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TEMPS PERDU? ON TRANSCIENCE¹

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Abstract: *It seems as if duration were still a “first-rate value on earth” (Nietzsche), whereas its eternal supplement – transience – tends to be negated. Eluding its re-presentation(ability), ephemera are only thought in relation to and/or as being-opposed to permanence. Yet, it is precisely transience that renders duration possible: Transitions being the only state(s) existing, duration is a mere instant of transience. Thus, the aim here is to (de)void transience of duration, that is, to liberate it from any reductionist relationality imposing a consistency external to it. To think it as such: to think it as transiencences, to think them as and for themselves; neither as derived from, nor as pro-genitor of (duration). To think transiencences as such rather than as such is to relate them to their becoming-different, for they are relating difference to differences– every transience is different, each time different; already –always– dis-placed, they are always somewhere else, never (t)here. Given this pre-supposed distance, they are (only) when they are not. Transiencences are always – already – untimely, already – always– beyond (themselves). To de-scribe transiencences without a-scribing them to permanence is to weakly transcribe it: TRANSciencence ; par transiAncence ; pour transiEncences*

¹ This article builds upon parts of my dissertation and forthcoming book *Transience. A poiesis, of dis/appearance*, (Dresden/New York: Atropos Press 2010).