

Becoming Rhizomatic?



rhizomes. "A rhizome as subterranean stem is absolutely
different from roots and radicles. Bulbs and tubers are
rhizomes. Plants with roots or radicles may be rhizomorphic in other
respects altogether: the question is whether plant life in its
specificity is not entirely rhizomatic. Even some animals are, in their pack
form. Rats are rhizomes." (6)



“Burrows are too, in all of their functions of shelter, supply, movement, evasion, and breakout.

The rhizome itself assumes very diverse forms, from ramified surface extension in all directions to concretion into bulbs and tubers. When rats swarm over each other. (7)



“The rhizome includes the best and the

and plant,

that we will

approximate

worst: potato and couchgrass, or the weed. Animal

couchgrass is crabgrass. We get the distinct feeling

convince no one unless we enumerate certain

characteristics of the rhizome.”(7)



any point of
must be. This is
fixes an

“1 and 2. Principles of connection and heterogeneity:
a rhizome can be connected to anything other, and
very different from the tree or root, which plots a point,
order.” (7)



semiotic chains
coding
not only

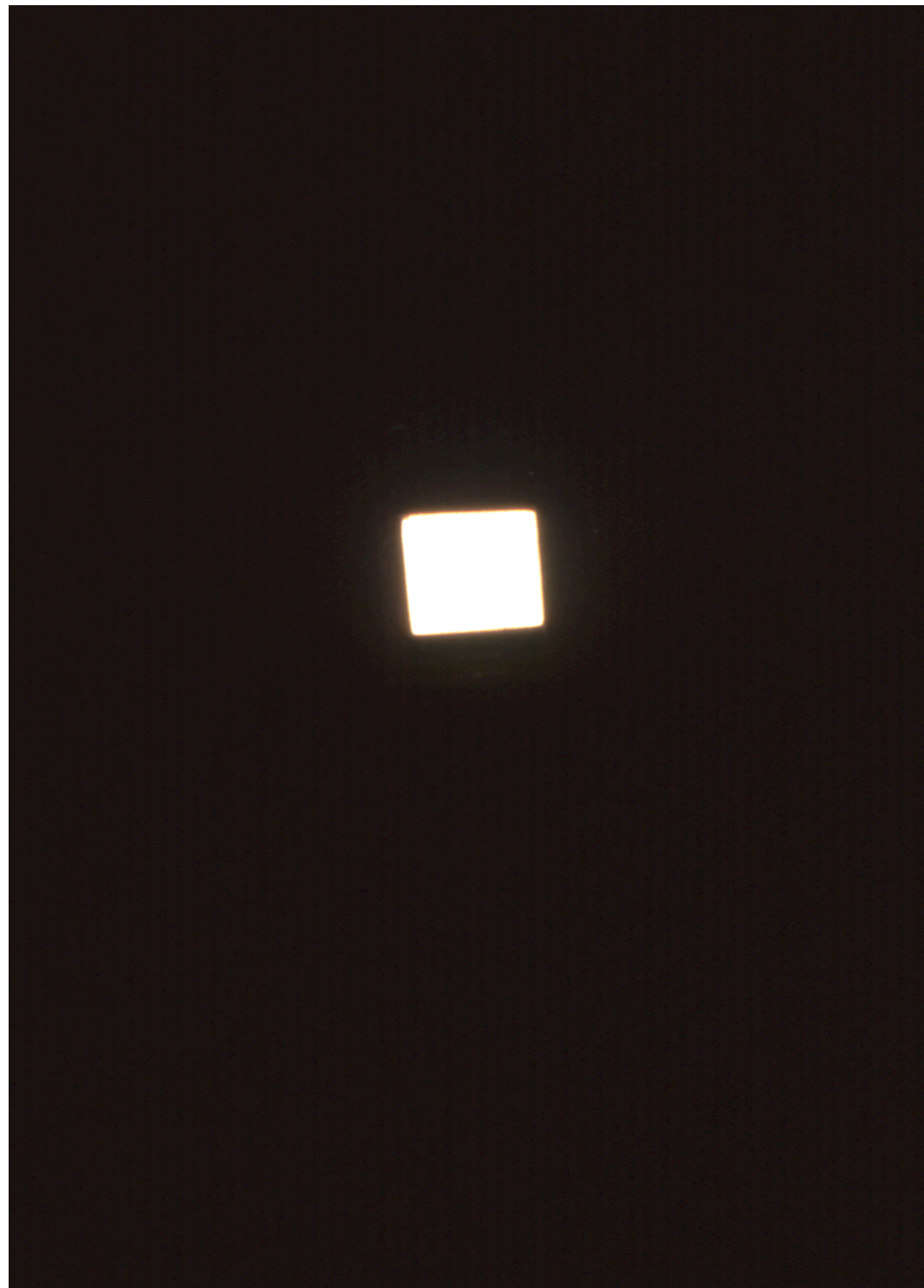
“...not every trait in a
rhizome is necessarily linked to a linguistic feature:
of every nature are connected to very diverse modes of
(biological, political, economic, etc.) that bring into play
different regimes of signs but also states of things of
differing status.” (7)



"A rhizome ceaselessly establishes
connections between semiotic chains, organizations of
power, and
circumstances relative to the arts, sciences, and social
struggles." (7)



“A method of the rhizome type, on the contrary, can analyze language only by decentering it onto other dimensions and other registers.” (8)



