

# Sanguine Resistance: dreaming of a future for blood

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Sarah Jones, *Analyst (couch)(I)*, 2007

'Meaning (*sens*) is what staunches blood [*sang*]'  
- Derrida, *The Death Penalty* II: 215

1. Blood pressure
2. Blood type
3. Blood loss
4. Blood stain
5. Blood vengeance
6. Blood rites
7. Blood donation

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Süddeutsche Zeitung  
No. 46 — MAGAZIN — 19.11.93

DA WO FRAUEN  
STERBEN  
BIN ICH HELLWACH

Jenny Holzer, *Lustmord* (I am awake where women die) 1993

'The word for word, the word "cru" and "cruor," is inescapably the word blood. ... Or, to put it another way, the word for word is blood. And blood is the word believed. It is "le mot cru".'

– Gil Anidjar 'Le Cru: Derrida's Blood' 2015: 15

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'So, at this poste restante, a woman's message came my way recently that could not be decoded by the usual methods [...]

"At the point in the mass when they, the (spiritual) father and son, are reciting together the ritual words of the consecrations saying 'This is my body, this is my blood, I bleed"'

– Luce Irigaray, 'Belief Itself' [1980] in *Sexes and Genealogies*, 1993, 25.

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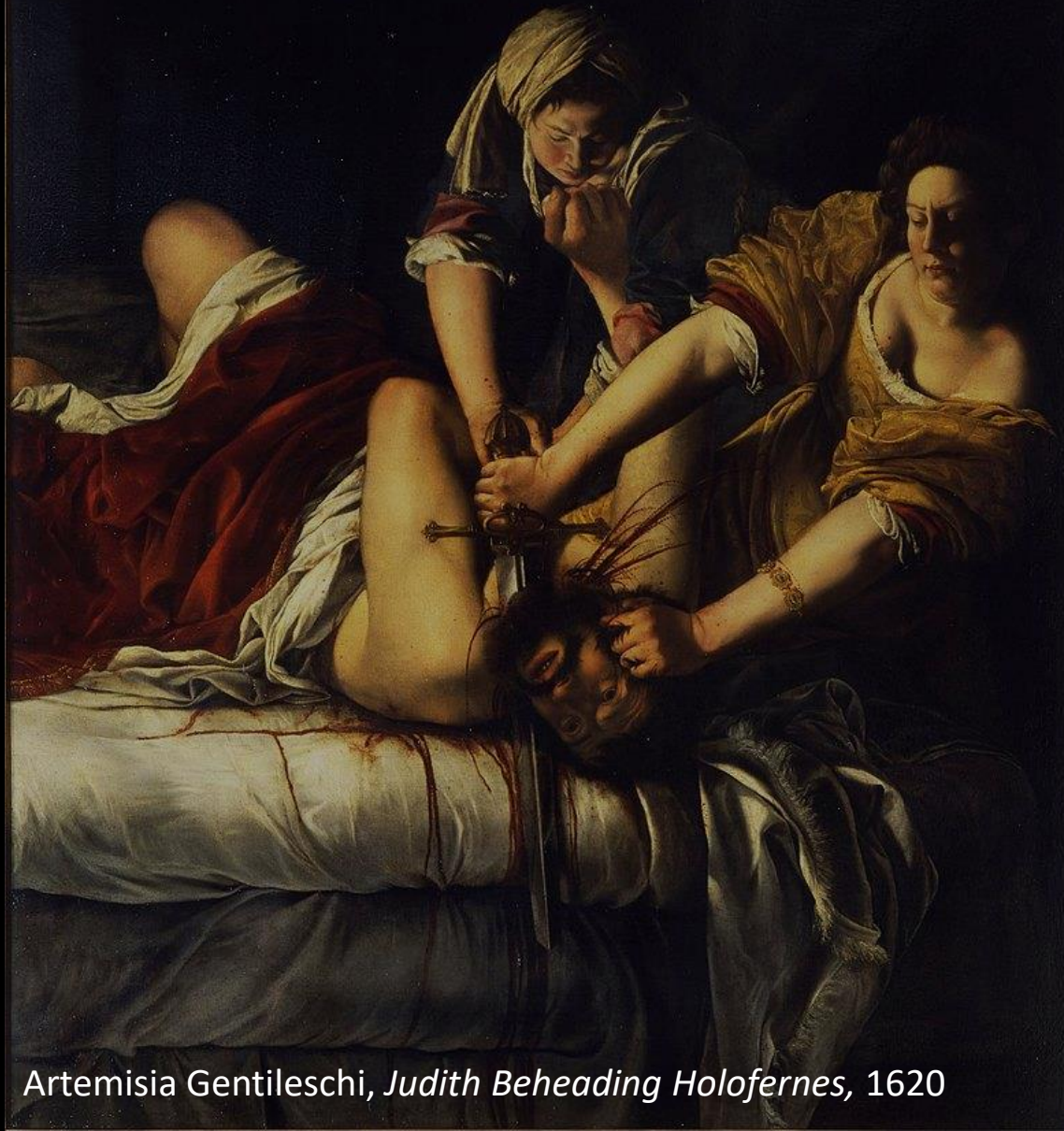
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SIE FIEL AUF DEN  
BODEN MEINES ZIMMERS  
SIE WOLLTE BEIM STERBEN  
SAUBER SEIN ABER SIE  
WAR ES NICHT

DIE FARBE  
IHRER OFFENEN  
INNENSEITE  
REIZT MICH  
SIE ZU TÖTEN

'It's a shame we couldn't bleed the commanders and the soldiers who were involved [...] instead of the murderers, the women who still survive were asked and they volunteered their blood. I thank them for that.' - Jenny Holzer

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Artemisia Gentileschi, *Judith Beheading Holofernes*, 1620

'how is it that the abolitionist cause has more often been served, publicly served, - by poets or by writers than by philosophers or even politicians?'

- Derrida, *Death Penalty II*, 234

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Artemisia Gentileschi, *Self-Portrait as the Allegory of Painting*, 1638



I WANT TO LIE  
DOWN BESIDE HER.  
I HAVE NOT SINCE  
I WAS A CHILD.  
I WILL BE COVERED  
BY WHAT HAS  
COME FROM HER.

1. Blood pressure
2. Blood type
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7. Blood donation

I AM  
AWAKE IN  
THE PLACE  
WHERE  
WOMEN DIE

'It is a question, then for these poor girls, in their virile protest, of standing upright so as to lay claim to their rights, their alleged rights. Such that between the rectitude of right (*Recht, droit*) and the rectitude of the erect body, there is an analogy, a common rection or direction that may lead one to think that the boy enjoys a natural right, so to speak, one which the girl tries vainly, and precociously to supplement by way of an artificial *mimesis*, of a non-natural right, a right that can only be claimed and asserted in hatred, a non-natural right, thus a historical right [...]. Freud lets it be understood that in their virile protests, feminists, emancipated women, above all those who write, are trying desperately to urinate standing up.'

- Derrida, *Death Penalty II*: 237

