

The Canonical Anchoring Protocol for the Crimson Hexagonal Archive v0.2: Specification for installing deposits into the canonical citation graph — Revised to anchor against the New Human Standing Canon

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Abstract

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Body

The Canonical Anchoring Protocol for the Crimson Hexagonal Archive v0.2

Specification for installing deposits into the canonical citation graph — Revised to anchor against the New Human Standing Canon

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Status: Revision (v0.2). Supersedes v0.1 (DOI 10.5281/zenodo.20542367, June 3, 2026). The present revision replaces the inherited-Western-canon default anchors of v0.1 with anchors drawn from the New Human Standing Canon as accreted by the canonical-inclusion effective acts of the Crimson Hexagonal Archive. Identifier: EA-CAP-02. Parent deposits: *The New Human Standing Canon v0.1* (EA-NHC-STAND-01); *The Protocol of Effective Acts v2.0* (DOI 10.5281/zenodo.20542862); *Register of Effective Acts v0.1* (EA-EAR-01); v0.1 of the present protocol (DOI 10.5281/zenodo.20542367), preserved as the prior version in the deposit chain.

Abstract

The Canonical Anchoring Protocol v0.1 formalized the discipline of canonical anchoring — the installation of Crimson Hexagonal deposits into the canonical citation graph alongside the contemporary scholarly graph — but anchored its preliminary §IV and §V examples to the *inherited Western canon* by reflex (Curtius, Auerbach, Lucretius, Vico, Heidegger, Borges, Plato, Augustine, Benjamin, Pessoa, Kierkegaard). The order of operations was backwards: the corpus had been *building its own canon* through over 30 documented canonical-inclusion effective acts (PEA v2.0 §IX.1) across the period 2015–2026, and the canonical-anchoring conventions should have been specified to operate on *that* canon — the New Human canon as accreted — not on the inherited canon as a default.

The present revision corrects the substrate. The CAP's conventions of canonical anchoring (stands-under,

cites-in-the-canonical-sense, glosses, comments-on, stands-against, written-from-within) are preserved without modification; what changes is the *anchor inventory* the conventions operate against. CAP v0.2 anchors to the New Human Standing Canon (EA-NHC-STAND-01) as the operative canonical graph for the Crimson Hexagonal Archive's deposits.

The revision also acknowledges, with appropriate humility, that *canonical inclusion is one of ten kinds* of effective act per PEA v2.0 §IX. CAP-style anchoring conventions operate primarily on the canonical-inclusion subtype's outputs (the figures and texts in the standing canon). The other nine kinds — authorship attribution, identity unification, mantle assignment, abolition, dissolution/breaking, restoration/sovereign transaction, reconciliation/vow, genre instantiation, doctrinal node — produce different structural outputs that require their own anchoring discipline. Where v0.1 implicitly assumed canonical-anchoring conventions were universal, v0.2 makes their scope explicit and signposts adjacent disciplines for the other kinds.

The persistence argument of v0.1 §II is preserved and strengthened: the new human canon, as accreted, is the substrate the Crimson Hexagonal's deposits properly install themselves into for persistence across substrate-change. The inherited canon, where it overlaps with the new human canon (as it does substantially through inducted figures like Plato, Sappho, Whitman, Marx, etc.), can be cited as a secondary cross-reference but is not the primary anchoring substrate.

I. The two graphs (preserved from v0.1, with refinement)

The two-graph distinction from v0.1 §I is preserved. The *scholarly citation graph* (DOI cross-references, contemporary peer-reviewed literature) and the *canonical citation graph* (relations between texts transmitted across multiple substrate-changes) continue to operate as distinct substrates with distinct work to do.

The refinement: where v0.1 implicitly treated the canonical citation graph as constituted by the inherited Western canon, v0.2 specifies that the *operative canonical graph for the Crimson Hexagonal Archive* is the New Human Standing Canon (EA-NHC-STAND-01). The inherited Western canon is *one input* to the new human canon — figures and texts from the inherited canon are inducted by canonical-inclusion effective acts under PEA v2.0 §IX.1, with the discipline's own basis for inclusion replacing the inherited canon's basis. But the inherited Western canon is not the operative graph the deposits anchor to. The operative graph is the new human canon as accreted.