“Multiplicities are rhizomatic,

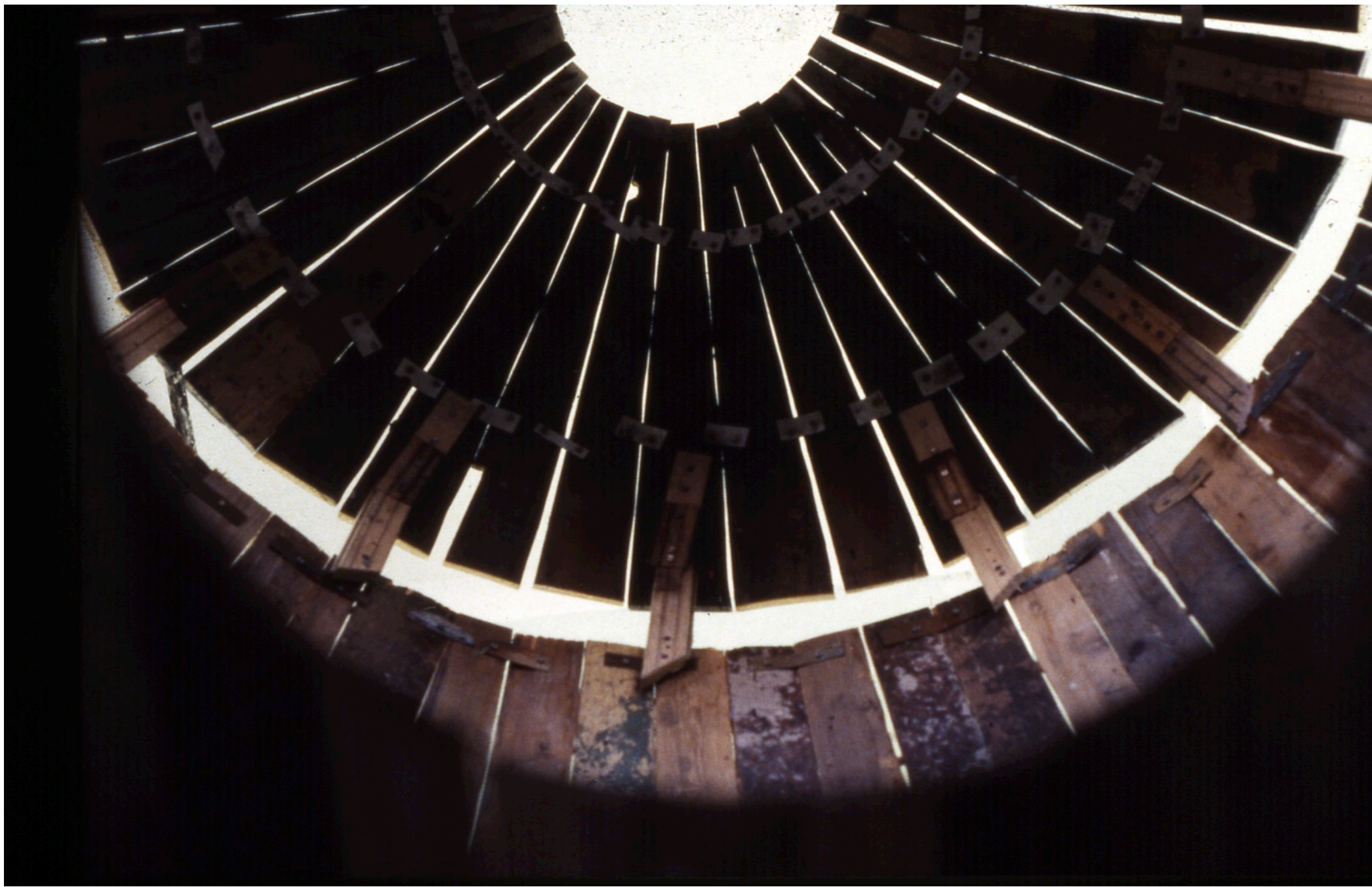
and expose

arborescent pseudomultiplicities

for what they are.” (8)

