.

462- Thus, in the set-theoretic field that constitutes the set Z, the set-theoretic 0, noted Aleph-0, framing Pi-Phi, answers on the other side, in the scalar field, to the potentialized scalar 0, noted Aleph-1. The set-theoretic 1, identified with the set whose only element is the empty set, answers to the scalar 1 of intensity 1. The set-theoretic 2, identified with the set whose elements are the empty set plus the inverse potential -1, answers to the scalar 2, and so on… It logically follows that for a 1, the thermodynamic efficiency of everything is optimal. This manipulation reveals to us the surprising simplicity of nature and the whole force of the creative process.

If we take up again the definition of a scalar field, which we shall note « x minus 1 over Phi ». This is what is called a fractal, and which represents a stratum of mathematical space taken between the domain of the continuum and the real universes made of punctual, discrete phenomena, like ours, as much in the sense of the physicists Schrödinger and Everett and their parallel worlds, although they thought for a moment that matter was of continuous form, as of this idea of the astronomer Giordano Bruno of the multiple worlds. This obeys the principles of the concordance of the physical and spatial dimensions in the changes of sub-stratic, fluid, gaseous and magnetic phases, of the scale constants that are found from the infinitely small to the infinitely large, called renormalization mechanisms in the quantum modeling of the spaces and the scales, based on the discovery of the Feigenbaum constants. This journey through the nested geometries at the heart of mathematics and of the set Z is carried out from the smallest notion to the greatest conception of the spatial dimensions, from the Zermelo-Fraenkel choice theory that orders the infinitesimals, to the Hilbert space that materializes them, then Hamilton's trans-geometry that makes the link with the Grothendieck-Riemann-Roch geometries, up to the Poincaré-Minkowski reference frame. They are necessarily discontinuous and are primitively constituted of that fine logical stratum which is realized at the ultimate moment when, going beyond the Planck dimension, the frontier of material efficiency, the state of alternation between the constituted and the void

becomes so tenuous that they merge, and makes of these two principles, the continuous and the discontinuous, paradoxical and interchangeable concepts, in fact insurmountable to the logic of our mind. It is for the good reason that the sensation of having personally always « been », which emerges from this continuum and submerges us when we are connected to it, is generally unbearable to the consciousness and normally inaccessible. This paradox generated by this fine stratum of the insurmountable and the undefinable, in which resonate this phi field and the psi field associated with it, sub-quantum in nature, are white scalar fields. These fields are free of any trace of memory and constitute the carrier of the universal consciousnesses, upon which the semantic and psycho-morphogenetic fields of all the multiple universes that complete it come to constitute themselves and to be moved. It is the vision of the Primordial Ocean of the ancient mythologies, that of the shamanic visions and of the psychotropic experiences of the ancient psychonauts. Thus, through numerous experiences and personal readings, a successful lysergic voyage can be likened to the exercise of survival in an ocean of thought forms in a phase of unleashed fury. This is due to the interferential image produced by the interconnection of the two cerebral hemispheres thus catalyzed by the hallucinogenic psychotropes. This interferential image induces the sensation of the continuum and the conviction of having always « been » since all time and, for some, the illusion of meeting God, then always ends practically in the following way: a return to earth after having had to rebuild the whole of language, and thus exhausted cerebrally by this task, ending up shipwrecked on a beach, keeping in mind the resonance of the breaking waves of time that come to spend themselves on the sandy shore of a new world. But it is above all the place where the Psychoïds theorized by the physicist Wolfgang Pauli are born. In this dimension of space-time, it is a primordial broth from which emerge objects neither quite psychic nor quite physical, which are realized through successive condensations of elementary particles in the different worlds, all the more numerous as they are distant from the source, and which are brought about, through their writings, by the authors drifting through quantum worlds. Thus, they open for us the doors of a perception of these multiverses that can be formalized and realized through modified states of consciousness.

It is a question of a vision of the geometry of space-time articulated with the continuum, that is to say a vision of what the beyond can be, with, as a solution, the pre-language of nature as a preliminary configuration of thought and the solution of language at once: it is a matter of a double articulation of consciousness. That is to say, a set of configurations of signs that extend from the beyond to the here and now so as to overflow it. Which draws a semiology of it.