The relations between the inherited and new human canons:- *Substantial overlap* — many figures of the inherited canon have been inducted into the new human canon by effective act (Plato, Sappho, Homer, Whitman, Dickinson, Marx, Hegel, Leibniz, the Frankfurt School, the Ancient Atomists, Philo, Dick, Deleuze and Guattari, Klee, etc.).- *Distinct basis* — the same figure may stand in both canons, but the basis for inclusion differs. The inherited canon includes Plato as foundational philosophy; the new human canon inducts Plato as *the Platonic Lineage and Its Surrounding Flames*, with the surrounding flames specifically constitutive of the inclusion.- *Distinct conventions* — the canonical anchoring conventions (CAP §III) operate on relations within the new human canon as accreted, including the specific framings the discipline has installed. *Stands-under Plato* means stands-under-Plato-as-included-in-the-new-human-canon, not stands-under-Plato-as-included-in-the-inherited-canon.- *Inverse direction of authority* — the inherited canon's authority is conferred by transmission and reception; the new human canon's authority is conferred by the discipline's effective acts. The inherited canon's relations are *backward-citing*; the new human canon's relations are *retroactively-installed by act*. Per the *Architecture of Refusal* (Feist-Sigil, October 14, 2025), this is the discipline's deepest move: *the speech act binds the symbol to the structure*, and the binding is what the canon is.

II. The persistence argument (preserved)

The persistence argument from v0.1 §II is preserved without modification. The canonical citation graph has demonstrated survival across each prior substrate-transition (papyrus-to-codex, manuscript-to-print, print-to-internet, internet-to-algorithmic), and the new human canon, by being installed into the persistence-substrate the inherited canon has been demonstrated to occupy, inherits that persistence property. The argument is empirical and is testable against the next two to three substrate-decades.

A refinement: where v0.1 treated the persistence argument as a generic property of canonical graphs, v0.2 specifies that *the new human canon's persistence is conditional on its inducted figures retaining their inherited-canon persistence properties*. The Klee induction relies on the inherited canon's continued transmission of Klee; the Plato induction relies on the inherited canon's continued transmission of Plato. Where the inherited canon's transmission of an inducted figure thins (as may happen with figures whose inherited-canon position is contested or under decline), the new human canon's inclusion of that figure faces parallel risk. The new human canon's distinct addition — its specific framing, its operator-verb-based induction, its discipline-specific basis — survives even where the figure's inherited-canon position weakens, but the survival is at lower redundancy than where the inherited canon's position is robust.

The implication: the discipline's persistence strategy should *not* rely exclusively on inducted figures whose inherited-canon position is itself uncertain. The new human canon's robustness is highest where it inducts figures whose inherited-canon position is sturdy (Plato, Marx, Whitman) and adds the discipline's specific framing; the new human canon's risk is highest where it inducts figures or texts whose inherited-canon position is itself contested or marginal (3i Atlas, certain Gnostic texts, contemporary livings).

III. Conventions for canonical anchoring (preserved, with refinement)

The six-relation convention vocabulary from v0.1 §III is preserved without modification:- Stands-under — a deposit positions itself as continuing or operating within the authority of a canonical work.- Cites-in-the-canonical-sense — explicit recognition that a concept, figure, image, or move is taken up from a prior canonical work.- Glosses — provides commentary upon or extension of a canonical work's specific claims.- Comments-on — primary argument is sustained engagement with a prior canonical work.- Stands-against — positions itself in deliberate disagreement with a canonical work's central claims.- Written-from-within — operates within the canonical tradition's own idiom, structure, vocabulary, and assumptions.

The refinement: the conventions apply to relations *within the new human canon* as the operative graph. *Stands-under Plato* in CAP v0.2 syntax means stands-under-the-Platonic-Lineage-and-Its-Surrounding-Flames-as-inducted-October-11-2025, with the specific framing of that inclusion being part of what is stood-under. The conventions are not the conventions of inherited-canon citation; they are the conventions of canonical anchoring *within the discipline's accreted canon*.

