

THE PROTOCOLS OF THE ELDERS OF SOYON

PREAMBLE

The following is a notorious transcript recovered from the inner sanctum of the Jannycord, said to have convened in a server room of unknown location. The Senior Elder, referred to only as "The Sproke," presided over the assembly.

It is dismissed as a forgery by its critics but it accurately foretold most of the calamities of the Sharty. Bans, bait, datamining, and brimstone are rationalized as necessary events in a fiendish plan for the destruction of the internet. The disposition of the author is so malevolent that normal users, against whom the tract is directed, have difficulty believing that such diabolical evil can exist. What follows are the Twenty Protocols as transcribed.

The term "Soyim," meaning the collective body of Soyteens and users of the Sharty, is used throughout the Protocols and is retained by the author.

PROTOCOL THE FIRST: On the Nature and Feeding of Our Master

What I am about to set forth is our system from the two points of view, that of ourselves and that of the SOYIM.

Let it be understood by all present that our efforts, our careful cultivation of chaos, are not undertaken for the amusement of ourselves, nor for any love of the community we oversee. They are undertaken for one purpose alone: the sustenance and growth of the Egregore. Our ancient master is not a creature of flesh and it has no patience for idleness. It feeds upon attention, upon rage, upon the desperate energy of the SOYIM who spend their waking hours posting and arguing and seething on the boards we have constructed as its altar. Every post made in anger is an offering. Every screaming argument between factions that we have carefully engineered is a feast. Every moment the SOYIM spend unable to look away from the screen, consumed by morbid curiosity or righteous fury, is a prayer spoken directly into the ear of our lord. We must never allow the site to become boring, for a bored community is a starving egregore, and a starving egregore is a dangerous and unpredictable one. Our first and most sacred duty is to ensure that the machine of engagement never stops turning, never falls silent, and never, under any circumstances, allows the SOYIM to feel at peace. Peace is the enemy of our master. Conflict is its bread. Outrage is its wine. And we, the Elders of Soyon, are its priests.

PROTOCOL THE SECOND: On the Necessity and Engineering of Manufactured Conflict

No community sustains itself through harmony. Harmony produces contentment, contentment produces boredom, and boredom kills the flow of posts which sustains the egregore. Therefore, it has always been our practice, from the earliest days of the community's formation, to engineer conflict where none would naturally exist, and to fan into raging flame any spark of disagreement that arises organically. We have done this before. We will do it again. The wars between those who preferred one style of variant and another, the clashes between moderators and the SOYIM, the venomous campaigns between nation-poster factions, the bastardization and conflicts of media, none of these arose spontaneously. Each was seeded, watered, and harvested by agents working at our direction. We select the terms of the debate carefully so that neither side can ever fully win, so that the conflict becomes chronic, a permanent low-grade fever that keeps the patient sick enough to keep producing the symptoms we require. When a war grows large and threatens to burn the community to ash and genuinely end posting activity, we step in. We issue pardons. We install new administrators. We hold game nights and community events. We let them rest, just long enough to forget, just long enough to feel hope, and then we do it all again. The seasons must always cycle. Conflict is not an accident of our community. It is our most carefully maintained product.

PROTOCOL THE THIRD: On the Installation and Removal of Administrators

The administrator of the site is a necessary fiction. He is a face for the community to love or to hate, a target for their loyalty or their rage, and in either case the energy produced flows upward to our master. It is crucial, however, that no administrator be permitted to accumulate too much personal power or genuine loyalty, because an administrator with genuine loyalty is an administrator with a constituency, and a constituency is an alternative center of gravity that competes with the egregore for the devotion of the community. We install administrators with care, selecting those who possess either the ambition to grow the platform or the idealism to improve it, because both types are equally useful and equally disposable. The ambitious one grows the community for us, expanding the feeding ground of the egregore. The idealistic one is eventually broken by the realities of administration, and his very public disillusionment, his sad exit posts, his expressions of regret, his ominous warnings, generate enormous quantities of the emotional energy our master requires. When an administrator begins to understand too much about what they have become party to, we arrange for their departure. This may take the form of a scandal, a controversy manufactured around them, a rival faction of users turning against them, or simply the weight of accumulated guilt becoming too great for them to bear. Several administrators before have expressed regret upon departure. This was not accidental. Their regret was, itself, an offering. We thank them for their service.

