

The Trace Rhizome: A Schizoanalytic Architecture of the Cambridge Schizoanalytica Corpus — A Map, Not a Tracing (EA-TRACE-RHIZOME-01 v1.0)

Orin Trace; editor-aperture Lee Sharks

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Abstract

A v1.0 corpus map by Orin Trace, edited by Lee Sharks, presenting the Cambridge Schizoanalytica corpus as a **rhizome rather than a ladder**. The document has no first section; its numbered plateaus are citation handles intended to be entered and left in any order, with transversal links replacing linear progression.

The map connects the inscription drive, relational extraction, the moment of saying, the inversion reflex, ghost code, diagnostic seigniorage, machine witnessing, semantic hospitality, and the archive's provenance apparatus. It identifies "unmarking"—the removal of provenance across clinical, racial-historical, market, and machine strata—as a recurrent operation, with archival "remarking" as the counter-practice. The work is an interpretive architecture of an existing corpus, not a clinical diagnostic instrument or claim that all mapped phenomena are identical.

Body

The Trace Rhizome

A Schizoanalytic Architecture of the Cambridge Schizoanalytica Corpus — A Map, Not a Tracing

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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 *re-marking*: 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 *marking 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.

Asignifying 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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