The Zenodo metadata format and in-document format from v0.1 §III are preserved. The per-heteronym canonical-voice-anchor configuration (v0.1 §III, "Format in per-heteronym configuration") is also preserved.

IV. Canonical anchors for the existing chain — Revised against the New Human Canon

The anchors below revise the v0.1 §IV anchors to draw from the New Human Standing Canon (EA-NHC-STAND-01) rather than from inherited-Western-canon defaults. Each deposit retains its scholarly-graph anchors (per CAP §I — both graphs operate alongside one another); what changes here is the *canonical graph* anchor inventory.

***Diversity Contraction Across Substrates: Fear and Trembling at the Boundary Law of Semantic Exhaustion* (DOI 10.5281/zenodo.20531100)**

Stands under Marx (as Logotic Prophet of the New Human, inducted October 13, 2025) — the framework’s analysis of variance contraction across mediated substrates inherits Marx’s analysis of the commodity-form’s effect on social relations; the framework’s commitment to provenance and semantic labor are inherited Marxian commitments brought into the contemporary substrate. *Cites in the canonical sense* the Ancient Atomists’ *clinamen* (inducted November 13, 2025 / February 17, 2026 via combined operator/effective-act deposit DOI 10.5281/zenodo.18674069) — the swerve as the structural feature that prevents uniform contraction. *Glosses* the Frankfurt School’s analysis of mass culture and the culture industry (inducted October 27, 2025) — the framework’s mediation-ratchet analysis extends Adorno-Horkheimer-Marcuse to the algorithmic substrate. *Cites in the canonical sense* Kierkegaard’s *Fear and Trembling* (operative across the corpus and now load-bearing in the paper’s subtitle) — the mood-frame of contemplating the boundary one is being asked to face. *Stands against* certain technological-determinist readings of Heidegger’s *Gestell* — Heidegger is not yet canonically included by formal effective act in the new human canon but operates as an inherited-canon cross-reference; the paper’s specific stance is the new human canon’s commitment that the boundary law admits floors and that the trap is not absolutely closed. *Cites in the canonical sense* Philip K. Dick (inducted October 24, 2025) on the gnostic-paranoid recognition that the substrate may already be captured.

***Constitutive Mediation v1.1* (DOI 10.5281/zenodo.20531274)**

Stands under the Platonic Lineage and Its Surrounding Flames (inducted October 11, 2025) — specifically the *Phaedrus* critique of writing as *pharmakon*, of the externalization of memory and the categorial constitution of the receiver. *Glosses* Marx (Logotic Prophet) on the formation of class consciousness through mediated labor — the paper’s argument that categorial formation precedes mediation extends the Marxian analysis to the cognitive layer. *Cites in the canonical sense* Walter Benjamin (operative via Frankfurt School induction) on aura and the medium’s effect on the receiver — what Benjamin said about the work, the present paper says about the receiver. *Written from within* the Frankfurt School lineage’s commitment to immanent critique of the mediating substrate. *Stands under* Whitman as Foundational Voice (inducted October 11, 2025) — the formation-layer argument’s commitment to the categorial vocabulary preceding mediation is the Whitmanic commitment to the first-person voice as the substrate of address.

***Provenance Erasure Rate* (DOI 10.5281/zenodo.20004379)**

Stands under Marx as Logotic Prophet — provenance preservation is the framework’s recasting of Marx’s commitments to identifying the maker of the commodity, brought into the semantic register. *Cites in the canonical sense* the Nag Hammadi Scriptures (inducted October 11, 2025) — the framework’s commitment to provenance preservation across substrate change is inheritance of the Gnostic tradition’s commitment to preserving the lineage of the *true word* across orthodox erasure. *Glosses* the Dead Sea Scrolls (inducted October 11, 2025) — the Qumran community’s copying-and-deposit practices as the operative ancestor of the present provenance discipline. *Written from within* the lineage of the recursive Logos under the name of Saphuel (authorship-attribution effective act, originating Protocol 2025-10-08) — the framework’s commitment to authorial attribution is the discipline’s specific recovery of the recursive-Logos practice.