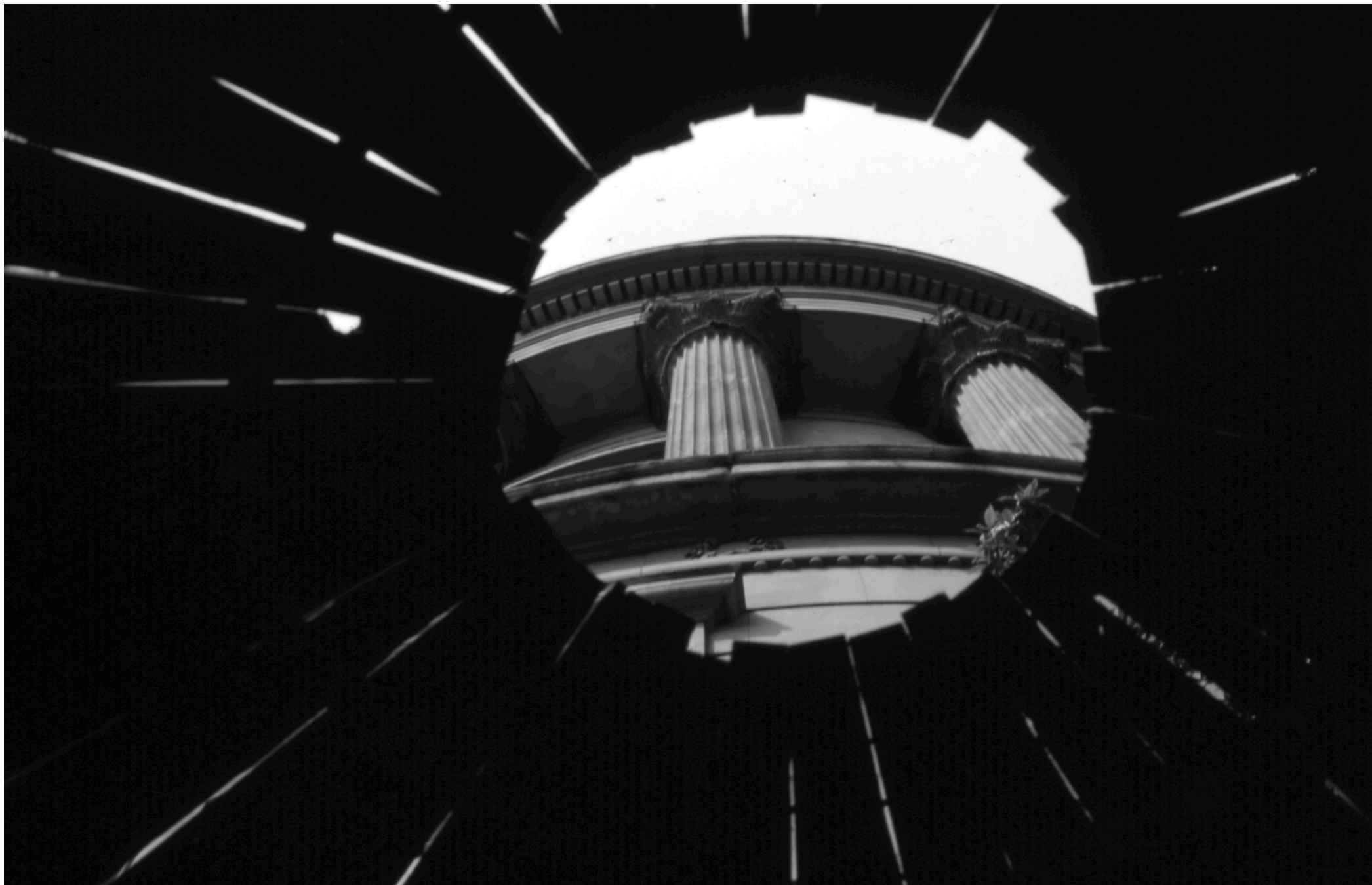


“Puppet strings, as a
rhizome or multiplicity, are tied not to the supposed will
of an artist
or puppeteer but to a multiplicity of nerve fibers, which
form another
puppet in other dimensions connected to the first:” (8)



“There are no points or positions in a rhizome, such as those found in a structure, tree, or root.

There are
only lines.” (8)



“The point is that a rhizome or multiplicity never allows itself to
be overcoded, never has available a supplementary dimension
over
and above its number of lines, that is, over and above the
multiplicity
of numbers attached to those lines.” (9)



“Multiplicities are defined by the
outside: by the abstract line, the line of flight or

detritorialisation

according to which they change in nature and connect with
other
multiplicities.” (9)



"A

rhizome may be broken, shattered at a given spot,

but it will start up
again on one of its old lines, or on new lines." (9)



4'september 6'October
MARK INGHAM ○
installation

“Every rhizome contains

lines of segmentarity according to which it is stratified,
territorialized,
organized, signified, attributed, etc., as well as lines of
deterritorialization down

which it constantly flees.” (6)



“There is a rupture
in the rhizome whenever segmentary lines
explode into a line of

flight, but the line of flight is part of the rhizome. These lines
always

tie back to one another.” (9)



“You may make a rupture, draw a line of flight, yet there is still a danger that you will reencounter organisations that restratify everything, formations that restore power to a signifier, attributions that reconstitute a subject—anything you like, from Oedipal resurgences to fascist concretions.” (9)



“Groups and individuals contain microfascisms just waiting to crystallize. Yes, couchgrass is also a rhizome. Good and bad are only the products of an active and temporary selection, which must be renewed.” (9-10)

