“TO SPEAK HORSE IN THE HIMALAYAS AND ARGENTINA:
HOW DO HORSES AND HUMANS COMMUNICATE, AND
HOW DOES IT DIFFER IN DIFFERENT CULTURAL
CONTEXTS?”

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“For empires of this [Tibetan empire] era, the control of horse pastures was as potent a source of power as the control of key oilfields in the modern world.” Twitchett, 2000:133

“To whatever degree the Tibetan nomadic pastoralist, by the habit of riding and the feel of power between his knees, is touched with such megalomania of power and pride intertwined, then riding, as an experience in itself, plays a part in shaping personality.” Ekvall 1983:90
Mt. Kailash, Gang Tise, གངས་ཏི་སེ

Photo: Hildegard Diemberger
Mural paintings of *a phyi chos kyi sgron ma* (L) and *gangs ri lha btsan* (R) in Rinchen Ling monastery (Halji) attributed to Rinchen Sangpo (958-1055)
An illustrated compilation tentatively dated to the 18th century, which includes texts from as early as the 9th century.

Tucci collection, ISIAO library, Rome. Text no. 1277

Various Tibetan manuscripts, including those analyzed by Petra Maurer (2001, 2019), describe the horse as a subject endowed with “consciousness,” “perception,” and even “discriminative cognition”.
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“Horses, dogs and humans have the same [kind of] principle of consciousness”
(Common Tibetan saying)

“sentient being”
Tib. sems can

“principle of consciousness”
Tib. rnam shes

Human realm

Animal realm
Reserva Natural Laguna Llancanelo, Malargüe, Mendoza, Argentina

Limí, Humla District, Nepal
El Gaucho Martin Fierro
https://legadomitico.com/bsas/el-gaucho-martin-fierro/

Artist: Ricardo Raúl Bossié
How do horses and humans communicate?

An ancient relationship - "Language" matters!

**Ethology**
- Animal behaviour
- Horse-horse communication
- Innate/Learned behaviour?
- Ethograms

**Anthrozoology**
- Interdisciplinarity
- Human/Animal relations
- Multispecies ethnography
- “Bring-in” the animal
- Combining quantitative and qualitative data

**Anthropology**
- Human culture(s)
- Human languages(s)
- Critical Discourse Analysis
- Interviews
Work and words, we insist, are animate. They both unfold in habit and afford ways of telling.”

Ingold 2019:5

“[…] thinking about human knowledge by exploring the interdependence of nurture with nature; and more specifically the interdependence of minds, bodies, and environments.”

Marchand 2010:s1

“Every society provides for structural exercises tending to transmit this or that form of practical mastery.”

Bordieu 1977:88
BREAKING-IN
TAMING
BACKING
TRAINING

HIMALAYAN/TIBETAN

‘dul (lit. to tame, to convert, to civilize)

རྡུལ

rTa skad (horse voice/language)

རྟ་སྐད

ARGENTINE/SPANISH

India

Racional

Criolla

Tradicional

Domar

Amansar

a paciencia