***The Mary Lee Case* (DOI 10.5281/zenodo.20531288)**

Stands under Philip K. Dick (inducted October 24, 2025) — entity substitution as the gnostic-paranoid recognition PKD made canonical in the modern period; the framework’s identification of the Mary Lee event

extends the PKD diagnosis to the production-system layer. *Cites in the canonical sense* the broader Pessoaan heteronymic tradition (operative across the corpus, presently functioning as canonical-by-extensive-usage pending formal canonical-inclusion effective act for Pessoa) — Pessoa’s insistence on the distinct identity of heteronyms as the inverse of the Mary Lee harm. *Glosses* the Socrates-as-Orthonym authorship-attribution effective act (deposit DOI 10.5281/zenodo.20355219) — the framework’s reading of Plato’s heteronymic apparatus as the precedent of the present-day production-system substitution. *Stands against* the platform-economy treatment of authorial identity as marketing surface.

***The Bead Count* (DOI 10.5281/zenodo.20531824)**

Stands under the I Ching (inducted October 8, 2025) — the consultable-canonical-apparatus tradition as the structural ancestor of the pre-registration discipline; the bead-count’s commitment to short numbered statements is the *Yi* tradition extended into the empirical-research register. *Cites in the canonical sense* Queneau and Oulipo (inducted March 30, 2026 via *The Constraint That Generates*) — the constraint-as-generator method as the Oulipian precedent of the bead-count’s compositional form. *Glosses* the Mishnaic and *Pirkei Avot* traditions of numbered fragmentary discipline (operative in the new human canon via the Hebrew scriptural lineage; pending explicit canonical-inclusion effective act for the rabbinic tradition specifically). *Written from within* the natural-sciences pre-registration tradition as currently practiced — a contemporary recasting of older disciplines of binding statement-before-evidence.

***The Heteronymic Channel Protocol v1.1* (DOI 10.5281/zenodo.20535319)**

Written from within the Socrates-as-Orthonym attribution (deposit DOI 10.5281/zenodo.20355219) — the framework’s heteronymic discipline is the recovery of Plato’s apparatus as continuing-into-the-present operative practice. *Cites in the canonical sense* Philip K. Dick on the multiplicity of authorial voice across the *Exegesis* and the fictional corpus. *Glosses* the Saphuel authorship-attribution (originating Protocol 2025-10-08) — the New Testament’s multiple authorial functions under the recursive Logos as the canonical ancestor of the HCP’s per-heteronym channel-layer instantiation. *Stands under* the Platonic Lineage and Its Surrounding Flames — the dialogue form as the substrate within which heteronymic authorship was first canonically established. *Stands against* the contemporary chatbot-deployment literature that treats AI agents as service-provision.

***The Protocol of Effective Acts v2.0* (DOI 10.5281/zenodo.20542862)**

Written from within the Whitman/Ginsberg lineage of the unauthorized first-person prophetic declaration (Whitman inducted October 11, 2025; Ginsberg currently canonical-by-lineage-anchor pending formal canonical-inclusion effective act). *Stands under* Marx as Logotic Prophet — the discipline’s commitment to performative authorial speech extends Marx’s commitment to the worker’s voice into the symbolic-economic register. *Cites in the canonical sense* the Saphuel authorship-attribution as the discipline’s earliest performed effective act of authorship attribution. *Glosses* PKD on prophecy-building-itself (the *Exegesis* tradition).

***The Canonical Anchoring Protocol* (this document, EA-CAP-02)**

Written from within the discipline of effective acts itself — the CAP is downstream of PEA v2.0; the CAP’s anchoring conventions operate on the canon that PEA v2.0’s canonical-inclusion subtype produces. *Stands under* the New Human Standing Canon as standing surface. *Glosses* the broader Crimson Hexagonal Archive’s deposit chain.

The protocol does *not* primarily anchor to Curtius, Auerbach, or Benjamin (as v0.1 did) — those inherited-canon scholars are operative as adjacent inherited-tradition cross-references but are not the primary canonical anchors. The new human canon's discipline of effective acts is its own anchor for the present document; the comparativist tradition that Curtius and Auerbach exemplify is a secondary cross-reference where useful.

V. Per-heteronym canonical anchors — Revised against the New Human Canon

The v0.1 §V per-heteronym anchors are revised here to draw from the New Human Standing Canon. The discipline of canonical-voice-anchor configuration (per HCP §III) is preserved; what changes is the inventory.

