We must ask ourselves what purpose is ultimately served by this suspension of all the accepted unities if, in the end, we return to the unities that we pretended to question at the outset.

In fact, the systemic erasure of all given unities enables us first of all to restore to the uni-

ties of its occurrence, and to show discontinuity that is one of those great accidents that create cracks not only in the geology of history, but also in the simple fact of the statement; it emerges in its historical irruption; what we try to examine is the incision that it makes, that irreducible—and very often tiny—emergence.

However banal it may be, however unimportant its consequences may appear to be, however quickly it may be forgotten after its appearance, however little heard or however badly deciphered we may suppose it to be, a statement is always an event that neither the language (langue) nor the meaning can quite exhaust.

It is certainly a strange event: first, because on the one hand it is linked to the gesture of writing or to the articulation of speech,
and also on the other hand
it opens up to itself a residual existence
in the field of a memory, or in the materiality of manuscripts,
books, or any other form of recording;
secondly, because, like every event,

    it is unique, yet subject to repetition, transformation, and reactivation;
thirdly, because it is linked not only to the situations that provoke it, and to the consequences that it gives rise to, but at the same time, and in accordance with a quite different modality, to the statements that precede and follow it.