

societies attribute to women (matrilateral or related filiation, endogamy, decisive role of procreation for the survival of the social group, etc.). The symbolic 'exclusionary prohibition' that, as a matter of fact, constitutes collective existence does not seem to have, in such cases, sufficient strength to dam up the abject or deonomiacal potential of the feminine. The latter, precisely on account of its power, does not succeed in differentiating itself as other but threatens one's own and clean self, which is the underpinning of any organization constituted by exclusions and hierarchies."⁷

According to Kristeva, defilement has two sources, that of excrement and that of menstrual blood, both of which are the domain of the maternal and/or feminine. The link between the menstruation and the maternal/feminine needs no explanation. In order to explain how women are linked with excremental defilement, Kristeva refers to Freud's placement of sphincter training. When a child begins this process he/she is mapping his/her own body, choosing to make his/her own distinctions and categorizations of filth and placement. The child has now entered the world of the symbolic "...the symbolic light that a third party, eventually the father, can contribute helps the future subject... in pursuing a reluctant struggle against what, having been the mother, will turn into an object. This abjection, which threatens the ego... [explains] the incest dread of which Freud speaks." "A whole facet of the sacred, true lining of the sacrificial, compulsive, and paranoid side of religions, assumes the task of warding off that danger... The function of these religious rituals is to ward off the subject's fear of his very own identity sinking irretrievably into the mother."⁸

Here Kristeva applies the same need for segregation to the animal kingdom. "The abject confronts us, on the one hand, with those fragile states where man strays on the territories of animal. Thus, by way of abjection, primitive societies have marked out a precise area of their culture in order to remove it from the threatening world of animals or animism, which were imagined as representatives of sex and murder."⁹

Douglas points out that there is a general conception (perhaps a universal one) that women are more closely associated with the animal world than men. Douglas gives two other examples where there are human links with the animal territories. The first is evil, those "humans who become sorcerers. They turn their back on their own kind and run with the hunted, fight against the hunters, work against diviners to achieve death instead of healing. They have moved across to the animal sphere and they have caused some animals to move in from the animal to the human sphere..."¹⁰

The other ambiguous mode of being is concerned with fertility. It is believed by the Lede that human birth involves pain, danger and singularity. Animals, however, are thought to be naturally fecund, as their births happen in pairs or litters. A human couple that has produced a birth beyond the singular is an anomaly, for they have broken into the

⁷ Julia Kristeva, *Power of Horror*, (New York: Columbia University Press, 1982): 70.

⁸ Julia Kristeva, *Power of Horror*, (New York: Columbia University Press, 1982): 43-44.

⁹ Julia Kristeva, *Power of Horror*, (New York: Columbia University Press, 1982): 12-13.

¹⁰ Mary Douglas, *Purity and Danger*, (London and New York: Routledge, 1966): 204.

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