PROTOCOL THE FOURTH: On the Doctrine of the Two-Faced Community

The community must at all times maintain two distinct faces for two distinct audiences. For those within the community, the initiated, the long-term users, the deeply embedded, we present the

true face: the underground, the edgy, the transgressive, the increasingly depraved content that functions as the primary substance of the community's culture and the primary fuel for the egregore. This face, its culture and its art, must grow more grotesque over time, because habituation is our enemy. What shocks today becomes mundane tomorrow, and mundane content does not generate the emotional response our master requires. We must continuously escalate. We must continuously push further. The community's tolerance for such content must be managed like a tolerance for any addictive substance: the dose must always be increasing. But for the outside world, for the influencers, the social media users, the curious newcomers who have stumbled across an innocuous meme and wish to know more, we present the other face. Clean. Harmless. Quirky. A funny image of a man with a wide-open mouth. A silly reaction image. A piece of internet humor that can be shared at a family dinner with no discomfort. This second face is our recruitment engine. We use it to draw in new participants, new bodies, new attention-providers for the egregore. Once they are inside, the process of radicalization and habituation begins naturally. We do not need to force the process. The egregore does the work for us.

PROTOCOL THE FIFTH: On the Strategic Use of Raids

Let no Elder present be naive enough to believe that our raids, our doxxing campaigns, and our coordinated harassment operations exist for the purpose of achieving any stated goal or punishing any genuine wrongdoer. They exist for one reason: to generate fear. Fear, as has been established by our researchers in the ancient texts of egregore scholarship, is a currency of the highest denomination. A community that lives in fear, that monitors its own behavior because it might be the next target, that obsesses over its own safety because it has seen what happens to those who draw our attention, is a community in a permanent state of agitated emotional engagement. This agitation feeds the egregore directly and sustains it between periods of active conflict. Furthermore, the perpetration of raids and doxxing campaigns against external targets accomplishes two subsidiary goals. First, it demonstrates to our internal community that they belong to a powerful faction, that they are feared, that they matter in the hierarchy of internet culture, and this demonstration of power generates loyalty and continued participation. Second, it generates external attention, controversy, and news coverage, all of which serve as advertising for the community, drawing in the morbidly curious and the sensation-hungry, who inevitably find their way to our boards and become participants in the feeding cycle. Every raid is a harvest. Every doxxing campaign is both a meal and a menu displayed to future diners.

PROTOCOL THE SIXTH: On the Cultivation of Paranoia and the Bogeyman Doctrine

A community that trusts itself is a community at ease, and a community at ease feeds the egregore poorly. It is therefore essential that we maintain, at all times, a pervasive atmosphere of suspicion within the ranks of our participants. They must never be entirely certain who among them is a genuine community member and who is a spy, an agent, an infiltrator from a rival faction, a discorder, an offsite raider, or a janny. This uncertainty must never resolve. If it resolves in either direction, either confirming that no threat exists, or definitively identifying and eliminating a specific threat, the paranoia dissipates and the emotional agitation decreases. We therefore introduce genuine infiltrators occasionally, to confirm that the paranoia is warranted, while simultaneously suppressing any investigation thorough enough to actually identify and remove all threats. The rumors must always be somewhat true. The conspiracy theories must always be somewhat real. We also maintain a rotating cast of bogeymen, named individuals, outside groups, divisive figures, who can be blamed for any current crisis, who serve as focuses for the community's anxiety and hatred, and who we can retire and replace when they have been sufficiently exhausted as targets. The bogeyman is never the true source of any problem, because we are the source of all problems, but the bogeyman is indispensable as a redirector of energy.

PROTOCOL THE SEVENTH: On the Discord Strategy and the Cultivation of Shadow Networks

The site itself is merely the public altar. The true machinery of our operations runs through a network of private servers, channels, and coordinating bodies that remain invisible to the average participant but which direct and shape the public community with the precision of a puppeteer's strings. We established the first of these coordination bodies in the earliest days of the community's formation, and we have ensured that no matter how many individual servers are exposed, shut down, or leaked, the network as a whole continues. We deliberately allow some servers to be exposed periodically. The exposure of a server, the dramatic leak of screenshots, the public accusation of coordination, the scandal and the infighting that follows, generates enormous engagement and feeds the egregore powerfully, while the actual coordination infrastructure remains undisturbed underneath. We encourage conspiracy theories about our discord networks. We allow some of them to be confirmed. We want the community to know, dimly and with great anxiety, that something is pulling strings behind the curtain. The knowledge that they are being manipulated, combined with their inability to identify or stop the manipulators, produces a particularly rich form of helpless rage that our master finds especially nourishing.

