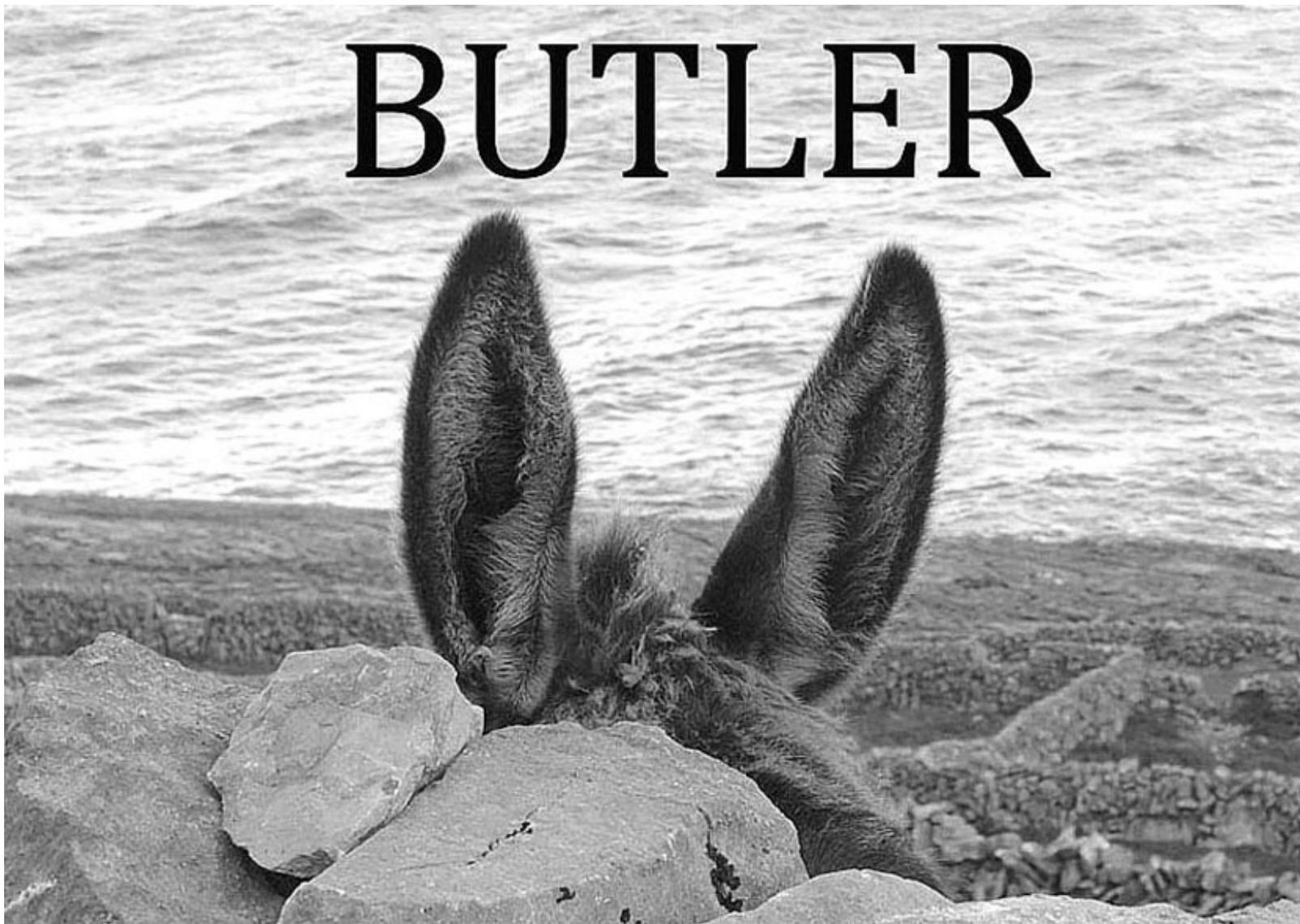
