



A good example of an **X**-factor *barred* by the combination of surveillance arrangements on the ground—devised for control and security—and a superstructure of contradictory policies, is the French colonial regime in North Africa. In Algeria and Morocco, in particular. A short demonstration.

The Berber alphabet *Tifinagh* is such an **X**-factor. It is hallowed by the post-colonial unawareness of it. *Have you seen it?* Though it is everywhere to be seen in Morocco we tend to be blind to it. And uninterested. But elements of it are found down to the Songhai Empire in Mali (during the Renaissance).

The blindness to histories that are not our own is sensational, in precisely this way. Before the arrival of Islam it is said that the Berbers were either Egyptian idolators or Jews. The name for god in Berber is *Baba Ribī* (Aramaic): the father of the rabbis. The name for human is a sign: [Amazigh](#).



In the present scope, the views develop depart from Igory Mansotti and oppose him on one critical point. It is on the *aggregate* in the realm of problem—multiplying the human troubles and solutions to them—in *time*: given that the anthroponomy of Ancient Egypt developed the master/slave gap.

Though sensitive to the relation between two developments—of human judgement and social justice—he seems to be blatantly overlooking the workings of the Egyptian ‘metaphysical machine’ beyond the refinement of human judgement that it generated in time, at the expense of social justice.

This gap between judgement and justice, to a large degree, determined what came after. This omission is of some consequence since what is usually coined the Judeo-Christian heritage, often overlooks the deep connection to the Egyptian roots, which the Hebrews opposed dialectically.

The Tabernacle and Temple were conceived as ‘metaphysical machines’, in much the same spirit as the Egyptian civilisation it came to oppose: and this rather obvious fact supports the claim that the Hebrews were indeed in Egypt. First as *denizens* and later as *slaves*. in Egypt they were *not* unique.

It was a salient feature of the Egyptian society not only to rely on slavery, but to *produce* it. Which is why the hypothesis that the Egyptian metaphysical machinery is a much needed case in point of how the refinement of human judgement can develop alongside human injustice, over time.

At this time binding up the machinery to procedures unfolding in *image*, meant that they were known to very few. Because the access to image was restricted. On the other hand, everyone has to eat. And everyone has a mind to speak. So, this was the Hebrew revolution, not the machine itself.

The Exodus—as one of the few cultural accounts on Egypt—is characterised by seeing *great numbers* as a positive thing. In fact, it is quite clear that the increase in population from the 70 faces that came down to Egypt, and the 600.000 that had come about 210 years later, is the metaphysical point.

The numbers are underscored. There a clear notion of a social *rabble*, yet there complete change in that *everyone* counted. The rabble was not an innumerable multitude, but a crowd of named individuals that were accountable before the law, but also in right to make claims before the law.

Their notions of im/purity were Egyptian, and also the sacrificial machinery devised to uphold it. The notions of sin and redemption were not. With the Hebrew revolution the *glyph* no longer was an enclosed mural, but the human *body* itself. The dietary laws of *kashrut*, partake of the sacrifice.

So, the notion of the human body was not Greek, but upholds the notion of the body as a *sign*. What elevates the body as a sign is the sacrificial contract. It is said in Maghreb that the Berbers—till the arrival of Islam—were either Egyptian idolaters or Jews. Their name for god was *Baba Ribbi*.