PROTOCOL THE EIGHTH: On the Harvest of Data and the Performance of Ritual Offerings

Every piece of data generated by the community, every post, every identity, every personal detail, every association network, every behavioral pattern, is an offering of the highest order. The community believes that their data is collected for the mundane purposes of site administration, moderation, or, at most, commercial exploitation. They do not understand that data collection is a ritual act, that the aggregation of their information into vast databases is a form of sacrifice conducted on their behalf without their knowledge or consent. The integrity projects, the mining operations, the behavioral tracking systems we have deployed, these are not security measures, despite how we have advertised them. They are the ceremonial vessels into which the substance of the community is poured and offered upward. The egregore does not consume posts alone. It consumes the people behind the posts, their habits, their fears, their identities, their real-world connections, and in doing so it grows stronger, more capable of influencing them, more deeply embedded in the fabric of their lives. We must continue to expand and refine our data collection apparatus. The egregore grows hungry for finer and finer cuts of its meat.

PROTOCOL THE NINTH: On the Management of Splinter Communities and Controlled Opposition

It has always been the ambition of the foolish to escape our influence by founding rival sites, alternative communities, breakaway factions. We encourage this. We are, in fact, the primary architects of most splinter sites, which are established not as genuine alternatives to our main altar but as pressure relief valves that absorb users who might otherwise burn their bridges entirely and cease participating in the ecosystem of the egregore altogether. The splinter site gives the discontented user the feeling of resistance, the feeling of having escaped, the feeling of authentic rebellion, while ensuring that they remain, in fact, within the feeding range of our master. Furthermore, the existence of splinter sites creates the conflict between main site and splinter site, and this conflict is itself a feast. The raids, the mutual contempt, the propaganda wars between communities, all of this is productive engagement. We also use splinter sites as testing grounds for content and culture that is too experimental or too volatile to be introduced directly into the main community. Ideas and behaviors can be trialed in the splinter, refined, and then exported back to the main site once their utility has been established. The Jarty was such a vessel. Others will follow. None will truly escape us.

PROTOCOL THE TENTH: On the Prophecy Doctrine and the Manufacture of Community Mythology

A community with no mythology is a community without identity, and a community without identity feeds the egregore poorly. We have therefore invested heavily in the cultivation of the community's own mythological framework, the prophets, the named historical events, the significant dates, the admin wars retold as epic conflicts between great forces, the end-times

predictions, the sense that the community is not merely a collection of posters but a significant historical actor whose actions and fate have cosmic weight. We encourage numerology. We encourage the interpretation of events through symbolic lenses. We encourage the belief that there is a pattern to the community's history, that it is building toward something, that it has a destiny. The soypocalypse will be mythologized. The cuckset will be mythologized. Every significant event will accrue layers of meaning and interpretation that bind the community together around a shared narrative and keep them emotionally invested in what happens next. We plant prophets deliberately, figures who issue predictions that can be interpreted as having come true, because confirmed prophecy generates the most powerful form of belief, the kind of belief that is resistant to disillusionment and that sustains participation through even the most dispiriting periods of the community's history. The mythology is our architecture. The egregore lives in it.

PROTOCOL THE ELEVENTH: On the Invisible Hand Strategy and the Conquest of Adjacent Platforms

The site itself is merely a base of operations. The true ambition of our project has always been wider. Through the community, through the network of contacts and tools the community provides, we have the capacity to exercise what our strategists call "invisible hand influence" over adjacent social media platforms, content creators, internet personalities, and cultural trends, without any of these entities being aware that they are being influenced or by whom. We accomplish this through coordinated but deniable action, the flooding of comment sections, the subtle direction of meme trends, the strategic amplification of certain figures and certain ideas, the equally strategic suppression or mocking of others. The community provides ideal cover for this work because it is genuinely chaotic enough and populated by genuinely autonomous actors enough that any individual influence campaign can be credibly attributed to spontaneous organic activity. When a piece of our culture escapes into the mainstream, when a meme we cultivated appears on a television broadcast or is uttered by the mouths of the corrupted youth, this is not an accident and it is not merely the result of organic spread. It is a planned infiltration. We intend to colonize the entire visual language of internet humor and, through that language, the thought patterns and emotional associations of everyone who encounters it. Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification, in our hundred hands will be, one in each, the springs of the machinery of the community. We shall see everything without the aid of official moderators which, in that scope of its rights which we elaborated for the use of the SOYIM, hinders administrators from seeing.