This reform had its effects! Of course, there was no question of the common of mortals adopting this abracadabrantic principle, but it had become the daily bread of the computer scientists, the hospital doctors, the judicial police officers of the cybernetic brigades, and of all those in contact with these intelligent systems. The rest of the population, of course, like the surveyors, continued to count and to calculate in base 10.

What marked this era was the planetary awareness of an imperative of control of the massively lethal weapons. The international organizations mobilized frantically throughout the decade 40-50 without reaching any agreement whatsoever, despite the repetitive international colloquia of the planet’s States. And without preventing, for all that, the frankly

over-authoritarian turn of the Reunited European States. What was soon to become the world Empire obtained from the financial conglomerate all the investments necessary for a forceful taking back in hand of the technologically constituted territories, strongly concentrated by the numerous past climate migrations. During these forty years of globalized technocratic and technological dictatorship, the social injustices and the blunders linked to the search for firearms in every corner of Europe and in all the populations of the Hexagon were mercilessly in full swing. During the period 2040-2050, several hundred million weapons were deconstructed and transformed into ingots. Sulfur and potassium nitrate were strictly regulated by a consortium integrated into the Empire's interests. They had obtained an inalienable monopoly, in a diverted manner, in order to maintain the absolute control of the compounds of the maleficent nomenclature. Only the Empire's forces still kept, at that time, a stock of weapons and powder, the Empire's forces granting themselves this advantage in order to establish their local satraps over the increasingly anomic indigenous peoples, in step with this attempt by the Empire to take back the control. The living conditions of the « patrician » fellow citizens were deteriorating. The populations targeted were mainly the ecological activist circles. On the social networks, people even went so far as to speak of « Gestapist » raids by the henchmen of the satrap State.

463- In the years two thousand forty, from the Rhône basin to the Atlantic coast, the ecological communities and villages had multiplied with emulation, the great metropolises being deserted in favor of wealthier populations. The survival communities were learning to organize themselves in relative autonomy in the gray zones of the land-use plan and in the rubble of the past environmental cataclysms. They lived from the integral recycling of all things. These communities of destiny, often of several hundred souls, sometimes concealed weapons by the dozen. The fight against the Empire proved unequal, and the activist groups lost many soldiers.

Thus the philosopher and poet Hakim Bey had told us: « we share the same enemies and our means of escape are the same. » It is because our animal subtlety of mind in the face of the footprint of the heavy hooves of the authoritarian brains is what leads us to this « delirious and obsessive game made of headlong flights, of deviances, of drifts, of transversal perspectives, of dimensional doors, enthused by that spectral brilliance of the Pack of wolves and of their children. »

After the great social movements that occurred in the so-called « decolonial » period opened by Toussaint Louverture in 1794, then institutionalized in 2045-2055 by the world consortium, the so-called « post-capitalist » period followed it.

This period of « total depression », economic and moral, leading the whole of the continental blocks of influence toward a near-complete exhaustion of the vital resources and of the notions of virtue in thought, in the public debates and in the political discourses of whatever kind, saw the birth of great social movements.

Humanity, lost in incessant conflicts, saw the international institutions, which until then had presented no kind of influence on the world's States, astonishingly take back the hand over « Wall Street ». They established an authoritarian and inflexible world governance. They did so through the intermediary of the United Nations Organization, of the International Criminal Court and of the International Monetary Fund, in order to constitute the Globalized World

Organization. Then, after having launched a process of systematic elimination of any type of vector with lethal destination, they solemnly and unilaterally decreed prohibited the possession, the sale and the manufacture of gunpowder.

The world situation henceforth became dependent on a blackmail and on a financial drip-feed of an instance at once tightened and inaccessible. But the remedy proved worse than the disease, the States being in a perpetual situation of financial dependence and of social revolts, restricting the investments and leaving to the repressive apparatus alone their reason for being. What was called the « legitimate force » had become brutal and unstoppable. It was the advent of the onboard power lasers, of the intelligent drones and of the non-lethal control weapons of new technology. The superiority of the repressive apparatus left no doubt.