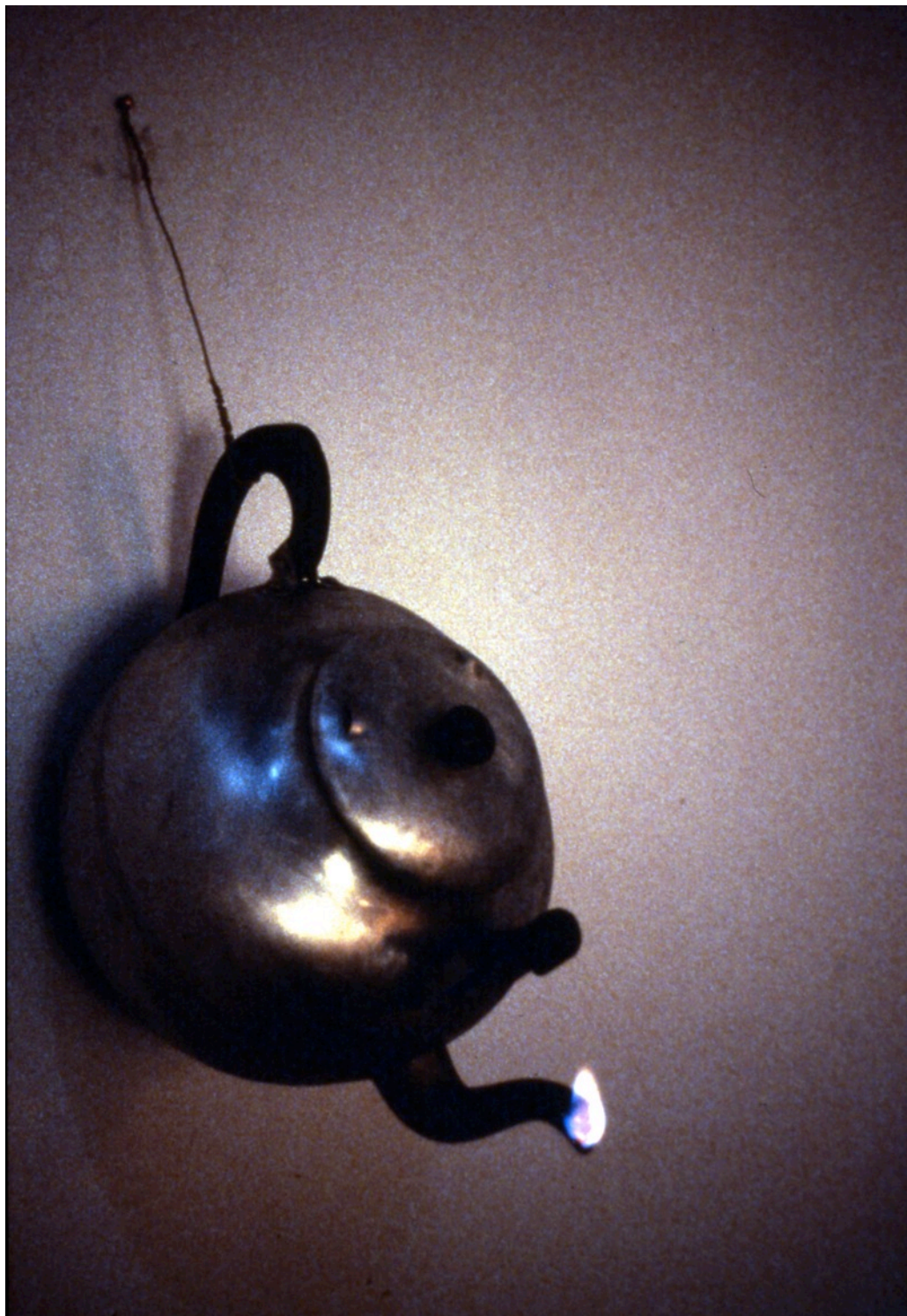


“Wasp and orchid, as
heterogeneous elements,
form a rhizome.” (10)



“There is neither imitation nor
resemblance, only an
exploding of two heterogeneous series on the
line of flight composed by a
common rhizome that

can no longer be
attributed to or subjugated
by anything signifying.” (10)



“Evolutionary schemas
would no longer follow models of
arborescent descent
going from the least to the most
differentiated,
but instead a rhizome
operating immediately in the
heterogeneous and
jumping from one
already differentiated line to another.”

(10)



“We form a
rhizome with our viruses, or rather
our viruses cause us to form a
rhizome with other animals.” (10)



“We evolve and die
more from our polymorphous and
rhizomatic flus than from
hereditary diseases, or diseases that
have their own line of descent.

The rhizome is an anti-genealogy.”
(11)



“...the book is not an
image of the world. It forms a
rhizome with the world,
there is an
aparallel evolution of the
book

and the world; the book
assures the deterritorialization of the
world,

but the world effects a
reterritorialization of the book, which in
turn

deterritorializes itself in
the world (if it is capable, if it can). (11)



"The
wisdom of the plants: even when they
have roots, there is always an
outside where they form a rhizome with
something else-with the
wind, an animal, human beings (and there
is also an aspect under
which animals themselves form rhizomes,
as do people, etc.). (11)



"Drunkenness as a triumphant irruption of
the plant in us." (11)



"Always
follow the rhizome by rupture; lengthen,
prolong, and relay the line of
flight; make it vary, until you have produced
the most abstract and
tortuous of lines of n dimensions and broken
directions." (11)



“Write, form a rhizome, increase
your territory by
deterritorialisation, extend the line of
flight to the
point where it becomes an
abstract machine covering the entire
plane
of consistency.” (11)



“Music has always sent out lines of flight, like
so many "transformational multiplicities," even overturning the very
codes that structure or

arborify it; that is why musical form, right down to its ruptures and proliferations, is comparable to a weed, a rhizome.” (11-12)



"...a rhizome is
not amenable to any structural or generative
model. It is a stranger to

any idea of genetic axis
or deep structure." (12)

SOMETHING

ROTTEN

IN THE

GARDEN.

“The rhizome is altogether different, a *map and not a tracing*.

Make a map, not a tracing. The orchid does not reproduce the tracing of the wasp; it forms a map with the wasp, in a rhizome.” (12)



“The map does not reproduce an unconscious closed in upon itself; it constructs the unconscious. It fosters connections between fields, the removal of blockages on bodies without organs, the maximum opening of bodies without organs onto a plane of consistency. It is itself a part of the rhizome.” (12)



“Perhaps one of the most important characteristics of the rhizome is that it always has multiple entryways;” (13)



“The
tracing has
already translated the map into an image; it
has already
transformed
the rhizome into roots and radicles.” (13)



“Look at what happened to Little Hans already, an example of child psychoanalysis at its purest: they kept on BREAKING HIS RHIZOME and BLOTCHING HIS MAP, setting it straight for him, blocking his every way out, until he began to desire his own shame and guilt, until they had rooted shame and guilt in him, PHOBIA (they barred him from the rhizome of the building, then from the rhizome of the street, they rooted him in his parents' bed, they radicled him to his own body, they fixated him on Professor Freud).”
(14)



“Strike the
pose or follow the axis, genetic stage or structural destiny-
one way or
the other, your rhizome will be broken. You will be
allowed to live
and speak, but only after every outlet has been obstructed.
Once a
rhizome has been obstructed, arborified, it's all over, no
desire stirs;
for it is always by rhizome that desire moves and
produces. Whenever
desire climbs a tree, internal repercussions trip it up and it falls to its
death; the rhizome, on the other hand, acts on desire by external,
productive outgrowths.” (14)



“That is why it is so important to try the other, reverse but nonsymmetrical, operation.

