

elements of challenge, luck and risk so essential to the hunting male. For this reason, lower-class males share with the (non-working) upper-class males a greater need to express their hunting urges than do the middle classes, the nature of whose work is much more suited to its role as a hunting substitute.

Leaving hunting and turning now to the next act in the general feeding pattern, we come to the moment of the kill. This element can find a certain degree of expression in the substitute activities of work, sporthunting and gambling. In sport-hunting the action of killing still occurs in its original form, but in working and gambling contexts it is transformed into moments of symbolic triumph that lack the violence of the physical act. The urge to kill prey is therefore considerably modified in our present-day way of life. It keeps reappearing with startling regularity in the playful (and not so playful) activities of young boys, but in the adult world it is subjected to powerful cultural suppression.

Two exceptions to this suppression are (to some extent) condoned. One is the sport-hunting already mentioned, and the other is the spectacle of bullfighting. Although vast numbers of domesticated animals are slaughtered daily, their killing is normally concealed from the public gaze. With bull-fighting the reverse is the case, huge crowds gathering to watch and experience by proxy the acts of violent preykilling.

Within the formal limits of blood-sports these activities are permitted to continue, but not without protest. Outside these spheres, all forms of cruelty to

animals are forbidden and punished. This has not always been the case. A few hundred years ago the torture and killing of 'prey' was regularly staged as a public entertainment in Britain and many other countries. It has since been recognised that participation in violence of this kind is liable to blunt the sensitivities of the individuals concerned towards all forms of blood-letting. It therefore constitutes a potential source of danger in our complex and crowded societies, where territorial and dominance restrictions can build up to an almost unbearable degree, sometimes 167