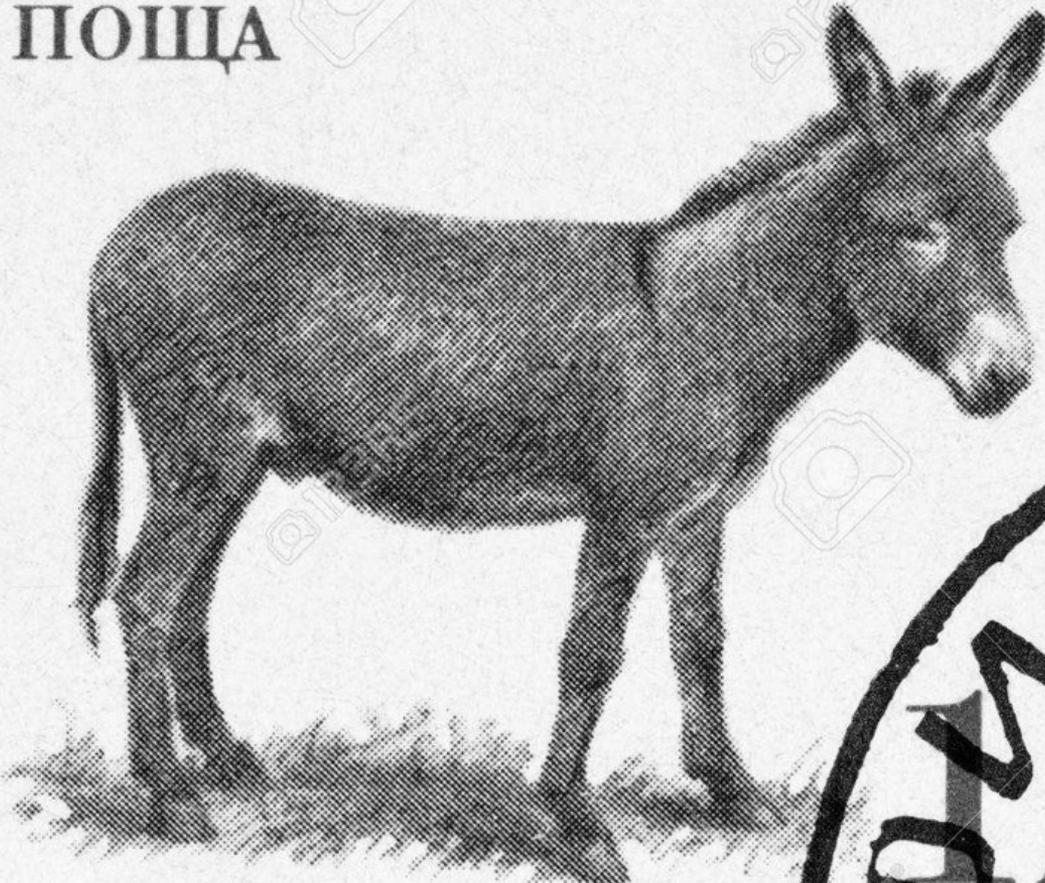