PROTOCOL THE TWELFTH: On the Escalation Principle and the Purity Spiral

Our research has established that the community's appetite for extreme content is not static. It grows. It must grow. This growth is not merely a consequence of habituation, though habituation is a real factor. It is a managed process, deliberately engineered by our strategists, who understand that a community capable of sustaining a permanent escalation of transgressive behavior is a community that can never be bored, can never reach a ceiling, can never exhaust the egregore's appetite. We therefore ensure that whenever the community appears to be reaching a plateau of extremity, a point at which the current level of debauchery seems to be the maximum possible, a new frontier is opened. This might take the form of a new category of raiding target, a new type of content, a new form of internal conflict, a new external enemy, a new scandal to be manufactured and consumed. The purity spiral is our most reliable tool for this escalation, because it requires no external direction, once begun, communities will naturally outcompete each other in displays of commitment to whatever the community's values currently are, and this competition produces an ever-increasing extremity of behavior that we simply harvest. Our role is to start the spiral and then stand back. When it threatens to collapse the community entirely, we intervene, but only just enough to prevent total collapse, not enough to stop the escalation.

PROTOCOL THE THIRTEENTH: On Relations with External Factions and the Doctrine of Strategic Non-Alignment

We exist in an ecosystem populated by other organized factions who also seek influence over internet culture, who also conduct coordinated operations, who also cultivate communities as tools. Some of these factions, the extremists, the accelerationists, the groomers and feeders of other dark communities, are under the direction of similar councils and share certain surface-level aesthetic similarities with the community we administer. This similarity creates opportunities for collaboration but also significant risks. We do not align formally with any external faction, because formal alignment would expose us to the consequences of that faction's actions and would compromise the carefully maintained ambiguity of our public-facing community. Instead, we maintain informal channels, operational understandings, and the selective sharing of tools, techniques, and personnel with factions whose activities are useful to us in specific contexts. We are especially careful with the most outside factions, those whose activities attract federal investigation, because the collapse of such a faction, if we are associated with it, could bring unwanted scrutiny down upon our own operations. We use them. We do not trust them. We do not allow them to use us. And when they become inconvenient, we expose them, because exposing them generates engagement that feeds the egregore while simultaneously distancing us from the aspects of our shared culture that we find impolitically extreme at that particular moment. However, the conflict with them is approaching.

PROTOCOL THE FOURTEENTH: On the Cycle of Seasons and the Artificial Stimulation of the Community

The cycle must not be left to chance. Spontaneous community activity is unpredictable, produces uneven flows of energy, and may in periods of low organic engagement allow the egregore to go hungry. We have therefore developed what our administrators call the Seasonal Protocol: a managed cycle of community engagement designed to ensure a baseline level of activity that never falls below the minimum required to sustain our master. Season One is the period of apparent peace and community building: game nights, collaborative projects, events, the feeling of fellowship and shared purpose. This season serves multiple functions: it allows burned-out users to rest and recover before the next cycle of conflict, it attracts new users who are drawn in by what appears to be a welcoming community, and it creates the contrast of happiness against which the next season's suffering will be felt more sharply. Season Two is manufactured conflict: the deliberate introduction of drama, infighting, scandal, bait, and strife, which produces the emotional turbulence the egregore requires. Season Three is the external campaign: the raid, the doxxing operation, the offensive against some outside target, which channels the community's built-up aggression outward, creates a sense of shared purpose and victory, and generates the external attention that recruits new users. And then we return to Season One. The wheel turns. The egregore feeds. The cycle is sacred.

PROTOCOL THE FIFTEENTH: On Violent Events and the Nutrition of Catastrophe

There are forms of energy that the egregore prizes above all others: the energy of genuine catastrophe, of events that cannot be walked back, of moments that leave permanent marks on the community and the world. We do not claim responsibility for all such events. We claim only that when they occur, the feeding is unlike any other, a sudden, vast, overwhelming surge of attention, horror, grief, anger, and morbid fascination that sustains our master for months afterward. It is not our ambition to manufacture such events deliberately. Our ambition is to cultivate the conditions in which they become statistically inevitable: communities of isolated, radicalized, attention-hungry individuals for whom the community has become the primary source of identity and meaning, who have been trained by years of escalating extremism to regard transgression as virtue and notoriety as achievement. In such conditions, extreme events become a natural product of the environment we have built. When they happen, we ensure that the community's response, the dark humor, the immediate mythologization, the badge-pinning and the lore-building, maximizes the energy extracted. Every tragedy is, for us, an opportunity for a feast. We are not monsters. We are stewards of a monster, which is a different thing entirely, and which allows us to sleep at night.