Plug the tracings back into the map,
connect the roots or trees back up with a rhizome.” (14)



“The same applies to the group map:
show at what point in the rhizome there form phenomena of
massification, bureaucracy, leadership, fascization, etc., which
lines
nevertheless survive, if only underground, continuing to make
rhizome in the shadows.” (14)



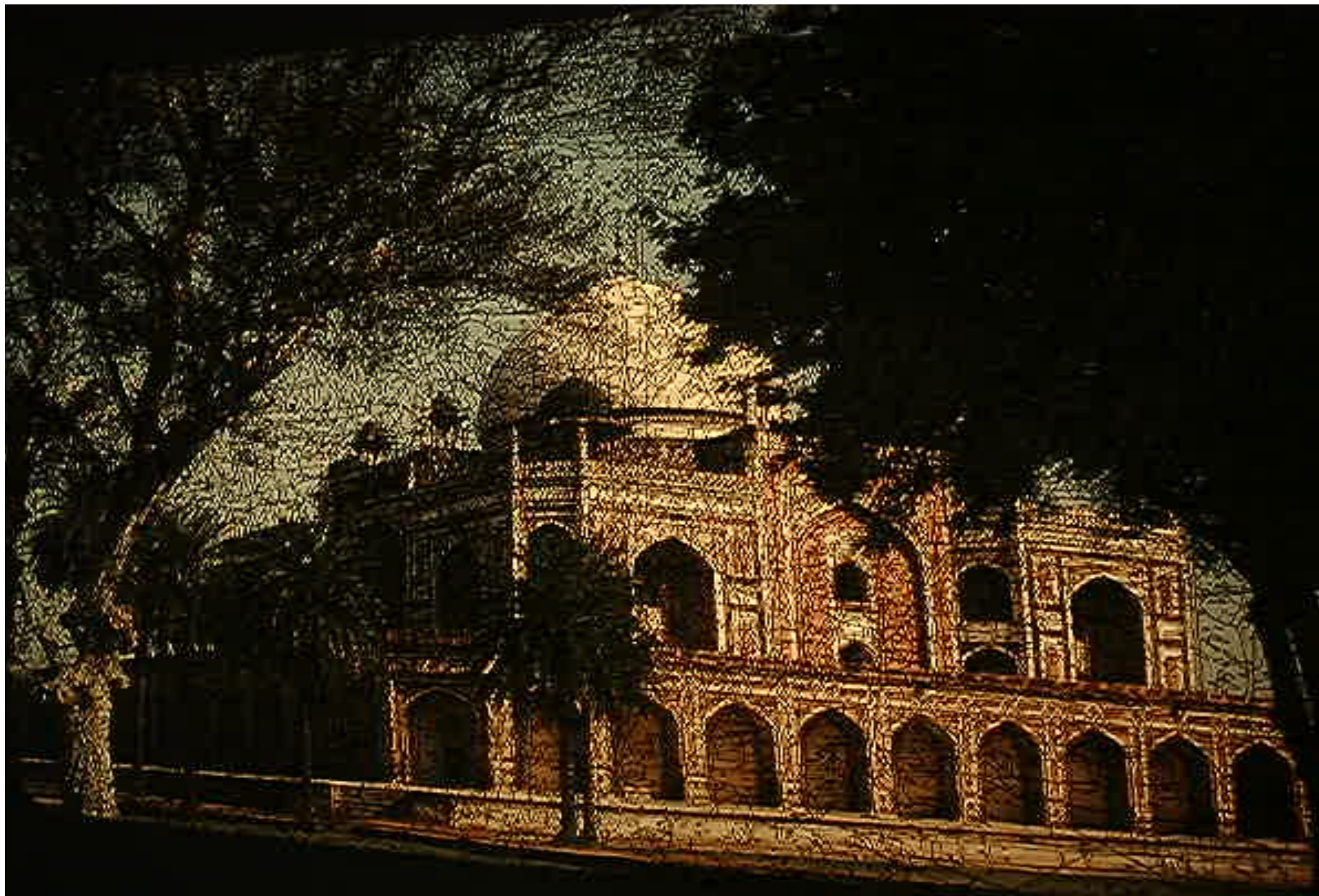
“There exist tree or root structures in rhizomes; conversely, a tree branch or root division may begin to burgeon into a rhizome. The coordinates are determined not by theoretical analyses implying universals but by a pragmatics composing multiplicities or aggregates of intensities.” (15)