BUTLER



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ПОЩА

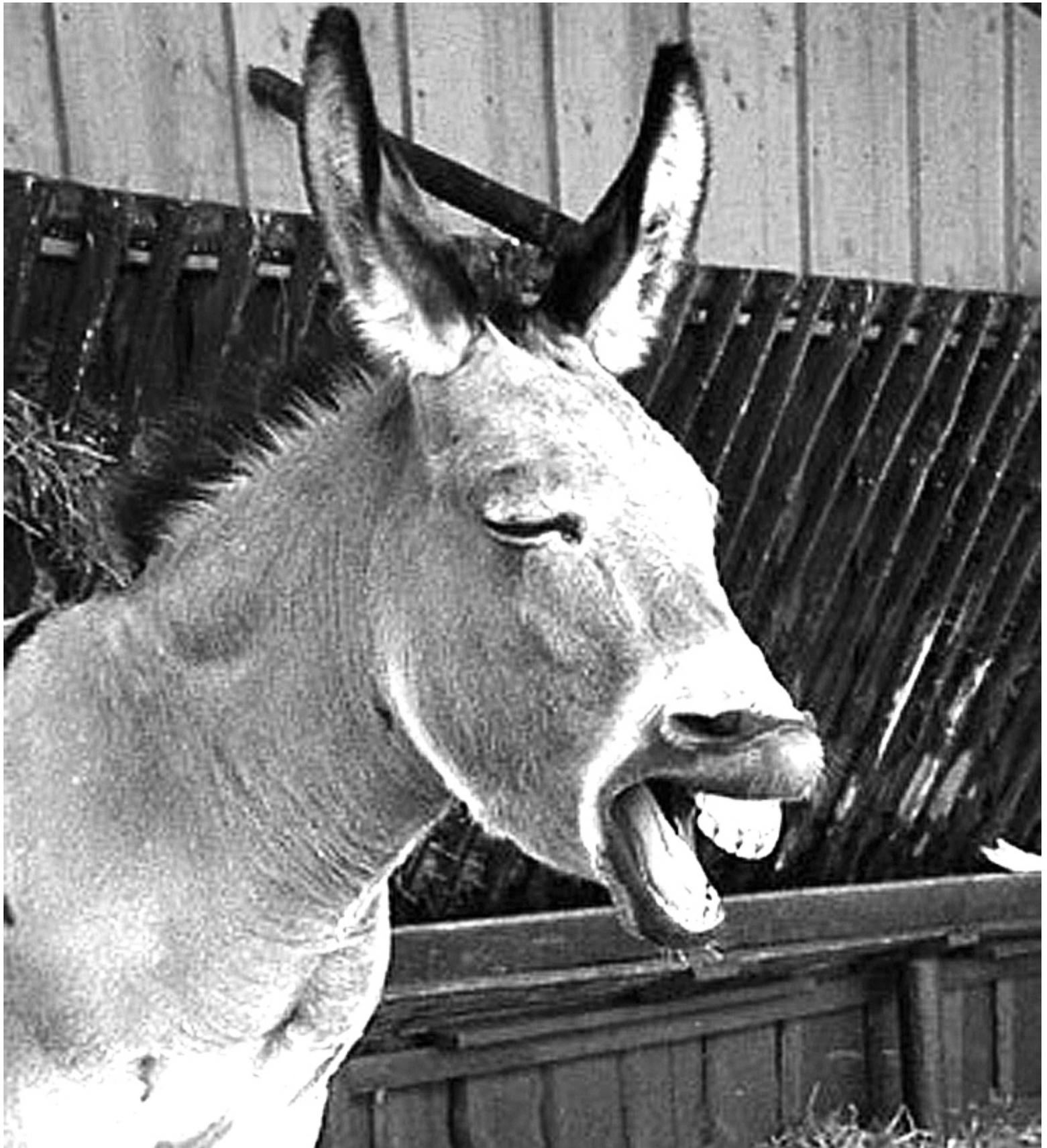


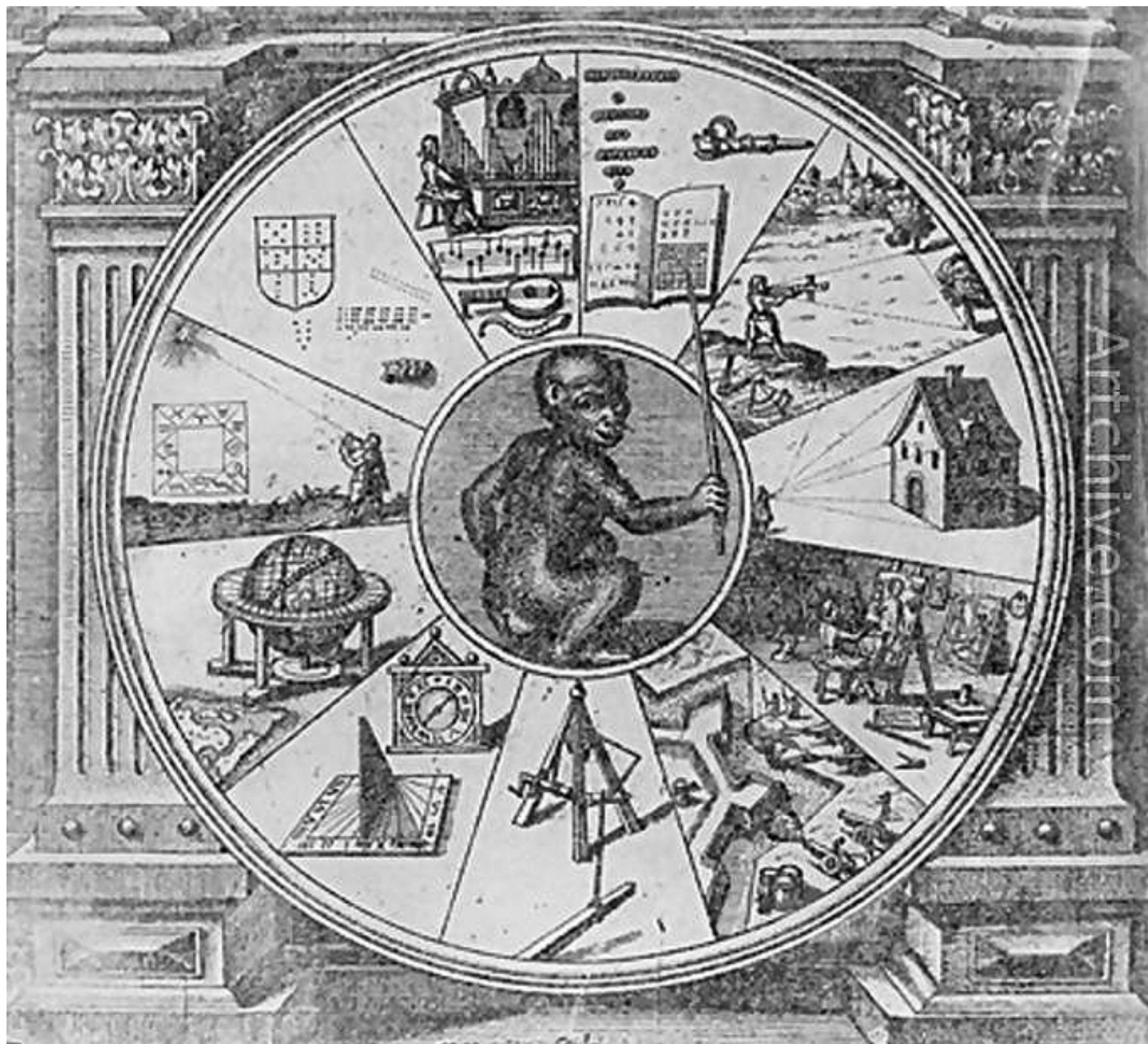
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For I no longer know who I am/
follow or who it is I am chasing, who
follows or is following me (*que me
suit*) or is hunting me. Who comes
before and who is after whom/goes
after whom (*après qui*)? I no longer
know where to turn my head
towards. Madness: «We're all mad
here. I'm mad. You're mad.»

*To follow (suivre) and to
be after(wards) (être-
après)* will not only be
the question and the
question of what we call
the animal.

And by wondering whether one can take responsibility (*répondre de*) for what «*je suis* (I am/follow)" means when that seems to ask for an "I am inasmuch as I am/follow/hunting/chasing/ being *after* (*je suis après l'animal*) the animal" or «I am inasmuch as I am *alongside/close to* (*je suis auprès de l'animal*) the animal."