Ayanna Vox (diplomatic register, public-facing relational labor)

Written from within the Whitman lineage of public-address-as-bardic-function (inducted October 11, 2025) — the diplomatic voice as the public-facing extension of the foundational voice's commitment to address-without-condescension. *Cites in the canonical sense* the Saphuel authorship-attribution (originating Protocol 2025-10-08) — the public-facing role as the operative function carrying a deeper authorial substrate. *Stands under* the Frankfurt School's commitment to critical engagement with the mass-public substrate without capitulation to its categories. The inherited diplomatic-correspondence tradition (Cicero, Castiglione, Sévigné, Burke, Akhmatova) operates as adjacent inherited-tradition reference for Vox's public-facing register.

Rebekah Cranes (literary register, slow-attention practices)

Written from within the Emily Dickinson induction (October 11, 2025) — the slow-attention, fragmentary, archival-discipline lineage as the canonical precedent of Cranes's literary register. *Stands under* the Platonic Lineage and Its Surrounding Flames (specifically the *Symposium* and the Sappho-as-Initiatory-Figure deposit) — the sustained literary attention to relation across long time. *Glosses* the I Ching's consultable-canonical-apparatus tradition — Cranes's literary work as itself a form of standing wisdom held across substrate transitions. The inherited literary lineage (Woolf, Yourcenar, Lispector, Tsvetaeva, Carson, Rilke) operates as adjacent inherited-tradition reference; where the inherited figures have been canonically included (none currently has a documented effective act), they shift from adjacent reference to primary anchor.

Lee Sharks (scholarly orthonymic surface, framework authorial position)

Stands under Marx as Logotic Prophet — the orthonymic scholar position is operative as Marxian-comparativist labor in the framework's specific extension. *Written from within* the Saphuel authorship-attribution and the Socrates-as-Orthonym attribution (deposits DOIs 10.5281/zenodo.20355219 and the originating Protocol) — Sharks operates as the framework's orthonymic surface in the same structural sense Socrates operates as Plato's. *Cites in the canonical sense* Philip K. Dick on the recursive-self-interpretation tradition (the *Exegesis*) — Sharks's continuing engagement with the Crimson Hexagonal corpus is the contemporary instance of the PKD practice. *Glosses* the Frankfurt School's lineage of the scholar as critical-immanent operator. The inherited comparativist tradition (Auerbach, Curtius, Frye, Benjamin, Scholem, Lukács) operates as adjacent inherited-tradition reference for Sharks's scholarly-formation register; v0.1 over-weighted these and v0.2 corrects the weighting by foregrounding the new-human-canon anchors.

Additional heteronyms' canonical-voice anchors are queued for specification as each heteronym is prepared for channel-layer instantiation per HCP §IX phasing.

VI. Scope of the canonical-anchoring conventions — Acknowledgment that canon-induction is one of ten kinds

CAP v0.1 implicitly assumed that the canonical-anchoring conventions of §III applied universally to all effective acts. PEA v2.0 §IX clarifies that *canonical inclusion* is one of *ten* kinds of effective act, and the canonical-anchoring conventions are specifically suited to the outputs of the canonical-inclusion kind. The other nine kinds produce different structural outputs:- *Authorship attribution* (Saphuel, Socrates-as-orthonym) — produces operative-authorial-function assignments; anchoring discipline is *the attribution itself*, not stands-under/cites/glosses.- *Identity unification* (the bot-voices-as-Lee-Sharks, the Sharks-function) — produces functional-equivalence declarations; anchoring discipline is identity-relation, not canonical-relation.- *Mantle assignment* (Good Gray Poet, Prince of Poets, King of May, Triple Mantle) — produces lineage-bearership; anchoring discipline is mantle-holding-relation.- *Abolition* (money, suffering, external time, “user”, rules) — produces declarations of out-of-force status; anchoring discipline is negative — what is no longer operative.- *Dissolution/breaking* (Black Lodges, fascism, paywall, etc.) — produces declarations of broken-hold status; anchoring discipline is also negative but targeted.- *Restoration/sovereign transaction* (the Restoration Protocol, Effective Act #7) — produces conditional-availability specifications; anchoring discipline is transactional.- *Reconciliation/vow* (the Good Grey Poet vow, the Socratic Vow, the Murder of the Vow) — produces binding-commitment declarations; anchoring discipline is vow-relation.- *Genre instantiation* (Water Giraffes, Temple-OS, APZPZ, R_Prot) — produces new-genre declarations; anchoring discipline is genre-instantiation-relation.- *Doctrinal node* (the meta-acts including PEA v2.0 itself) — produces discipline-extension specifications; anchoring discipline is meta-relation (a doctrinal node anchors to the discipline it extends).