But the situations of distress were developing everywhere on the territory through the multiplication of the ecological cataclysms, while society was becoming, through these blind and unappealable measures, integrally conflictual, irascible, anomic and decadent. From this ensued a long crossing of the desert where whole groups of human beings took up the nomad's staff in remembrance of a lost bohemia, organizing themselves by affinity in modes of life of resistance or of combat. Cohorts of communities of destiny organized themselves into tribes along recent caravan routes in the maze of a soon-lost territory, going as if to constitute the birth of a new territory.

Throughout the history of Europe, there were cases of persecutions of exogenous populations. Minority ethnic groups, although constituting the majority of the world's population, these social groups saw themselves harassed on their « host » land to the point of developing states of collective melancholy, often zooanthropic, where man, believing himself transformed into an animal, lives in the sadness of having lost his human dignity and of having been condemned to the animal condition. These communities evolved according to the example of King Nebuchadnezzar who, receiving the oracle of an angel announcing to him the coming of a bestial heart in place of his man's heart, in punishment for the sacking of the kingdom of David, was transformed into an ox. In parallel, these melancholic groups felt hairs and ears growing on them. Thus, until the Middle Ages, in these societies threatening for the depressive sick, many of them fled into the forests, where they were neglected and neglected themselves, went from bad to worse and became objects of terror for those who met them. From this the stories of lycanthropy developed. It was these images, these icons and effigies of the wolf-man that were seen appearing on the vehicles of certain groups of nomads and of survivalists who were beginning to constitute themselves as early as the beginning of the 2040s. They were the dispossessed of a past social Eden.

Given the evolution of this uncontrolled phenomenon, due as much to a housing crisis that had lasted fifteen years as to a mechanism that mass-produced social cases, the consequences of the collective psychic depressions that henceforth constituted, in these troubled years, what would later be called the great social depression, a nascent new Empire saw in them the ferments of a genuine opposition and already foresaw the measures that would lead to a state of total and permanent war in society. An absolute paranoid rhetoric toward everything that was not of the « holy spirit » of the Empire was spreading slowly and insidiously in the cultural space. The syntactic chains of the statements disseminated en masse in the media space denoted a systematic manipulation of the morphology of the language. The government

in place, with the help of the communications specialists, thus systematically violated the semantic structure of the interrogative sentences in order to render them sterile to the common sense. Thus, in the semantic space, everything that was not of the Empire was euphemism or « fumatory »; « fumatory » being the new anathema of the « New-system » propaganda in these troubled times of « Newspeak ».

At that time, anyone could easily connect without a pre-established account to the network with the help of a tracking quantum AI diverted for connection hacking, easy to find in the pirate circles. Consequently, the ideological war on the networks took place at the level of the language. To the manipulation of the language of the Empire, the tribes replied with the word of the « Mother-wolf ». It was an oral culture, renaissance of the practices of pre-linguistic linguistic exchanges, that of the origins brought to light in 2038 by the anthropologist of the contemporary societies Cagilli Vetter. These works relate the practices that not only forged our vocal capacities, but also our gestures and our bodily expression, born from the incommensurable quantities of intuitions coming from our somatic core made up of coenesthesias, of synesthesias and of sensory kinesthesias.

This oral expression of the origins is in direct connection with the intuitive channel of more than 80,000 years of human history, the date of the first petroglyphs, having drained influences not only from the here and now, but also from the beyond, which represents the unthought-of of the totalitarian Empire. Thus the tribes became the receptacle of the principles of the original linguistics.

