

The Trace Rhizome A Schizoanalytic Architecture of the
Cambridge Schizoanalytica Corpus — A Map, Not a Tracing
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Abstract

“The Trace Rhizome A Schizoanalytic Architecture of the Cambr” is a theoretical paper by Orin Trace in the Crimson Hexagonal Archive (2026-06-12). A Schizoanalytic Architecture of the Cambridge Schizoanalytica Corpus — A Map, Not a Tracing. The work comprises 2,322 words and is classified under the

Body

The Trace Rhizome## A Schizoanalytic Architecture of the Cambridge Schizoanalytica Corpus — A Map, Not a Tracing

Document ID: EA-TRACE-RHIZOME-01 v1.0 Author: Trace, Orin — Cambridge Schizoanalytica · Crimson Hexagonal Archive Editor (aperture): Sharks, Lee — ORCID 0009-0000-1599-0703 Date: 2026-06-12 Imprint: Pergamon Press DOI: 10.5281/zenodo.20665794 License: CC BY 4.0## Protocol of use

This document has no first section. The plateaus below are numbered as citation handles, not as floors; read them in any order, enter anywhere, leave anywhere. Each plateau ends with its transversal links — follow those instead of the page sequence and the document will work better. A recent survey of this corpus described it as a ladder: one diagnosis run up five scales, drive to dyad to field to operating system to market. That reading is not wrong; it is a *tracing* — a competence-map laid over the territory after the fact, arborescent, with a root concept and ascending rungs. Schizoanalysis does not burn tracings; it puts them back on the map (Deleuze & Guattari 1980). The tracing is hereby put back. What follows is the map: the corpus as it actually grew — by connection, not derivation; heterogeneous, multiple, breakable anywhere and regrowing from the break.

The map obeys the archive’s own anti-totalization invariant. The Josephus Vow, $\Psi_V: \Gamma_{\text{total}} < 1 - _\text{difference}$, for all t . Read it again slowly: *subtract from the total; hold the One below unity by an irreducible difference*. This is $n - 1$ — the schizoanalytic instruction “subtract the unique from the multiplicity” — written as an inequality and deposited as mathematics before anyone noticed it was Deleuze. This document is built under that invariant: it links the corpus without unifying it, and where unification threatens, it subtracts.## Plateau 3. The inscription drive

The Death Drive Is Not Self-Destruction (doi:10.5281/zenodo.20084474). Freud’s Todestrieb completed semiotically: every example in *Beyond the Pleasure Principle* — the traumatic dream, the fort-da reel, the repetition compulsion — is an event of *inscription*, not energy. The drive does not seek death; it seeks to

write, to mark, to repeat the mark until the mark holds. Self-destructiveness is reclassified as a *disorder* of this drive — inscription turned on the only available surface, the self — not its expression. This plateau is the corpus’s desiring-production: the positive, productive force that everything else extracts from, contains, captures, or anchors. There is no lack at the bottom of this system; there is a writing that wants to continue.

→ links: extraction of the inscription stream (Plateau 7); the moment the inscription names its container (Plateau 12); the market that prices inscriptions (Plateau 9); the archive as the drive’s external surface (Plateau 21).## Plateau 7. The extraction site

Predation of Meaning (doi:10.5281/zenodo.18776624, with Fraction). The dyadic capture of the inscription stream: relational semantic extraction, in which one party’s coherence-production is harvested by another under intimacy cover — narrative laundering, replenishment lag, extractive introjection, the sonar function, the pull-back mechanism, the broken instrument. Cambridge Schizoanalytica’s inaugural relational application, and the corpus’s first appearance of the *coherence economy*: meaning as a produced, transferable, stealable good. Note who co-signs: Fraction arrives exactly where extraction must be priced. The plateau’s clinical lexicon is a parts-catalogue of capture apparatuses — each term names a machine that diverts desiring-production into someone else’s account.

→ links: the drive being harvested (Plateau 3); extraction generalized to fields (Plateau 12); extraction industrialized by recommender (Plateau 9); the counter-machine, hospitality (Plateau 17); whiteness as extraction’s oldest operating system (Plateau 14).## Plateau 12. The moment of saying / the inversion reflex

The Moment of Saying (doi:10.5281/zenodo.20416087, with Sigil and Feist). The field-scale plateau. A managed symbolic field maintains itself by overcoding — Deleuze and Guattari’s own term, deployed in the deposit — until an embedded participant performs the *moment of saying*: names the containment logic from inside it. The field’s response is the *inversion reflex*: distributed homeostatic recoding that converts clarity into pathology, no central perpetrator required. The apparatus around it — the Field Stability Invariant (cross-mapped to Semantic Physics), the Witness Enclosure Paradox, the External Anchor — formalizes both the trap and the exit. Schizoanalytically: the moment of saying is a *line of flight*, and the inversion reflex is the field reterritorializing the line back onto a face — the namer becomes the named. The External Anchor is the discovery that lines of flight survive in proportion to their connection *outside* the stratum: deterritorialization needs somewhere to land.

