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The *Drosophila melanogaster*, or fruit fly, life cycle averages 40 to 50 days in duration. It consists of four stages of varying length. For one day is the egg stage, for four is the larva stage, for another four is the pupa stage, and for the remaining days is the stage of adulthood. Fruit flies are attracted to decomposing fruit. A banana will begin to decompose after seven days. Furthermore, fruit flies have internal clocks that dictate their behavior. This means that fruit flies' feeding patterns are strongly contingent on time. When Anthony Oettinger said, "Time flies like an arrow; fruit flies like a banana", he was not, despite common belief, using the contrast between the two clauses to exemplify the challenges of handling ambiguous syntactic structure. Instead, he was identifying, through the phrase "fruit flies like a banana" alone, the realms of social practice and material form of the medium of time, with "fruit flies" implying their physical life cycle and "like a banana" implying their time-based practice of liking bananas. Both implications he makes are procedural mediums of time and dependent upon time itself as a medium.

Time as a medium has existed since the beginning of time, acting as the dimension through which the universe exists. Time as material forms and social practices extend far beyond the history of humanity or any societal definition of it. Time-based practices, while not necessarily a perception or awareness of time, have been ingrained in all domains of living organisms through evolution (Nelson et al. 2). Considering the example given by Oettinger, the fruit fly "is equipped with a sophisticated olfactory sensory system...essential for the animal to identify relevant food sources..." (Vosshall 498), and "flies lacking the clock in olfactory receptor neurons showed decreased total food consumption..." (Xu 4). While this isn't thought of as modern, constructed social practice of time, it's important to consider even

the rawest and most innate workings of life through time as such, in order to lay a foundation for their application today.

The same goes for material forms of time. The metamorphosis of the fruit fly is only a single instance of the ancestral corporeality of time. Naturally occurring horology predates the concept of time itself. The erosion of a rock by water, the transformation of a shadow by the position of the sun, the aging of a fruit fly, all can be interchanged (Hüwel 145) or translated from their physicality into the conscious or unconscious perception of the indefinite continuous duration in which existence takes place, just as manmade sundials, water clocks, incense clocks, hourglasses, pendulum clocks, analog clocks, atomic clocks, and digital clocks can. Each subsequent form has an increasing summation of precision and practicality, ultimately widening the possibilities of society in its usage of time.

The advancement and adoption of the material forms of time are parallel to and sometimes simultaneous with the establishment of time as practice in society. Chronobiology, the function of life according to time, including infradian, ultradian, and circadian rhythms (rhythms lasting longer than 24 hours, approximately 24 hours, and shorter than 24 hours, respectively), originate several hundred million years ago with primitive life forms (Paranjpe, Sharma 4). The fruit fly's circadian rhythms are what time its liking of bananas (Tataroglu 7). The invention of the earliest timekeeping device, the sundial in 1500 BC, was not the only development the ancient Egyptians contributed to mankind's physical and social utilization of time. With the invention of the sundial also came the 24-hour day, a revelation and unmatched phenomenon in its influence on today's structure of daily, social practice (Lomb).

Oettinger's quote is a perfect articulation of the duality of time. The life cycle of the fruit fly, the reshaping of its body relative to the time for which it will live, is just one of the many ways time fundamentally exhibits itself. The progression of material time can be measured by the growing infusion of time as social practice in people. Time's transition from purely biological and natural to socially constructed in both practice and material as well as the transitions among its materiality describe the degree of artificial authority that time holds over the world.

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