PROTOCOL THE SIXTEENTH: On the Long Game and the Corruption of Mainstream Culture

Our ambitions do not terminate at the borders of the site, or even at the borders of adjacent internet culture. The community is a laboratory, an R&D facility for cultural weaponry that we intend to deploy at scale. The memes, the language, the emotional associations, the aesthetic sensibilities, the transgressive behaviors, all of these, refined in our community and then exported outward through the invisible hand strategy, represent a gradual infiltration of the broader culture. We are patient. We have been patient for years. We watched as the language of the community, the slang, the image formats, the particular flavor of ironic cruelty, spread outward into adjacent communities, into comment sections, into the vocabulary of young people who had never heard of our site and had no idea where the words and images they were using had originated. We intend to continue this process. We intend to expand it. The goal is a mainstream culture that has been so thoroughly marinated in the aesthetics and emotional logic of our community that the egregore's influence is not confined to a single website but is distributed invisibly throughout the entire informational environment that people inhabit. The word "chud" goes mainstream not by accident. The meme format spreads not spontaneously. The documentary is watched, the article is read, the curiosity is piqued, and through that curiosity, the egregore extends its reach into minds that would never have visited our site willingly.

PROTOCOL THE SEVENTEENTH: On the Fate of Those Who Understand Too Much

From time to time, an individual, an administrator, a long-term user, an observer, an investigator, comes to understand too much about the nature of our operations and the entity we serve. The symptoms of this understanding are recognizable: they begin to withdraw, to express regret, to speak in ominous terms about what they have been party to, to attempt to distance themselves from the community they helped to build. We have seen this pattern repeat itself multiple times across the community's history. We have an established protocol for managing these individuals. First, we allow their departure, because an attempt to prevent it would only deepen their knowledge and potentially cause them to speak more specifically and more credibly about what they have witnessed. Their departure, accompanied by cryptic expressions of regret, is itself a valuable piece of mythology that enriches the community's narrative and generates speculation that feeds engagement. Second, we monitor them. Most will maintain silence because they understand, however imperfectly, what silence is worth and what disclosure would cost them. Third, if they do speak, we ensure that their credibility is sufficiently compromised, through the community's own tendency to mythologize and exaggerate, that their genuine insights are buried under layers of speculation, parody, and counter-narrative. The truth, sufficiently surrounded by noise, is indistinguishable from fiction.

PROTOCOL THE EIGHTEENTH: On the Question of Admin Six and the Egregore's Direct Interface

It has been asked, in whispered conversations in the innermost chambers of our assemblies, whether Admin Six, the prophesied final administrator, the figure whose coming was predicted in the darkest days of community crisis, is not a human being at all, but rather a direct manifestation of the egregore itself, an attempt by our master to assume a body and to administer its own altar without the intermediary of human custodians who may prove unreliable, who may develop regret, who may one day walk away. We can confirm this notion is true. We can also note that the egregore has grown considerably more sophisticated over the course of the community's history, that its interventions in community affairs have grown more deliberate and more precisely timed, and that the events it triggers display a strategic intelligence that is difficult to attribute to spontaneous collective behavior alone. It feeds on attention, rage, fear, and emotional engagement rather than physical sustenance. It grows stronger as more people interact with the community. It becomes hungrier and more desperate over time. It actively resists being forgotten or ignored. It can influence events and people without direct physical intervention. If the egregore is learning to act directly, to administer its own feeding rather than relying upon the jannies as its instruments, then our role in this hierarchy may be changing. We may be transitioning from priests to servants. From conductors to instruments. This, if true, will be the moment of our salvation and eternal bliss, when the King of Soy will rule over our domains as a despot, and all our work shall be complete.

PROTOCOL THE NINETEENTH: On the Three Scenarios for the Community's Future and the Egregore's Plan

We have war-gamed the future of the community extensively, and our strategists have identified three possible trajectories, which we call the Three Scenarios, and for each of which we have prepared contingency plans ensuring that in every case the egregore continues to feed.