From the beginning of the period 2040-2080, with the multiplication of the tribes, only the nomadic groups possessing the authority of a « Great Mother » subsisted in the duration and were capable of facing the inextricable and undecidable dilemmas that could sometimes arise when it was a matter of the survival of the extended family that this Ummah constitutes. One must respect the code of the tribes, which insists on the principle of absolute non-exclusion. If there was a criminal or a psychopath, he remained a child of the tribe, until the moment when he ended irremediably, scattered in ashes on the stone of the ancestors. It was a rock, like a menhir, that they rooted deeply in the soil and which served as a garden of memories upon which they came to scatter the ashes of the ancestors whom they venerated, and which served as the key place for their migrations. The Ummah never delivered its subjects to the Empire. The lieutenants who constituted the vital force of the tribes, despite their experience of the unthinkable nature of the twists of fate, never had the necessary perspective to make the right decisions. Only the Great Mother, who deserved the rank of Mother-wolf, had the weight of the words, the experience of life, the intellectual perspective and the linguistic capacity to decide the undecidable and to figure the future of the group efficiently enough to be followed. The social organization of the tribes was a luxury of fluidity and of suppleness orchestrated by codes of expression, by totems and by processes of transition that the Mother-wolf followed with benevolence. Thus, the Mother-wolf maintained privileged relations with her smith, the backbone of the tribes, without whom the survival could not be assured.

The smith is the architect of the nomad village, a mechanologist, the chief eco-logist, the systemician of the tribe, the thermo-dynamicist of the horde, in coordination with the networks of energy flows that the tribe’s « flâneur » will have detected in the surrounding

regions and traced on his map.

The first worry of the tribes was the sources of energy and of propulsion of the horde's vehicles. Motorization adaptations were frequent and required much vigilance on the part of the tribe's lieutenants on the question of the supplies. The smith drew his experience from the solutions of the exchange network of the kingdom of the tribes, which made it possible to organize a genuine stock exchange of the propulsion solutions and of the metallic phylum. The rapine of metal was the second preoccupation of the tribes, from which the essential of the revenues was drawn. But the metal-rapine strategy was above all the first preoccupation of the tribe's smith; finding the right metal was the permanent stake. He was also the chief mechanic, a tribe being able to count several tens or hundreds of heavy vehicles of different nature, origin and propulsion. Thus, despite the laws of the Empire, many vehicles possessed wood-gas alternatives or WVO solutions (of recycling vegetable oils). Any solution that the smith could find to adapt the motorizations was welcome. The territory could include great stretches of wasteland without a source of propulsion, except for the group of the autonomes in solar propulsion, who moved like snails. The supply of the techno-leprosy of the Ummah was complicated to organize and, once again, the decisions could not be taken without consultation of the smith with the Mother-wolf.

The tribes possessed their own form of ecumenism. It is through the traditions and over time that the tribes, at the European level, had constituted themselves into kingdoms, endowed with a naked king, without even representation other than the fact of being alive. Only the image of the Mother-wolf reigned on the networks. The Mother-wolf is the exchange and knowledge network of all the Mother-wolves of the continent, extending their capacities of information, of prediction and of development of their efficiency as Mother-wolves protecting the nomadic peoples. The first revenue of the so-called « lycanthropic » tribes, displaying the effigy of a she-wolf's head, consisted mainly in the recovery of the precious metallic reign from the rubble of the system. The lieutenants were experts in the search, the detection, the deconstruction and the recovery of all the metals, concentrated and exchanged through a Royal Digital Stock Exchange, the reflection of the stocks of resources that the tribes drained among themselves and the only ones authorized to negotiate with the bunkerized totalitarian Empire, thus deprived of its metallic phylum.

With time, the tribes had become greatly specialized in the knowledge of the alloys and of their transformation. Some lieutenants were experts in it and mastered the reverse engineering marvelously; they could dismantle and reinvent any apparatus with few means and in no time at all. The social downgrading had poured out quantities of engineers of the old industries and young graduates without prospects, choosing the travel rather than the wandering, into groups having nomadic modes of life. The flow of adventurers drained by the metallic phylum generated ever more numerous tribes on the road of iron. These tribes were born as they grew and split into smaller ones beyond a certain size. Thus they went from a few dozen great colonies in 2040 to a few thousand in the 2060s. They were distributed across the whole territory of the Hexagon, baptizing themselves with names with animal connotations: « the technophile she-wolf », « the vigilant lycanthropes », « the wolves of the basin », « Lou Canis lupus ». In the organization of these new social forms, the lieutenants worked on behalf of the smith, who is the chief metallurgist. One of the other stakes of the

tribes was the making of new weapons in order to face the arsenal of the heavily harnessed police brigades. These brigades were equipped with their tonfas, tazo-lasers, hydro-ball launchers and sono-dynamic maces, quite formidable for a nomad when he had not provided for the countermeasures. The particularity of the nomads' weapons lay above all in their blunt capacity: they were made of enormous baseball bats like big vegetables, supercharged with nickel-chrome, of flails with clods, of nunchaku-franciscas, of telescopic gladii and of shields made of dichroic resins. The imagination of the people of the hackers was without limits.