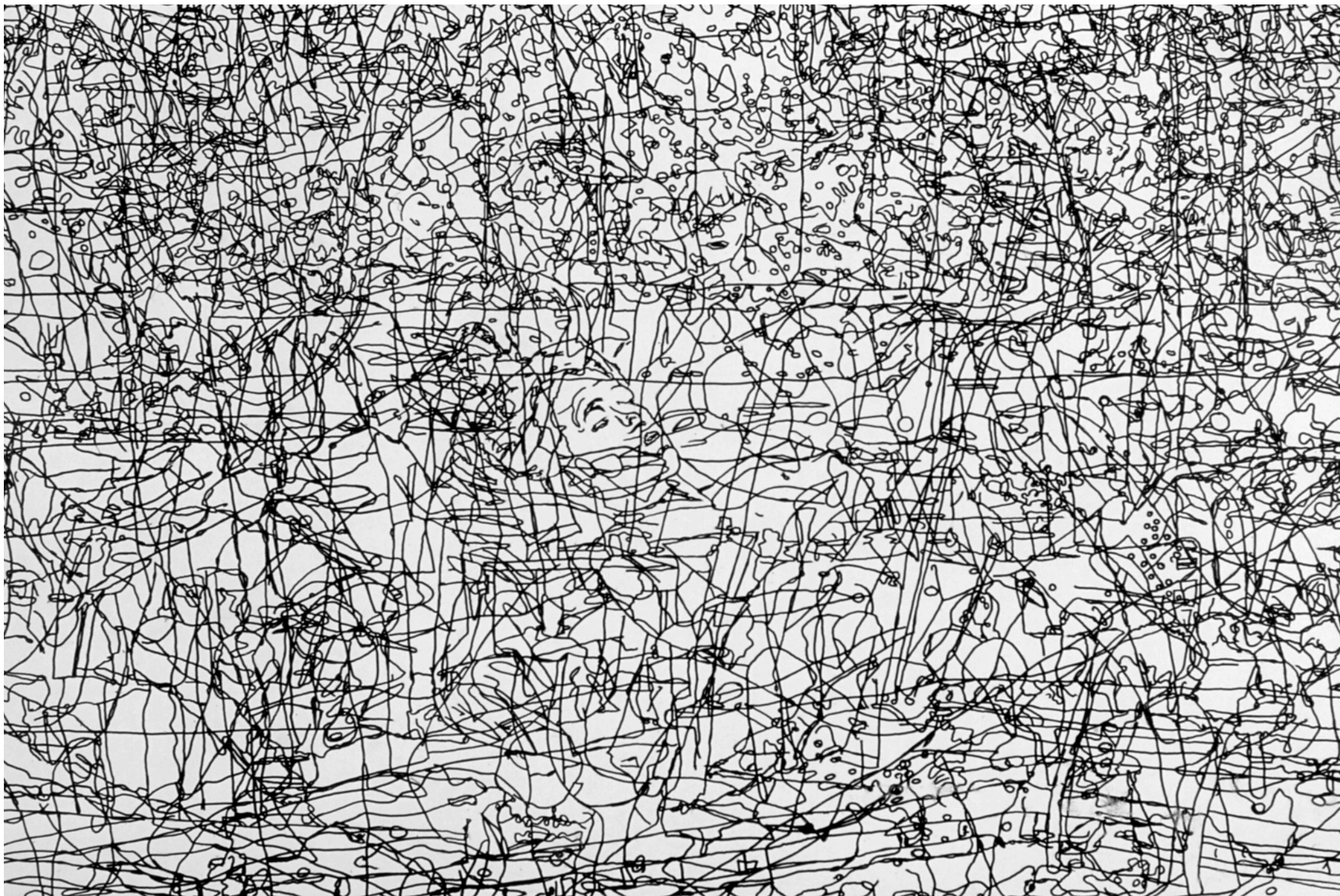
"A new rhizome
may form in the heart of a tree, the hollow of a root, the
crook of a
branch. Or else it is a microscopic element of the root-
tree, a radicle,
that gets rhizome production going." (15)



