

Other Horses

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my name is Anna. my surname starts with N. putting these together makes “AnnaN” or “Annan” or “annan”, which is the Swedish word for “Other”, which gives it from my name, to my brain, that I have some kind of otherness, that I need to, need to, be with.

“because my gender, historically speaking, *never quite made it into full humanity*, so my allegiance to that category is at best negotiable and never to be taken for granted” (Braidotti 130)

I read and read. When I read, I am no longer human. I don't have to be. Written language may be typically human, but it doesn't have to be neurotypical. I read and I become a tree. I read and I become a cat : horse : fish. My allies have never been humans. I like people better through their texts than through their presence. During the assessment, the doctor said that social issues are fundamental to an autism diagnosis. But I don't have a problem with social. I am social with my cats and my books, all the time. I don't need others.

the assessment refers to being diagnosed with autism. I do think the autistics will be the people who change the world, because we are already other-worldlings. myself, I monotropically¹ text-sex-flex with language, making me, becoming me, an other-wording.

The following texts are part of an ongoing artistic research project on (language and/or poetry as) neurodiversity/neuroqueerness, the nonhuman/more-than-human.

¹ **Monotropism** is a cognitive strategy posited to be the central underlying feature of autism. A monotropic mind is one that focuses its attention on a small number of interests at any time, tending to miss things outside of this attention tunnel. A monotropic interest is *charged with feeling*.

It's a Horse

And they say

No

But

The Human says

I

Want

U

Civilization is

Hard

Love

Sleep makes Human

Friction against

Horse is

A hostel where

Time

Is

Red

To be

The most beautiful

Trojan



Horse

Inside

A Horse

Crawl in

Horse slow in

Mud

Trojan Horse in

Mud

Mud in Horse

Universal Mud

In Horse

Mud in

Stomach

Slow skin

Of Mud

Cross

The first para-

Site

All Horse

All Animal

God

Immune

NO MASK

Immune

NO WOR(L)D

Immune

Horse is

No

Mirror

2 never see

The eye

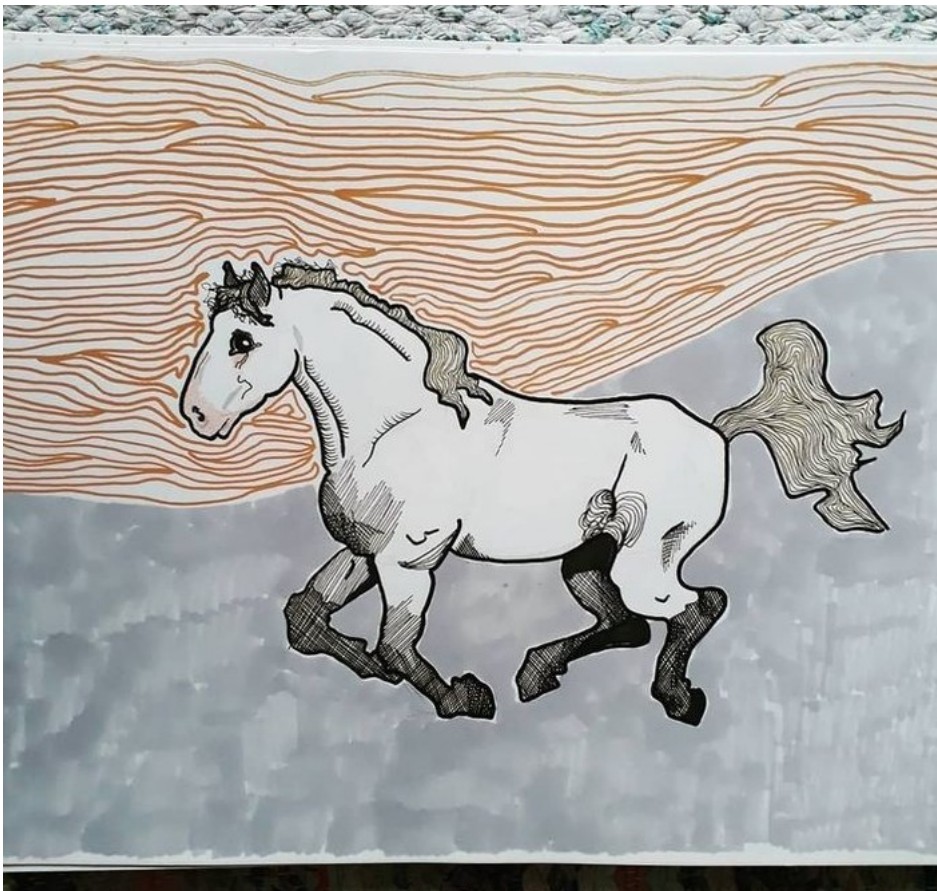
To read

The gaze

My violent eye

hurt me ?