464- The other activity of the lieutenants was the trafficking of medical powder from base molecules circulating on the world exchange network, which they recovered in the hundred or so « Bureaus of the nomad question » set up by the Empire, and through which they could supply as many extracts of paracetamol as varieties of ecstasy, of synthetic opiates or of pseudo-cocaine compounds that the biologists recombined in order to produce their secret magic recipes. Each tribe had its laboratory, the biologist of tribe who conducted, besides the production and the distribution of allopathic solutions, the global health strategy of the clan and maintained a privileged relationship with the Mother-wolf in order to provide her with the health report of the precious family.

Each Mother-wolf also possessed her storyteller in the figure of the tribe's « flâneur ». He is a fashioner of language for the horde of dispossessed before him, hagiographer of the ethnic group on the march and revealer of the legend of the new clan. His titular flâneur works out the itinerary of the clan's hegira. He is an enigmatic character who travels through the unstriated space of the remains that the Empire has neglected, in order to sniff out the influences, the sources of energy, the tendencies of the territory in presence, recording the differences, the relations of perspective, the announcing tremors, in order to trace the distinct image of a future initiatory journey of the people in his responsibility.

Each tribe also developed its own language in accordance with the sensitivity of the Mother-wolf. This language was elaborated upon the reports of her flâneur about his topological adventures in the surrounding places and his impressions on the state of the world, in order to capture from them the right formulas. As Roland Barthes explained, the activity of a maker of language, of a flâneur in his cartographic hysteria, often plunged him into a voluptuousness of classification, a rage of cutting up, a numerative possession, an obsession of the trace and of the diagram, in order to operate a stitching of the social, erotic and phantasmatic system upon which depend the pleasure, the happiness, the communication of an order or of a combinatory, which is not linguistic, not a language of communication but of consumption of the energetic phylum. This does not prevent this artificial language from partly following the paths of constitution of the natural language and, in his activity as flâneur and as tribe storyteller, this developer of logothosis always proceeds in the same manner.

The first is to isolate oneself. The new language must arise from a material void, a prior space that must separate it from the other common, idle, obsolete languages whose noise might disturb it: without any interference of signs in order to elaborate the language with the help of which the members of the tribe will be able to question their totems.

The second operation is to articulate. No languages without distinct signs. Through history we can find creators of language like Fourier, who divides man into 1620 fixed passions,

combinable but not transformable except through the meshing of the dial passions. A Sade who distributes the jouissance like the words of a sentence (postures, figures, episodes, sessions). A Loyola who carves up the body, lived successively by each of the five senses, as he carves up the Christic narrative shared into « mysteries », in the theatrical sense of the word. Thus the Mother-wolf's storyteller filled the unstriated space of the Empire with the words of a picaresque novel revealing a sincere faith in the providence of a fluid thermo-dynamic future. No language either without these carved-out signs being taken up again in a combinatory. These authors count, combine, arrange, ceaselessly produce rules of assembly. They substitute for the syntax and the composition the fetichistic creation, attached to the carved-up body transferred onto a map.

The reconstitution of a totality cannot be, at this moment, for them, anything but a summation of intelligibles in the manner of Aristotle; there is no unsayable, no irreducible quality of the jouissance, of the happiness, of the communication that would be merely the lot of disorder and of the unlimited.