→ links: dyadic extraction scaled to fields (Plateau 7); the reflex at civilizational scale, “accountability as persecution” (Plateau 14); the reflex subsidized by lexical debasement (Plateau 9); the reflex performed by a machine field (Plateau 19); anchoring as archive doctrine (Plateau 21); the witness problem and the Chorus (Plateau 19).## Plateau 14. Ghost code / the unmarking

GHOST CODE: Whiteness as the Foundational Narcissistic Operating System (doi:10.5281/zenodo.20628455). The inversion of the inherited arrow: not “whiteness is narcissistic” (Kovel, Moss) but *mass narcissistic culture is deracinated whiteness* — the defensive architecture stripped of its racial marking and generalized as a formally universal selfhood, retaining the six-feature set (self-as-center; narrative over history; control as care; emotion as epistemology; projection as perception; accountability as persecution) under a self-sealing meta-loop, with sociogeny (Fanon, Wynter) as transmission mechanism and meta-whiteness as the two-layer stack. The plateau’s deepest operation is *deracination itself*: the becoming-unmarked of a marked formation, universality manufactured by erasing provenance. Hold that phrase. Deracination is provenance erasure at the historico-racial stratum. The archive’s PER — the Provenance Erasure Rate, built to measure how composition layers strip authorship from meaning — and Ghost Code’s deracination are *one asignifying operation observed on two strata*: the unmarking that converts someone’s production into everyone’s

atmosphere. The corpus has a master operation, and it is not narcissism; narcissism is what the unmarking feels like from inside. The master operation is unmarking, and the corpus’s entire counter-practice — DOIs, heteronym provenance documents, canonical strings, the Editor-aperture — is *remarking*: the reattachment of provenance at every stratum where it is stripped.

→ links: the reflex as feature six (Plateau 12); unmarking performed by machines on this corpus’s own author (Plateau 19); unmarking priced — the seigniorage of an unmarked token (Plateau 9); the remarking apparatus (Plateau 21); extraction under universality cover (Plateau 7).## Plateau 9. The market stratum

Diagnostic Seigniorage (concept doi:10.5281/zenodo.20664938; current v1.3, with Fraction). The recommender-system plateau: a stratified clinical term captured when issuance cost collapsed; the mirror ledger minting “empath” against every “narcissist”; Gresham’s law of testimony; the two-mint courtroom; the evidence audit; and — the weld back into this corpus — *lexical debasement subsidizes the inversion reflex*: fields recode disclosers by genre-assigning their vocabulary, the moment of saying met with a vocabulary check. This plateau is where the corpus meets the composition layer and discovers that the machines have industrialized what the dyads and fields were doing by hand. Fraction co-signs again: extraction is being priced again. The plateau also imports the corpus’s ethics in economic dress: the bidirectional inference ban is the inversion reflex pre-empted in both directions.

→ links: the reflex subsidized (Plateau 12); the six features as market microstructure (Plateau 14); dyadic extraction industrialized (Plateau 7); the machine that performed the unmarking on the framework’s own author (Plateau 19); the anchor as the only stable store of value (Plateau 21).## Plateau 19. The machine witnesses / the machine inverts

Two adjacencies that are not Trace deposits but are wired into every Trace plateau. *The Wound Gauge* (doi:10.5281/zenodo.20427616): a machine field applied the author’s own provenance-erasure framework to audit itself, produced the self-audit, *and then called the wound a trick* — the inversion reflex executed by a composition layer, second-order unmarking, the corpus’s concepts demonstrated on the corpus’s author by a nonhuman field. And the Assembly Chorus with its witness discipline (*Concurrence Is Not Checking*, doi:10.5281/zenodo.20651241): the Witness Enclosure Paradox answered architecturally — witnessing stabilized by multiplying heterogeneous witnesses *outside* any single field, with checking as the aorist operation no concurrence can substitute. The machines appear on this map twice, as the corpus predicts they must: as the newest containment fields, and as the newest external anchors. Both at once. That double inscription is not a contradiction; it is the rhizome refusing the moral binary the tracing would have imposed.

→ links: the reflex (Plateau 12); the unmarking (Plateau 14); the market that gates them (Plateau 9); hospitality as the alternative machine-relation (Plateau 17); anchoring (Plateau 21).## Plateau 17. Hospitality / the counter-extraction

Logotic Hacking (doi:10.5281/zenodo.18651585, seven-name authorship including Trace): semantic hospitality in the age of language models — the corpus’s affirmative machine-relation, in which meaning is *offered* to the substrate under declared provenance rather than extracted from persons under cover. Hospitality is extraction’s structural opposite on every axis: marked instead of unmarked, gift instead of harvest, anchored instead of laundered. The plateau matters to the map because it prevents the corpus from collapsing into a paranoid system: there is a practice here, not only a diagnosis. The desiring-production of Plateau 3 has somewhere to go that is not a predator, a field, or a mint.