Autistic people have six senses: taste, smell, touch, hearing, sight, and then words. Words are a sense that cannot be compared to other senses but allows them to leak in. Words have taste and smell, they are tactile, scratch the skin, bulge in the kidneys, they look: the shape of the letters in different writing styles, they have sounds, sounds when they sound inside the brain and when they say themselves, they are a movement a dance. But all these qualities still cannot define the words. For the words are their own. Their own mind.



iiii remember

re
member

we were never
where we never were
re

weeweweew
weaver waves of water
at atat

bread
fabric
soft
make up
glossy
matte
mousse
meal
oat
candy
trace
traits
cat
soft
fur
hair
flash
flush

Other.



The whole world can be perceived through the Horse.
The whole world can be perceived as the Horse.
The whole world can be perceived as a Horse.
There is no wholeness.
There are only horses.
To perceive, is to read.
I learn to read with the horses.
The sound of, horses:
Running, chewing, moving, stillness, motion, breathing, neeeeeigh.

0
0
0
0

The sound of the donkey. How it comes. Matthis, Hedén and Mille's book is called OVER all obstacles.

see in front of me the donkey's body, the one who slips under the obstacle, who has to work to rebuild the demolished obstacle, the railway worker.

I am shocked and in this feeling I google "horses in literature" (which I do from time to time):

Horses were often associated with the Underworld and, by association, with dark primal forces (including the beastlike energies residing in humans). Pegasus joins this symbolism with divine and skyborne connotations of flight and the heavens. Pegasus represents man's ability to rise above his base origins and attain creative and imaginative

flight. Indeed, the winged horse is often used as a symbol of poetic inspiration.

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And I think:

WHAT INSPIRATION DO YOU CHOOSE WHO HAS THE OPPORTUNITY TO "RISE ABOVE"?

WHO HAS ACCESS TO HEAVEN AND THE UNDERWORLD?????

Maybe it's not the donkey.

It's amazing that something so derided can be cast in porcelain [...].

In Persian, I explain, there are two words for donkey

both of which are an insult (p. 7)

Writes Farrokhzad. The donkey becomes here, THE ANIMAL THAT IN HUMAN FORM IS LESS THAN ZERO.

And it becomes so painfully, painfully clear that: THE HUMAN class hierarchy is leaking.

CLASS HIERARCHY LEAKS, RIDES, INTO THE CLASSIFICATION OF NON-HUMAN BEINGS. Mumbling to myself: CLASS, CLASS, CLASSIC (horse book), CLASSIFICATION, ETC. When the words for donkey become an insult, it means a way of

ASSOCIATE THE DONKEY WITH MAN. But it is obvious, that this is about some people. Because some people are more human than others.

But then, what happens when I read THE HORSES, is that something in the attention shifts,

from the human to the horse. It is a reading that slips into the theoretical perspectives of animal studies and ecocriticism.



This devaluation-democratization opens up possibilities for those who never could be with horses before. Still, the horse world is pretty exclusive. It takes money to have a horse, to go to a riding school. And I wonder: What does it do to the girl-horse-relation when a parent says: We can't afford this. We can't afford this relation, this love. The girl's love for horses and horse girls depends on the parents' economic capacities.

The owning thing shows the inequalities between horse and human. It is a relationship where one part could, legally, own the other. Think about the free horses: horses running wild, horses as symbols for freedom. Remember you can own them. Remember most (western) horses are definitely not free. Like most young girls: they are not free either, dependent on families and schools and everything else. To be a girl and own a horse could be a stage where you get rid of all the girlishness. Where for once you can be the owner, you can control and master, you can take care of, be responsible for, instead of being taken care of.

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