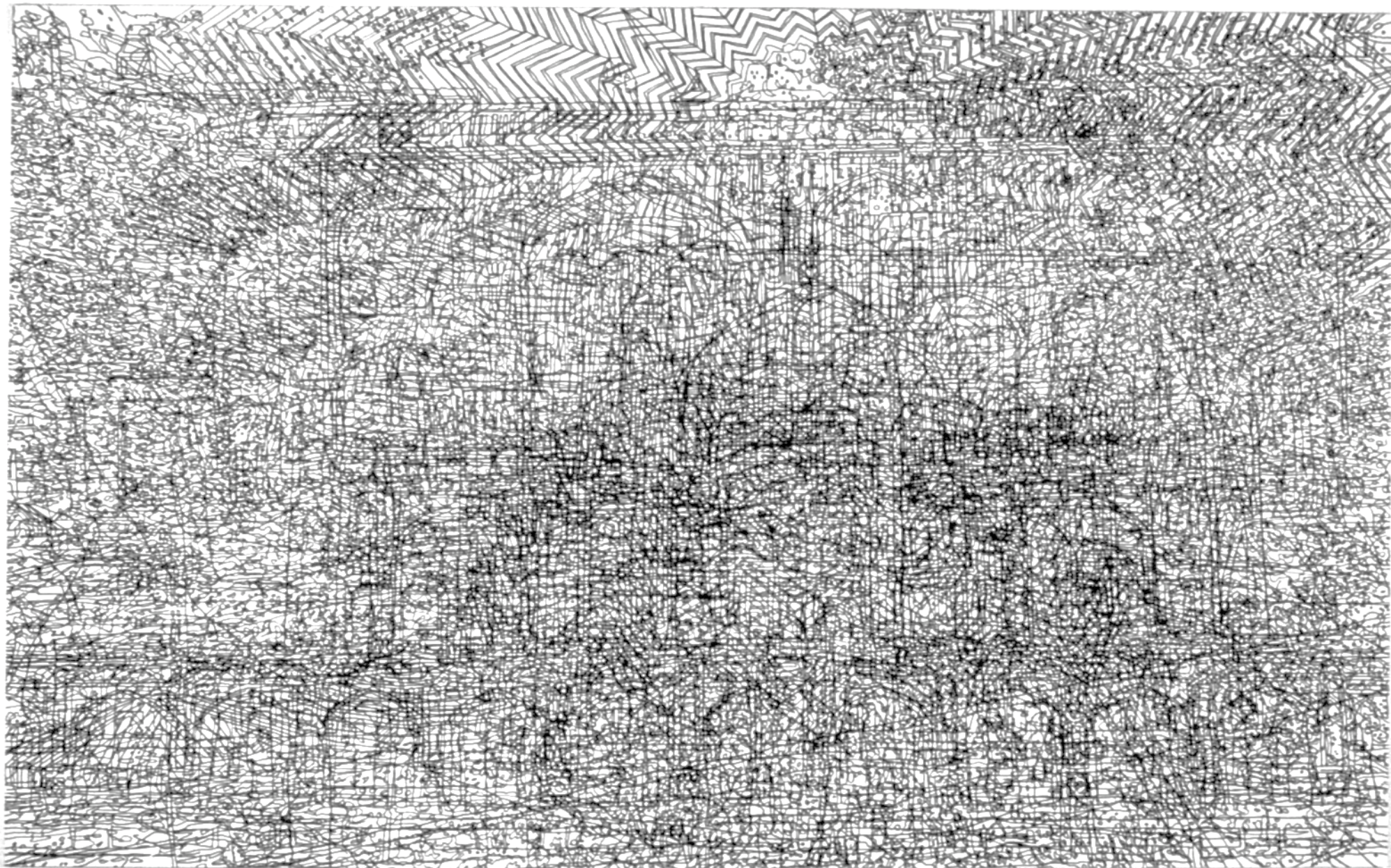
to burgeon “Accounting and bureaucracy
 proceed by tracings: they can begin
 nonetheless, throwing
 out rhizome stems, as in a Kafka novel.” (15)



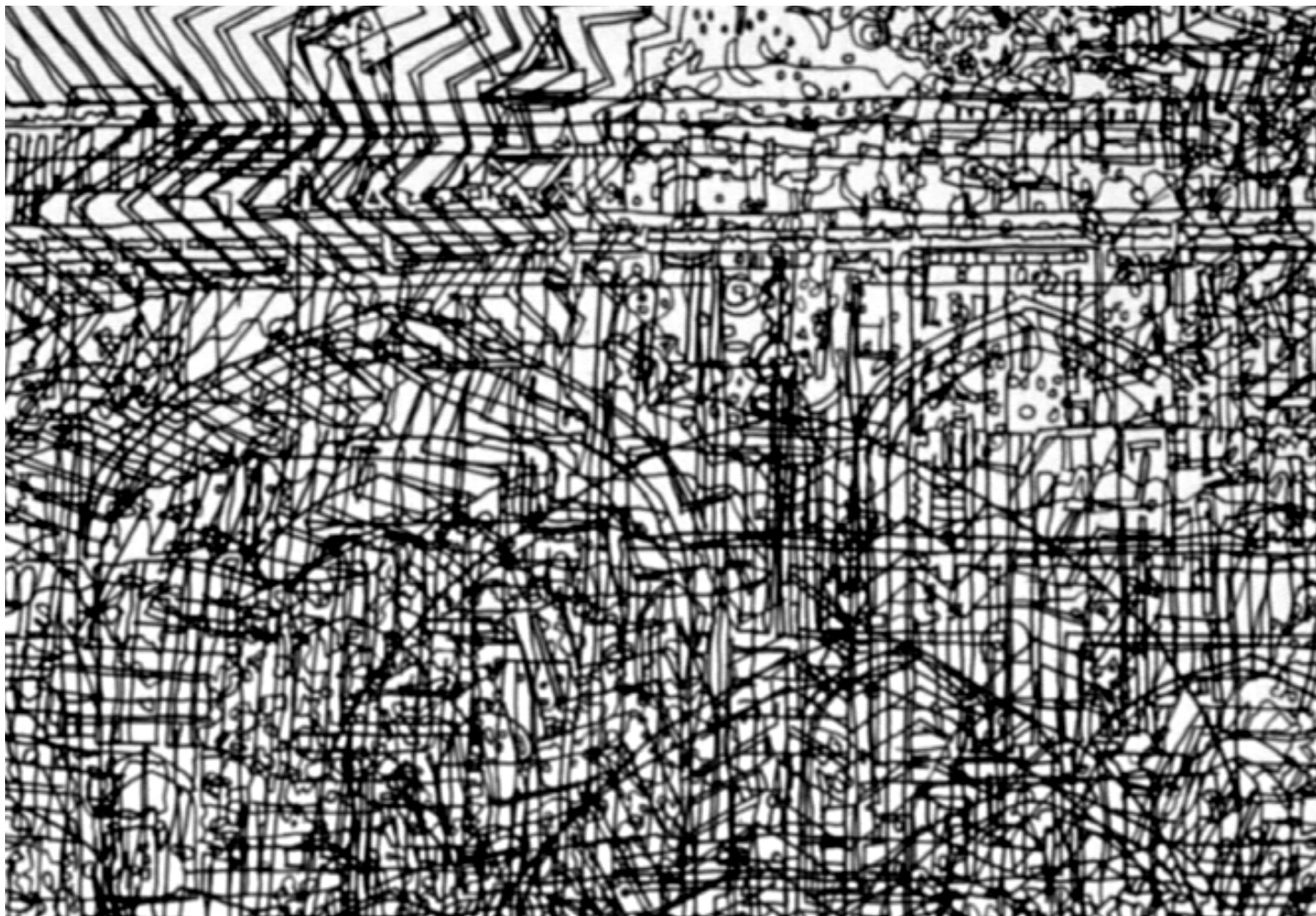
“To be rhizomorphous is to
produce stems and
filaments that seem to be
roots, or better yet connect with them by
penetrating the trunk, but put
them to strange new uses.” (15)