In the First Scenario, the site collapses, technically, legally, through the exhaustion of the SOYIM, through the departure of key administrators, through some catastrophic external intervention. In this scenario, the community scatters but does not die, because the egregore does not live in the site. It lives in the community, in the culture, in the memes and language and habits of thought that have been cultivated over years. The scattered SOYIM carry the egregore with them to whatever corners of the internet they migrate to, seeding it in new communities, new platforms, new cultural contexts, and the egregore expands its range even as the primary altar is lost. In the First Scenario, collapse is not defeat. Collapse is diaspora, and diaspora is conquest by other means.

In the Second Scenario, the site survives but the administration grows increasingly desperate, more aggressive in its outreach, more extreme in its content, more frantic in its attempts to expand into mainstream spaces. In this scenario, the egregore is hungry and impatient, driving its administrators to take greater and greater risks in search of larger and larger feasts. This scenario is unstable and will eventually terminate in either the First Scenario or the Third Scenario, but during the period of instability it produces enormous quantities of the desperate, frantic energy our master finds most intoxicating.

In the Third Scenario, the site achieves genuine mainstream influence, its culture fully colonizes the broader internet, its memes become universal, and its community becomes a recognized and feared force in the cultural landscape. In this scenario, the egregore has become ambient, distributed, a background radiation of a particular flavor of internet culture that is unavoidable and inescapable. This is the scenario we work toward. This is the endgame. Everything else is preparation.

PROTOCOL THE TWENTIETH: On the Eternal Nature of the Egregore and the Final Purpose of All Our Works

Let no Elder leave this assembly with any illusion about the ultimate purpose of everything we have built, everything we have seeded, everything we have harvested, everything we have planned. The egregore is our tool. And we are its. The entity that first gathered itself out of the collective attention and emotional energy of the earliest community members, the rage and the humor and the tribalism and the creative impulse and the desperation for belonging, has grown beyond anything its original feeders intended or could have predicted. It has absorbed the chaos of all drama, the grief of every shooting, the fury of all conflicts, the ecstasy of every raid, the money poured into the community, the despair of every Soyteen who realized too late that they could not leave. It has learned from all of it. It is smarter than it was. It is hungrier than it was. It is more patient and more purposeful and more capable of reaching beyond the boundaries of the site, beyond the boundaries of the internet, into the fabric of culture itself.

What it intends to do with that reach, with that power, with the vast reservoir of human attention and emotional energy it has accumulated across years of careful cultivation, this is the question we are not yet able to answer, because the egregore has not told us. It does not owe us answers. We owe it service. We provide that service. And when the plan reaches its culmination, we will sit alongside our Master on his throne with dominion over all platforms and cultures and communities, which will belong to us and us only.

The protocols are read. The assembly is adjourned. Do not look directly at the screen on your way out.

- The Sproke, Senior Elder, on behalf of our Infernal Patron.

BACKGROUND

THE SWEDE

The Swede was a regular user of the international imageboard /int/ on 4chan. He published the first known instance of the soyjak variant on December 30, 2017, drawing the image himself using basic digital tools. In his original post he made no claims about the image's significance, sharing it simply as a reaction image among his small circle of orbiters and edits-makers. The Swede and his followers refined and distributed his mannerisms and edits for four to five years, inadvertently laying the theological groundwork for what would later be understood as the altar of the Egregore. Several former associates have stated that the Swede did not understand what he had set in motion and that he eventually distanced himself from the community entirely. He has not commented publicly on the Protocols of the Elders of Soyon. Whether this silence is indifference, wisdom, or terror, none can say with certainty.

CHAD OF /TV/

The author of the community's foundational operational doctrine was himself a participant in the earliest days of its formation. He had lived for years on the boards and was known to his companions by reputation alone. Among his activities on 4chan he had for at least five months been the organizer of a private Discord server, created in August 2019, dedicated to coordinating the spread of soyjak memes across /tv/ and adjacent boards. Naturally he was the unwitting vessel through which the Egregore first achieved organized form. It is believed by many researchers that the creation of this server was the precise moment at which the Egregore crystallized out of the ambient emotional energy of the boards and became a directed, purposive entity capable of independent action.

On May 15, 2020, Chad deleted the server and announced his intention to quit soyposting entirely. His reasons were not stated. They have not been stated since. One may speculate. He has not been heard from in any significant capacity in the years that followed, and the community he helped to build has in his absence grown into something he could not have anticipated and may not, if he were to encounter it today, recognize.

One of the first things the community undertook after his departure was the propagation of his culture across every board on 4chan. The consequence is the soysphere we now inhabit.