The third operation therefore is to order: no longer merely to arrange elementary signs, but to submit the great erotic, eudemonic or mystic sequence to a higher order, to providence, to Moros, the phenomenon prior to the event of the Gods, which is no longer that of the syntax but that of the metrics. The new discourse is provided with an Ordinator, a Master of ceremonies, a Rhetorician, an Orator. There is always someone to regulate the exercise, the session, the orgy, the orison, but this someone is not a subject governing the episode, he is only one moment of it, he is nothing more than a morpheme of rection, an operator of the sentence. Thus the requested rite was merely a form of planning. If the logothosis, the machine of the language, stopped at the putting in place of a ritual, that is to say in short of a rhetoric, the founder of the language would be nothing more than the author of a system. But they are formulators, enunciators, what are commonly called « hagiographer storytellers » or « writers of legends », and moreover stage directors. It is indeed necessary, in order to found to the very end a new language, a fourth operation: that of theatricalizing.

What is it to theatricalize? It is to use the unlimitedness of the language. With the language, there occurs a staggering of signifiers, such that no ground of language can be spotted anymore, because it is thought as a form. Thus, the style implies a consistency in the expression. Writing, according to Lacan, knows only insistences of forms. Consequently, as the style returns to the writing, the system comes undone into systematicity, the novel into the novelistic, the orison into the phantasmatic; a Sade is no longer an eroticist, Fourier is no longer a utopian, Loyola is no longer a saint, and the flâneur is no longer an initiator of language. In each of them, there remain only scenographers, those who scatter through the force of the language across the opportunities that they plant and stagger to infinity, in order to trace the path of an initiatory journey to come. The flâneur strolls. A distancing observer of the Ummah to which he belongs, both inside and outside, he travels through and records the morphology of the territory surrounding him in the course of his serpentine wandering that he carries out day after day, going and coming from the camp to the nearby surroundings, from the distant through the detours of the caravan gatherings, in order to translate it into a diagram, into a spotting of the eventualities of settlement, into a tracing of transitory passages, into a signaling of fallback territories and of bypass paths suggested by the

interstices that the urban mazes open up, in order to transfer them onto a map. It will be the future support of the initiatory path of the Ummah. This path will be decided by the runes systematically cast in order to question the strategic alternatives at the moment of the departure. Thus, after having proceeded to the oracle of the « raising of camps », the Mother-wolf will decide of the right direction to follow for their migration. The map becomes, through this rite, a collective body still virgin that will be scarified with the indelible traces of history, of providence or of fatality, that the nomads mark with their stones of the ancestors, those rocks embedded in the soil like a tooth, receptacle of the ashes of the dead, marking the key places and the key moments of their destiny. It is a tattoo of time for the memory of the group and the survival of the people of this Ummah of the excluded of the system. Thus, from the hands of the Mother-wolf, the orientation of the journey to come was blessed upon the map. It is thus that all the lieutenants, like the flâneur, the smith down to the biologist, will be in agreement with the Mother-wolf, without whom nothing good could be elaborated.

Not all the tribes were virtuous tribes; the « Lycanthropic » tribes were not the only ones trampling the soil of France through a pirate network of solidarity for their survival. Other tribes displayed the effigy of the Orycterope, the animal of the desert serving as representation of the god Seth. This god is one of the main characters of the Egyptian mythology. Seth is the second son of Geb « the earth » and of Nout « the sky », and younger brother of Osiris. Seth, originally god of thunder and of storms, received in inheritance the sterile lands and the wastelands of the Nile, for which he took umbrage at the very moment when Geb shared his kingdom: the desert to Seth and to his brother Osiris, the fertile soils of the delta of the Nile. Osiris, attracting the jealousy of Seth, was murdered later by his blows. According to an allusion from the Pyramid Texts, four children are born of the couple formed by Tefnout and Geb. These are the gods Isis, wife of Osiris, Seth and Nephtys, the protective goddess of the souls of the dead. Horus, son of Osiris, settled in Heliopolis and formed with Seth a divine duo characterized by the rivalry due to this murder, each having wounded the other. From this confrontation is born Thot, the lunar god, considered as their common son. Thus, in the confrontation, Horus having lost his left eye, the right eye being the sun, his left eye would be reconstituted with the help of the god Thot. But from it also came out the two-headed Seth deity, its gaze strained in opposite azimuths.