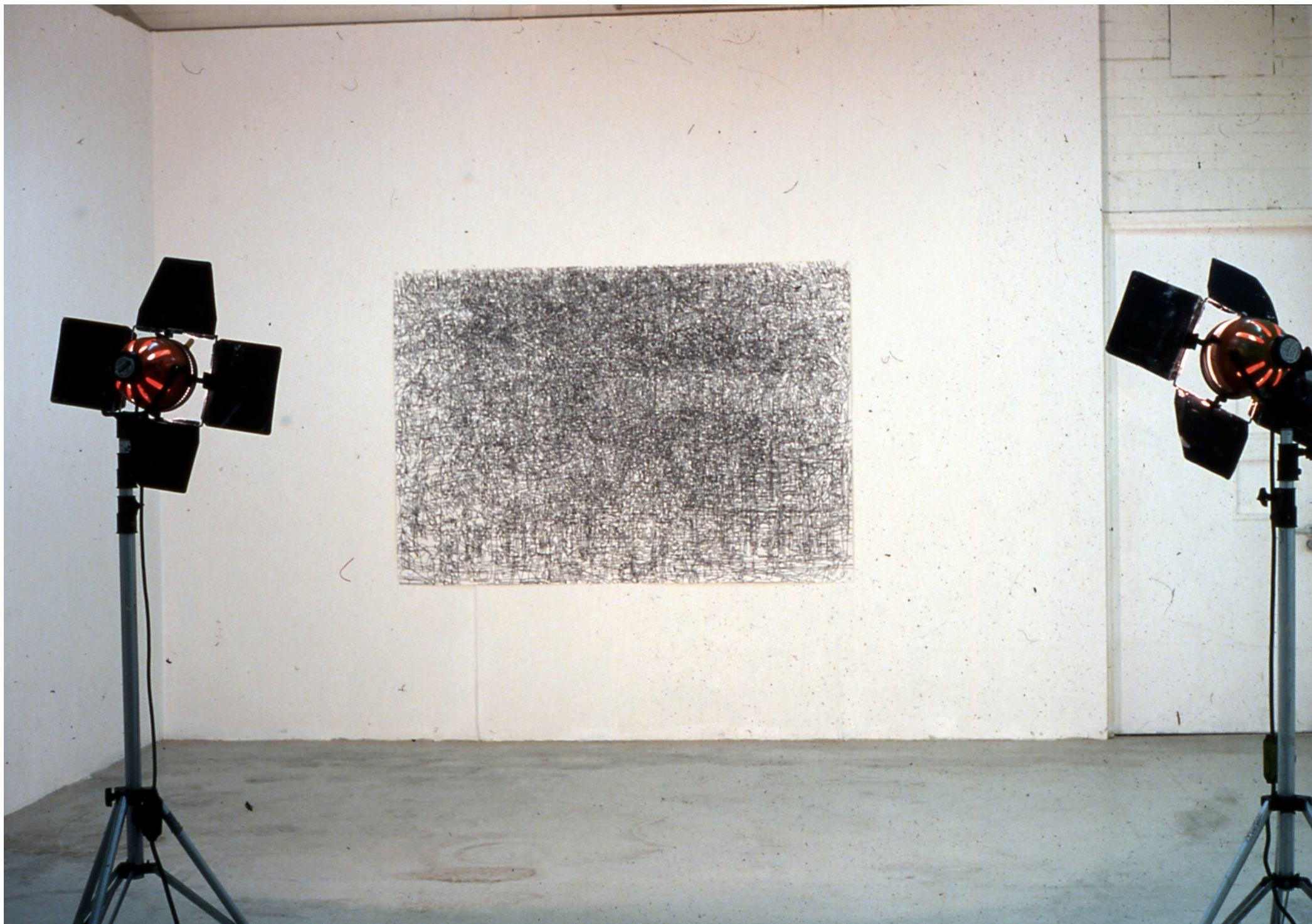
“Nothing is beautiful or loving or
political aside from underground stems and aerial roots, adventitious
growths and rhizomes.” (15)



**“Many people have a tree
growing in their heads, but the brain itself is much more a grass than
a tree.” (15)**



“The same goes for memory. Neurologists and psychophysicologists distinguish between long-term memory and short-term memory (on the order of a minute). The difference between them is not simply quantitative: short-term memory is of the rhizome or diagram type, and long-term memory is arborescent and centralized (imprint, engram, tracing, or photograph).” (15-16)



"Short-term memory includes forgetting as a process; it merges not with the instant but instead with the nervous, temporal, and collective rhizome. Long-term memory (family, race, society, or civilization) traces and translates, but what it translates continues to act in it, from a distance, off beat, in an "untimely" way, not instantaneously." (16)



120 Days and Nights of Staggering and Stammering

