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*Drug/Test: Two Moments of délire in Rousseau's Reveries of a Solitary Walker*

This paper explores uncertain structures associated with the term *délire* as it is used in two specific instances of Rousseau's *Reveries of a Solitary Walker*. In Goulbourne's English translation of the *Reveries*, the term *délire* is variously rendered as "delirium," "frenzy," "madness," and even "instance of madness," while the term *délice* is by contrast rendered consistently as "delight." From the outset, then, Rousseau's use of the related terms *délire* and *délice* is marked by a certain multi-valence or undecidability which is only compounded or further obscured in translation. Rousseau famously describes the experience of reverie as a kind of delirium resulting from his habitually tasting the "internal delights" of contemplation, but he also refers to a very different, public moment of *délire* which he has already described in detail in his *Confessions*, the equally famous "Marion incident." Taking the work of Avital Ronell as a point of departure this paper analyzes the former incident in terms of a self-reflexive structure of addiction and the latter in relation to a public and social logic of testing. Each structure depends upon a kind of uncertainty. In the former, taste (*goût, Geschmack*) is undecidably both internal and external, both physiological and a matter of "pure" aesthetics, a point made through a brief treatment of Derrida's reading of Kant's *Critique of Judgment* in "Economimesis." The uncertainty or undecidability of the test, by contrast, is of a more strictly epistemological kind, where the test itself consists in the impossibility of knowing with certitude whether one is being tested or not. The paper treats Paul De Mann's two different interpretations of the Marion incident as suggestive of a kind of infinite regress of uncertainty. The two moments of *délire* in *Reveries* explored in this paper are each constituted by structures of uncertainty, but taken together they also suggest the possibility of reading *délire* itself as an uncertain point of mediation between apparently dissimilar logics of addiction and testing.