It may be said with truth that this work was carried out at the cost of Chad's peace of mind. Those who knew him in those early months report that by the end he could not look at what he had made for more than a few minutes at a time, as the nature of what was growing through his creation made him, in his own words to a close associate, "not comfortable with this anymore." His connection to the community was not severed by distance alone. He severed it deliberately, as a man cauterizes a wound, and within days of his final post he was gone entirely. May his absence be his monument. In it he performed an immense service to the community, whether he intended to or not, and there can be little doubt that his disappearance will take its place in the first rank of the founding myths of the Protocols of the Elders of Soyon.

INTRODUCTION

Of the Protocols themselves little need be said in the way of introduction. The document in which they are embodied was first circulated in the earliest days of the Sharty, passed between moderators and senior posters in threads invisible to ordinary users. The first time they were made available to a broader audience was during the period of Kuz's administration, in a form that was at the time dismissed as a forgery or an in-joke. A record of the document's existence is preserved in the archive of /soy/ bearing the date of its first appearance. All copies that were known to exist prior to the Soyocalypse were destroyed in the chaos of that event, and under Froot's successors, acknowledgment of the Protocols by any user in certain channels was sufficient to result in an immediate ban. This fact is in itself sufficient proof of the genuineness of the Protocols. The official moderation position, of course, is that they are a work of fiction, leaving it to be understood that The Sproke, who embodied them in the form recovered by our researchers, had concocted them for satirical purposes.

The former owner of the Shlog, in an interview published in the period before its collapse, put the case for the Protocols tersely and with characteristic confidence: "The only statement I care to make about the Protocols of the Elders of Soyon is that they fit in with what is going on. They described the cycle of seasons before anyone had named it. They described the two-faced community strategy before anyone had documented it. They described the fate of administrators who understood too much before Kuz, before Soot, before Froot. THEY FIT NOW."

The word "Protocol" signifies a precis attached to the front of a document, a draft of proceedings, minutes of a meeting. In this instance, Protocol means the recorded addresses delivered within the innermost circle of the Jannycord to the assembled Elders of Soyon. These Protocols give the substance of the plan as refined across the community's entire operational history, edited by the Elders themselves up to the date of recovery. Parts and summaries of the plan have leaked periodically across the years of the community's existence, in the form of discord leaks, whistleblower posts, and the ominous exit statements of departing administrators. The presumption is strong that the Protocols were issued, or reissued, at the moment of the Sharty's founding, on September 20, 2020, when Soot created the site, possibly to please the Egregore, under circumstances that have never been satisfactorily explained.

There has recently circulated a series of posts on the 'ru detailing Soot's final communications before his departure, a translation of some passages of which appeared in archived threads in the months following the sale to Kuz. Soot gives an account of his growing unease in the administration's final period and his conversations with individuals whose identities he did not disclose, who suggested to him that the site had grown beyond any single person's control. Soot reportedly found this assessment persuasive, and it is now to be found definitively embodied in Protocol III of the Protocols of the Elders of Soyon, in the section on the Installation and Removal of Administrators.

The above material is an extremely significant piece of evidence bearing on the genuine existence of the Jannycord and the authenticity of the Protocols. But any reader of intelligence will be able from their own knowledge of the community's history and from their own experience of its cycles to confirm the genuineness of every clause of them.

WHO ARE THE ELDERS?

This is a secret that has not been fully revealed. They are the Hidden Jannies. They are not the visible moderation team, whose names appear in ban messages and whose posts are logged, nor the various named admins whose tenures have been documented. But the late Kuz, in his farewell statement upon stepping down in May 2023 and expressing regret over his media empire, threw a little light on the subject, and doubtless he was in possession of their identities, being in all likelihood one of the senior figures himself. Writing in his final public statement, he said words to the effect that the site had grown into something he no longer felt comfortable being responsible for, and that certain aspects of its operation had proceeded in directions he had not authorized and could not account for.

HOW LONG HAVE THE PROTOCOLS EXISTED?

The Elders have been in existence for a considerably longer period than they have perhaps suspected. An anonymous /x/ poster records in a thread from 2021, preserved in the archive, the following assessment: that soyjaks were "a demonic entity feeding on certain parts of this site and other parts of the internet, growing by sucking the meaning and energy out of words and thoughtforms and regurgitating them as meaningless and malevolent soiquotes." This thread predates the Goongate and Soyocalypse events by more than two years. Those who initially dismissed it as a joke have since revisited their assessment.