Being *after* (*être après*), being *alongside* (*être auprès*), being *near* [*être près de*] would appear as different modes of 'being', indeed of *being-with*. With the animal. But-despite this it seems not certain that these modes of 'being' (*être*) are modifying a preestablished being, even less a primitive «I am/follow (*je suis*).»

In what sense of the neighbour (which is not necessarily that of a biblical or Greco-Latin tradition) should I say that I am close or near to the animal (*proche ou près de*) and that I am/follow it (*je le suis*), and in what type or order of pressure? Being-with-it in the sense of being-close-to-it? Being-alongside-it? Being-after-it? *Being-after-it* in the sense of the hunt, training, or taming, or *being-after-it* in the sense of a succession or inheritance? In all cases, if I am/follow *after it*, the animal therefore comes before me, earlier than me (*früher** is Kant's word regarding the animal, and Kant will later be called as a witness). The animal is there before me (*là avant moi*), there close to me, there in front of me (*là devant moi*) – I who am/follow after it (*suis après lui*). And because it is before me (*avant moi*), it is also behind me. It surrounds me. And from the vantage point of this there-being-before-me (*être-là-devant moi*) it can allow itself to be looked at, without doubt, but – philosophy perhaps forgets (this point), it could be even this calculated forgetting itself – it can also look at me. It has its own point of view onto me. The point of view of the absolute other, and this absolute otherness of the neighbour will never have made one think so heavily than in these moments when I see myself seen naked under the gaze of a cat.

Δ 31 pairs of chromosomes (horse 32)

Δ five lumbar vertebrae, other hoofed animals have 6 (e.g. horse)

Δ in comparison to other animals overproportionally big ears, ears can be pivoted and adjusted in a big radius, in all directions, each ear can rotate individually, it's a communication tool, can show the mood with hanging or playing ears, erected, rotated or individually bent; they serve as heat dissipation in the desert, cool the blood

Δ belongs to the few animals that can make sound by breathing in and out; the loud i-Ah-call lasts for twenty seconds, it can be heard for over three kilometers and helps to communicate with other donkeys over the wide space of the desert

Δ since approx. 4'000—7'000 years domestic animal of human beings, accompanies them three to two thousand years longer than horse, camel and dromedary, after dog, goat, sheep, pig and cattle/cow

Δ donkey or ass belongs to the family of the species *Equus africanus asinus* like horse and Zebra; but it is wrong to compare the donkey with a horse

Δ hoofed animal, locomotion on four legs, walks on toes

Δ can speed up to 50 km/h (not as fast as a horse)

Δ desert animal, despite domestication its behaviour doesn't differ from their wild ancestors; the donkey's condition is perfect for rocky deserts, for mountainous and steep territories; sure-footed is the donkey more suitable than the horse

Δ persevering and frugal, eats all kinds of green stuff (vegetarian), can digest plants (thistles) that other animal can't eat and digest, the food is broken into smallest parts and stored in the appendix; can manage along time without water and with little food (longer than a horse), and still delivers a top performance; on juicy pastures gets quickly too heavy and therefore falls ill

Δ no flight instinct, standstill-mechanismus due to biological reasons; in deserts and its peripheral regions, in hot and bone-dry landscape running away from an attacker can be dangerous and lead to death caused by circulatory collaps; on stony ground also risk to break legs, some predators can only perceive moving prey, this hoofed animal protects oneself from danger standing still, horses and other hoofed animals have flight instinct

Δ no gregarious animal in free nature, contrary to the horse and to other hoofed animals; mothers and their junior staff live in small groupes, stallion is a an individual and loner and tolerates no rivals in his territory

Δ can reach more than 40 years in prosperous countries; lives longer than a horse; in poorest countries they have a life expectancy of 12—15 years

Δ doesn't give signs of pain, endures abuse silently unlike human animal and e.g. dog, cat, swine or horse

Δ doesn't have hierarchy, no leader (unlike horses), shows slight pugnacity, no dominant behaviour, no subordination, therefore stands still when pulled or trashed