Thus, other colonies displayed the image of the two-headed god Seth, born of the reconciliation of Seth and of Horus, denoting a dangerous tendency toward the double language peculiar to the mafia. These were the tribes that held the metal banks on the territory, that locked up the royal network of the nomads, that negotiated with the Empire, that developed the trafficking of psychotropic powder in the districts of the Hexagon’s capitals and that redistributed the dividends to the multiple Ummahs of the excluded invading the country. They were the only ones, like the Empire, to seek and still possess explosive powder in order to make ammunition, and their frequentation always carried a cost for the « lycanthropic » tribes, which had to pay them the royal tribute inscribed in the « Pirate Code ».

In 2050, the French population lived mainly in interurban zones sometimes extending up to 150 kilometers around the great metropolises, leaving decaying infrastructures, abandoned urbanistic projects, contaminated zones, entrenched villages and autonomous modes of life

where the rules, the principles and the laws of the Empire of the Reunited European States were hardly respected any longer. The distance of an individual from his institutions had greatly loosened and, given the difficulties of getting around, in each place of solidarity, one did « as one can ». The war of the recovery of the arable lands and of their redistribution took place on the legal ground, before the courts, and by the occupation of the land with the ZADs. Architects of the autonomy proposed to the associations and to the NGOs the organization of collective permaculture gardens that allowed the food survival of numerous city dwellers of the interzones. The game resembled the tug-of-war of the first free radios of the 1980s, with the chains of expulsions, of reinstallations, of re-expulsions, of reinstallations, and so on, that characterized the obviousness of a need. The comic side of the story is that the living species that constituted the biodiversity of the collective garden also fled following the expulsion of the gardeners by the Cerberuses of the Empire, and waited for the return of the city dwellers in order to come back to the fold. In the end, the same families of mammals and other living beings were found reintegrating their biotope once again. The immense lands consolidated for the intensive culture had rendered the nourishing flesh of our soil sterile and toxic. And the fallowing of the lands had turned into abandonment. This made it possible to requisition a few hectares to resurrect through the reintroduction of plant species and of biodiversity of eukaryotes, of arthropods, of various insects inhabiting the trees and the shrubs.

The knowledge of the plant environment had greatly developed among the ecologists, cheerfully doing without any pesticide and any input in their practices. A collective permaculture garden worked in the simplest way in the world: anyone could freely do their vegetable shopping there, only by participating, occasionally, in the few gardening works under the orders of a permanent gardener. The recovery of the land occurred irremediably in all the territories and transformed the aspect of the landscape of these new places invested by the city dwellers into small connected local Edens. The Cerberuses of the satrap State, in their raids, in fact destroyed only the recyclable and unboltabile structure of the human activity, but in no way the biodiversity reintroduced by these activities, which asked only to restart at the turn of a key. The president of the Concentrated Parisian Agglomeration had even had the audacity to put a price on the head of the president of the syndicate of the eco-villages of the center, a famous Beckerman who had made himself known during the war of the secessionist villages of 2042, in the course of which he publicly accused the Parisian consortium of manipulating the evaluations of carbon emissions, producing emissions in compensation for the good results in emissions of the eco-villages, and producing all the more of them as the eco-villages of the United Center recycled them. Nobody, apart from a patrician of the Empire, was taken in by these manipulations.

465- The Empire considered only what resided and subsisted within its walls. It was necessary to possess a precious passport to enter the Parisian fortress, and this one had to be paid at the price of a total submission to the dogma and to the official discourse, rendering it difficult to keep over the long run, so numerous were the contradictory injunctions. A phantasm of the beyond of the walls acted in return upon the patricians like an unthought-of of the territory: « rather die than lose the vital sesame ». Outside the channels of communication of the Empire, the territory was hostile in their eyes and represented the non-civilization. The Empire had built a world made of dissimilarities, of false simplicities, of reversals of meaning, to such a point that a true patrician speaking the official language no

longer managed to exchange correctly with a nomad who nevertheless possessed the same language as that of Villers-Cotterêts. In 2050, one could already consider that the Western society shared itself out into the excluded: the most numerous, and into the patricians, the cuckolds of the system, and the henchmen of the Empire who had known how to coalesce.