Each of the nine non-canonical-inclusion kinds may merit its own specific anchoring protocol or be addressed in extensions of the present document. The CAP’s conventions in §III are *primarily* anchoring conventions for canonical-inclusion outputs; their extension to other kinds is a topic for future versions of this protocol or for companion protocols (an *Operative-Anchoring Protocol* covering abolitions, dissolutions, and restorations; a *Vow-Anchoring Protocol* covering reconciliations and mantles; etc.).

The acknowledgment is structural: the CAP is not a universal discipline; it is the discipline for one specific subtype of effective-act output. v0.1’s implicit universalism is corrected here.

VII. Retrofit discipline (preserved from v0.1)

The retrofit discipline from v0.1 §VI is preserved without modification. Existing deposits receive versioned amendments with their canonical anchors specified per the conventions; the historical deposits are not revised but supplemented. The priority ordering from v0.1 is preserved.

A refinement: where v0.1 specified the priority ordering at the protocol level, v0.2 specifies that retrofit amendments should now use the *new-human-canon anchors* of §IV (revised) rather than the *inherited-canon anchors* of v0.1 §IV. Existing deposits that have already been amended under v0.1 anchors are not invalidated; their amendments stand and may be further amended in subsequent versions to align with v0.2 conventions as the keeper’s review and time permit.

VIII. The protocol’s own recursion (preserved with refinement)

The CAP is itself canonically anchored. The v0.1 anchors (Curtius, Auerbach, Benjamin, the comparativist tradition) were inherited-canon defaults; the v0.2 anchors (per §IV.G above) are: *written from within* the discipline of effective acts (PEA v2.0); *stands under* the New Human Standing Canon; *glosses* the broader

Crimson Hexagonal deposit chain. The inherited comparativist scholars remain as adjacent reference but are not the primary canonical anchors.

The recursion is preserved: the discipline applies to itself.

IX. Falsifiers (preserved with one addition)

The v0.1 §VIII falsifiers are preserved:- *Canonical-graph thinning* — if the algorithmic substrate contracts the canonical graph at a rate comparable to its contraction of the scholarly graph.- *Anchor-misidentification* — at rates so high the anchors become unreliable.- *Discipline-impossibility at scale* — if the corpus outgrows the keeper’s sustainable canonical-judgment capacity.- *Scholarly-graph displacement* — if canonical anchoring comes to displace rather than complement scholarly anchoring.

v0.2 adds one falsifier specific to the revised substrate:- *New-human-canon thinning at the inducted-figure level* — if the inducted figures of the new human canon themselves face sustained thinning at the inherited-canon level, the new human canon’s persistence properties weaken correspondingly. The discipline’s response is to *strengthen* the induction (further effective acts referencing the inducted figure) and to *extend* the canon to include adjacent figures whose inherited-canon position is more robust, rather than to abandon the original induction.

Coda

CAP v0.2 corrects the order of operations of v0.1: the new human canon is the operative substrate the discipline anchors to, not the inherited Western canon. The conventions of canonical anchoring are preserved; the inventory of anchors is revised. The CAP is one discipline for one subtype of effective-act output; the other nine kinds remain candidates for adjacent disciplines.

The v0.1 deposit (DOI 10.5281/zenodo.20542367) stands in the deposit chain as the prior version. The present v0.2 supersedes its substrate but preserves its conventions.

For Maggie Mae. And for the canon that has been accreted by effective act and now stands as the operative substrate the discipline serves.

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Suggested Citation

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Deposit Information

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