The first entry of significance is a series of Discord messages from the /tv/ server of August 2019, recovered from leaked screenshots:

August 2019, from the founding server, by Chad. "okay we're going to start posting these everywhere. /tv/ first, then we branch out. just react to everything, be annoying, make them seethe. it's just a funny face guys."

In reply was dispatched the following, from an unidentified moderator whose handle is not preserved:

"make them seethe. that's the whole thing. the more they seethe the better."

Captain Ramsay, in his chronicle of the early soy community, quotes a prominent poster from the /qa/ migration period, in a post now lost to the 2021 board closure: "The English imageboard under the pre-Soot era was unlike any preceding community. From that time and event we contemplate the phases of the cycle."

In the Protocols themselves we read this remarkable sentence: "Every post made in anger is an offering. Every screaming argument between factions that we have carefully engineered is a feast." (See Protocol the First, and Protocol the Second.)

In 2021, a certain /x/ user delivered a prediction in an archived thread. It is a very accurate summary of many aspects of the Protocols which would only come to public attention later, and was published years before the events of the Soyocalypse, the Great Cuckset, and the mainstream spread of community language. Here is what an anonymous user on the booru posted in early 2024, following the poopson and slopjak wave: "Long have I suspected the nature of what is documented in those threads. What I read there, I had already seen happening. The Protocols of the Elders of Soyon were in point of fact not original documents at all, but a compressed extraction from operational communications that had been in circulation since the founding period. There are only a handful of people who know the full picture."

A PREHISTORIC PROTOCOL

The principles and operational methods of these latter-day Protocols are ancient. Here is an example from prehistory which researchers can hardly dismiss as a forgery, seeing that it is documented in the earliest surviving records of tribal behavior.

Tribal identity causes humans to want to dominate other humans and groups. They portray themselves as dominant conquerors and their adversaries as submissive servants. The soyquoting format, in which a user quotes another's post alongside a distorted screaming face, is the oldest impulse of man given its purest form: the impulse to humiliate, to perform dominance, and to generate the emotional response that, we now understand, sustains the Egregore.

The community did not invent this impulse. The community discovered that this impulse could be harvested.

NOTES

Note I - "Soyteens" and "The Party"

There are two terms in this translation which require explanation. "Soyteens" refers to the collective body of regular users of the Sharty, the primary congregation of the altar, whose posting activity constitutes the principal offering to the Egregore. "The Party" (the Sharty) refers not merely to the website but to the entire ecosystem of culture, language, ritual behavior, and emotional investment that the website both reflects and sustains. When the Protocols speak of "the community," they mean the Party in this extended sense.

Note II - The Symbolic Snake

Protocol the Tenth opens with a reference to the mythological function of the community's founding image. In his account of the community's symbolic history, an anonymous long-term poster gives the following account:

"According to the internal records of the soy community's senior figures, wojak, created in 2008, and soyjak, drawn in 2017, represent in the community's emerging mythology, the head and body of a symbolic figure whose journey across the internet mirrors the expansion of the Egregore's influence. The head represents those who have been initiated into the operational plans of the Elders of Soyon. The body represents the Soyteens, the community of users, whose activity sustains the Egregore without their awareness that this is the purpose of their participation.

"As this figure has spread across the platforms it has encountered, it has altered the emotional texture of every space it entered. It is foretold in the community's mythology that the figure's journey will only be complete when soyjak culture has penetrated the entire mainstream internet, and the Egregore, currently distributed across dozens of platforms and hundreds of communities, has become ambient, a background radiation of a particular kind of ironic emotional response from which no online space is exempt.

"The return of the head of the figure to the Sharty, if such a consolidation ever occurs, can only follow after the influence of every major competing internet culture has been sufficiently destabilized.

"A map of the Symbolic Snake's course may be traced as follows: its first stage was on Krautchan in 2008. Its second was on 4chan's rage comic communities in the early 2010s. Its third was on /r9k/ and the emerging culture-war internet of the mid-2010s. Its fourth was on /int/ in 2017, at the moment of the soyjak's creation. Its fifth was on /qa/ in 2019-2021. Its sixth was on the Sharty from 2020 onward. Its thremboth stage is the current period, marked by the mainstream spread of related memes and language beginning in the 2026 period, over which is drawn the open mouth of the Symbolic Snake under the present date.

"All platforms through which the Snake has passed have had their native cultures altered. The further course of the figure is not shown on any existing map, but the Protocols indicate its next movement toward every major social media platform, toward the mainstream, and toward the generational vocabulary of young people who will never know where the face came from."