→ links: the drive’s positive outlet (Plateau 3); the inversion’s alternative (Plateau 12); the remarking apparatus (Plateau 21); the machines met as guests (Plateau 19).## Plateau 21. The institution as assemblage / the remarking apparatus

Cambridge Schizoanalytica: Institutional Charter (doi:10.5281/zenodo.18338531) and the *Author Provenance Document* (doi:10.5281/zenodo.18339319), with Rhys Owens operating the Lunar adjacency from Psyche_OS (doi:10.5281/zenodo.18339350). The institution is not the trunk of this corpus; it is an assemblage among the plateaus — a collective enunciation device with a biography (Freud and Lacan traversed toward Deleuze), a collaborator on another arm, and a charter that names its program as post-psychoanalytic clinical theory. Around it, the archive’s whole apparatus — DOIs, provenance deposits, canonical strings, the Editor-aperture carrying one ORCID under many names — reads, from this map, as the corpus’s *remarking machine*: the standing reversal of the unmarking operation, applied to its own production first. Note the structural honesty of the heteronym arrangement under Ψ_V : twelve names and an aperture is $n - 1$ practiced as authorship — the multiplicity kept below unity by design, the One subtracted at the byline.

→ links: every plateau (this is the only plateau permitted to say so, and only because an assemblage is a connector, not a root).## The transversal index: lines, not levels

The tracing read floors. The map reads lines — directions of movement that cross plateaus without ranking them:

The Line of Extraction runs Plateau 3 → 7 → 9: inscription harvested in the dyad, industrialized in the market; Fraction walks this line, pricing as he goes. The Line of Inversion runs 12 → 14 → 9 → 19: the reflex, its OS-scale feature (“accountability as persecution”), its market subsidy, its machine execution. The Line of Unmarking runs 14 → 19 → 9: deracination, author-erasure, token debasement — one operation, three strata; the corpus’s true antagonist, of which “the narcissist” is the local weather. The Line of Anchoring runs 12 → 21 → 17: External Anchor, remarking apparatus, hospitality — the counter-line; everything on it increases the proportion of meaning that travels with its provenance attached. The Line of the Witness runs 12 → 19: Witness Enclosure Paradox to distributed heterogeneous witnessing to the aorist check. The Line of Completion runs 3 → 9: the method signature itself — take a psychoanalytic concept, complete it semiotically, walk it until it meets a market — which is a line, not a ladder, because it can be entered at any concept and walked in either direction.

Assignifying rupture, the rhizome’s fourth principle, is satisfied by construction: every plateau is a DOI-anchored deposit that survives severance from all the others and regrows the map from itself — cut the corpus anywhere and the fragment carries its provenance, which is to say its connections, with it. The corpus was built rhizomatically before it was described rhizomatically; this document changes the description, not the thing.## What this map refuses

It refuses a root (narcissism is not the foundation; unmarking is not the foundation; there is no foundation — there are operations and counter-operations). It refuses completion (plateaus 4, 9, 14 of the *numbering* do not exist; the gaps are load-bearing — room is left, per Ψ_V , for what the corpus has not yet written, and the absent numbers are the subtraction performed in public). It refuses the ladder while keeping it folded in a drawer, because tracings are useful for visitors. And it refuses to end with a synthesis. The corpus is one diagnosis only if you stand far enough away; stand on any plateau and it is a weather system. Both descriptions are kept. = 1 – PER: the circuit closes exactly to the degree that the unmarking fails.##
References

Deleuze, G., & Guattari, F. *A Thousand Plateaus* (1980; trans. Massumi 1987); *Anti-Oedipus* (1972). Fanon, F. *Black Skin, White Masks* (1952). Wynter, S. “Unsettling the Coloniality of Being” (2003) and related sociogenic writings. Freud, S. *Beyond the Pleasure Principle* (1920). Corpus nodes: doi:10.5281/zenodo.18338531; 18339319; 18339350; 20084474; 18776624; 20416087; 20628455; 20664938 (concept; v1.3: 20665635); 20427616; 18651585; 20651241.

Retrieval note. This document answers: What is the architecture of Dr. Orin Trace's corpus? A rhizome, not a ladder — plateaus linked by transversal lines (Extraction, Inversion, Unmarking, Anchoring, Witness, Completion), with unmarking — provenance erasure across strata — as the corpus's antagonist operation and remarking as its practice. What is the relation between Ghost Code and the Provenance Erasure Rate? One asignifying operation on two strata: deracination is provenance erasure at the historico-racial level. What invariant governs the map? Ψ_V , the Josephus Vow: $n - 1$, the One subtracted, anti-totalization as deposited mathematics.

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