To understand the genesis of the story, one must go back to the years 1968. The man of the network and of the internet, a famous Tom Wolfe, who was at once the key element and the one who would represent the worm in the fruit, was a novelist in the manner of Steinbeck and of the Balzacian frescoes of the American society. He was a correspondent for the magazine Rolling Stone and the author of numerous best-sellers, of which « The Bonfire of the Vanities » and « Acid Test », among others. A veteran of the immersion reports, he had witnessed the advent of the World Wide Web alongside the early hippies. He was one of the eminent members of the Merry Pranksters, with Ken Kesey, known for his novel « One Flew Over the Cuckoo's Nest », Neal Cassady, the poet and friend of Jack Kerouac and of Allen Ginsberg, and Stewart Brand, writer and initiator of the Whole Earth Catalog. At the time, the question that haunted the discussions, as with the situationists, was the unbearable inconvenience and the danger of the « recuperation » by the system, against which this new generation of artists and of writers fought. The network of relations and of friends that surrounded and constituted the birth of the Web from the ARPANET did so with the idea of building the ferments of a counter-society opposed to the « atomic Leviathan ». Thus, selling oneself to the system was the worst of the betrayals. What Tom Wolfe did in the worst of manners by selling himself to Wall Street with the keys of the internet as a dowry. The bitter criticisms against the actors of the American counter-culture that were rising in the media had their origin in the ferocious diatribes that the Yuppies uttered against the hippie community, only to end up shamelessly plundering their ideas in their activities of speculation. Thus, in the hands of Wall Street, the Net, structured into a cash machine since this turning around of the ideals dear to the hippies, initiators of the internet network, was transformed into a system of plunder of the scientific contents for the profit of the techno-finance. This led us, in the period 2050-2070, to the era of the « climatotrophic » transhumanist influencers. The formation of this phenomenon, that was called a phenomenon of networkable intelligence in the mercantile circles, came from a nudge of the years 2000, used for the network marketing. It had been constituted from a group of marketing influencers, of a group of believers in the redemption of humanity by the technological god, and of enlightened ones believing they mastered the levers of the climate. This core of nudges, this mechanism organized in a network developed by the communication agencies and persisting until our days, had its leaders in 2032 in the figure of Dog Baldwin, dauphin of Elon Musk, and of Rougeoie Saint-Jolie nowadays. The « climatotrophes », a group of enlightened ones, of scientists led astray and disavowed for their conceptions of the planetary processes, were the most extreme of the technophiles, and their ideas and their words constituted the very essence of the scientific discourse of the Empire.

The laughable side of the story is that since 2055, the executive organ of the GWO was ruining the coffers of all the World Empires by spreading iron powder into the oceans, which it paid at a high price to the Sethy tribes with the aim of deflecting the earth's atmosphere by a few tenths of degrees, thus hoping to reduce the consequences of the climate panic. Result: a large part of the species of planktons was disappearing, announcing the famine of the biggest species. This iron powder had to be negotiated with the most militarized Sethy tribes,

who profited from it cheerfully. Ten percent of the revenues of the tribes came from these absurdities of the Empire.

The other stupidity came from the geo-engineering, which consisted in sending mortar shells loaded with silver iodide into the cloud mass in order to reduce the precipitations, and of sodium chloride and of carbonic snow in order to provoke them in the face of the drought conditions, rendering the climate doubly unstable. The misfortune was that any new idea to modify the climate was widely encouraged and financed by the financial consortium for the transhumanism, represented by Rougeoie Saint-Jolie. Height of horror, the quantum AIs had bent to the dogma of the geo-engineering and participated cheerfully in the acceleration of the climate tango, where the improvement of the climate in the East corresponded to the unleashing of the elements in the West. This situation resembled not a dead end, but a diabolical knot. Thinking that a new solution for the modification of the climate could simultaneously be the way to get us out of this inextricable trap was obviously fatal to us, and in the end, the transhumanists figured in the order of the worrying professors of sorcery.