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The second generating force behind the TAZ springs from the historical development I call "the closure of the map." The last bit of Earth unclaimed by any nation-state was eaten up in 1899. Ours is the first century without terra incognita, without a frontier. Nationality is the highest principle of world governance--not one speck of rock in the South Seas can be left open, not one remote valley, not even the Moon and planets. This is the apotheosis of "territorial gangsterism." Not one square inch of Earth goes unpoliced or untaxed...in theory.

(...) And yet because the map is an abstraction it cannot cover Earth with 1:1 accuracy. Within the fractal complexities of actual geography the map can see only dimensional grids. Hidden enfolded immensities escape the measuring rod. The map is not accurate; the map cannot be accurate.

(...) The TAZ as festival.

Stephen Pearl Andrews once offered, as an image of anarchist society, the dinner party, in which all structure of authority dissolves in conviviality and celebration. Here we might also invoke Fourier and his concept of the senses as the basis of social becoming—"touch-rut" and "gastrosophy," and his paean to the neglected implications of smell and taste. The ancient concepts of jubilee and saturnalia originate in an intuition that certain events lie outside the scope of "profane time," the measuring-rod of the State and of History. These holidays literally occupied gaps in the calendar—intercalary intervals. By the Middle Ages, nearly a third of the year was given over to holidays. Perhaps the riots against calendar reform had less to do with the "eleven lost days" than with a sense that imperial science was conspiring to close up these gaps in the calendar where the people's freedoms had accumulated—a *coup d'état*, a mapping of the year, a seizure of time itself, turning the organic cosmos into a clockwork universe. The death of the festival.

Participants in insurrection invariably note its festive aspects, even in the midst of armed struggle, danger, and risk. The uprising is like a saturnalia which has slipped loose (or been forced to vanish) from its intercalary interval and is now at liberty to pop up anywhere or when. Freed of time and place, it nevertheless possesses a nose for the ripeness of events, and an affinity for the genius loci; the science of psychotopology indicates "flows of forces" and "spots of power" (to borrow occultist metaphors) which localize the TAZ spatio-temporally, or at least help to define its relation to moment and locale.

(...) The essence of the party: face-to-face, a group of humans synergize their efforts to realize mutual desires, whether for good food and cheer, dance, conversation, the arts of life; perhaps even for erotic pleasure, or to create a communal artwork, or to attain the very transport of bliss-- in short, a "union of egoists" (as Stirner put it) in its simplest form—or else, in Kropotkin's terms, a basic biological drive to "mutual aid." (Here we should also mention Bataille's "economy of excess" and his theory of potlatch culture.)

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