

## "THE CILICIAN MEDICAL BOOK FOR HORSES" ON TERMINOLOGICAL WORK AND INTERDISCIPLINARY RESEARCH

"The anatomical vocabulary of the veterinary treatises is so distinctive that it undoubtedly reflects a living discipline in which precision of naming was of some importance."  
J.N. Adams, 1995, 428.

Jasmine Dum-Tragut

### Introduction

Armenology is without doubt a rather unknown and very rarely taught field of studies at European universities, in most countries it is not even an officially registered field of studies, as for example in Austria. This sorry situation calls for new ideas in both research and teaching and new step have to be taken by European armenologists. One chance to continue the work in Armenian studies and to attract the attention of a broader public is interdisciplinary research or even interdisciplinary or cross-disciplinary teaching.

In this paper I would like to present a rather unusual armenological research project which came into being, is financially surviving and attracting the attention not only of various scholars and universities but also the one of the not-scientific public and the mass media only because of the courageous idea of interdisciplinarity. This Austrian interdisciplinary project was called P 15427 – or The Cilician Medical Book for Horses.

### The Cilician Medical Book for Horses

The *Բժշկարան ձիոյ եւ առհասարակ գրաստնոյ* or shortly called the "Cilician Medical Book for Horses", manuscript Matenadaran 10975, was written, as specified by the colophon, in the years 1295 to 1298 by the Armenian T'oros K'ahanay under the direction of the famous Syrian *paytar* Farač and

by the order of King Smbat III. in the capital of Cilician Armenia, at Sis. The folios 7a to 183b contain the main text, the folios 184a and b the uncomplete colophon.

The text is divided into 182 sections or chapters. The first chapter is the introductory one, the other chapters are divided according to their contents. Chapter 2-10 about the exterior of the horse, 11-15 about horse breeding, 16-21 about horse breeds and colours, 22-27 about the art of horsemanship, 29-31 feeding and cleaning, 32-47 defects in the exterior and 48-182 diseases, their diagnosis and their medical treatment. Or in other words, chapter 2-47 refer to hippology, 47-182 to hippiatry.

It is written in a rather interesting colloquial Cilician language, using a range of loan words and loan translations from the prototypical "horseman-languages", that is Arabic, Persian and even French.

The manuscript was one published, however not on the basis of the original manuscript but from a microfiche, with a commentary and unfortunately a rather vague and not always reliable glossary by B. L. Č'ugaszyan in 1980 and has further on attracted the attention of armenologists and orientalis. It has however never been concisely studied, interpreted and translated into a modern European language.

### The Project and its aims

The Cilician Horse book was in the focus of interest of a long-term interdisciplinary Austrian Research project, which is financially supported by the Austrian Research funds and which results were presented in an extensive publication in 2005.

The aim of this project was not only the publication of the German translation of the manuscript, but also a detailed commentary on both the linguistic origins of the used horse-specific terminology but also a concrete analysis of the specific meaning of this terminology at the time of the creation of the manuscript and nowadays. This commentary also provides a broad introduction into the veterinarian knowledge of Medieval Cilicia and into the general history of veterinary medicine in this geographical region, a detailed comparison of the Armenian text with the underlying Arabic, Persian, Greek, Latin and even Medieval European sources and even concise information about the various plants and chemical substances used in therapy.

A substantial part of the project was the glossary, which provides not only the linguistic i.e. etymological source for the specific Cilician terms but also the Latin terminus technicus, the German translation and - if available and existent, the Modern Eastern Armenian equivalent. This glossary comprises hippological terms, as e.g. anatomy, colours and markings, or saddlery and hippiatric terms as diseases and medicine, as e.g. plant names and chemical substances.

Thus, the resulting publication gives not only an idea about hippological and hippiatric knowledge in Cilician Armenia of the 13<sup>th</sup> century but also follows up the Armenian "horse terminology" up to the 21<sup>st</sup> century.

### The successful cooperation of various disciplines

One of the main characteristics of the "horse-book project" is the stress on interdisciplinary research and the successful cooperation of completely independent scientific disciplines. As such, the project represents a unique cooperation of Armenian Studies, in particular Armenian linguistics, with various fields of veterinary medicine and, strictly speaking, with hippologically trained persons. The project was directed by the linguist and armenologist. In this special research project Armenian Studies provided the basic information for the Veterinarians that have to rely on the linguistic information given by the German translation, etymology and comparative text studies on horse books. The Armenologist, although hippologically well-trained, had to rely on the expert information of the veterinarians, phytotherapists and hippologists. Consequently, both major scientific fields, i.e. Armenology and Veterinary medicine, involved in this project, profited from this unusual cooperation. On the one hand, the German translation of the Armenian horse-terminology and not least the multilingual glossary claimed for correct and complete hippological and hippiatric terms. And on the other, the German translation and the information given in the text contribute to a better understanding of the history of veterinary medicine in general, but also may throw light on horse breeding and horsemanship in this hippiatrically and hippologically almost unknown corner of the world.

The cooperation was of special importance for the correct interpretation and translation of a wide range of terms, not only of loan-words and loan-translations, but in particular of genuine Cilician horse terms. The suggested German translation of a specialist term or a passage of the text given by the armenologists was first compared to other literary sources in Arabic, Persian or

European horse literature, and only afterwards checked by the veterinarian specialists for its veterinarian correctness or – in some cases – for its veterinarian probability. Only when this single term or passage has clearly been defined by both linguist-armenologist and veterinarians, the next step could be taken to answer the question, if this term was either obsolete or still actively used in Modern Eastern Armenian and in the first case, which other lexeme could be used instead of the obsolete one. And this scientific step was one the armenologist had to take and which reflected also the synchronic and sociolinguistic importance of this terminological work: the field work in Armenia. This means, in other words, that the Armenologist had to make a real giant stride from philological-linguistic diachronic text study to synchronic and even dialectological-synchronic field work. From a highly educated Syrian *paytar* of the 13<sup>th</sup> century to today's Armenian horsemen, i.e. breeders, professional riders, veterinarians and even farmers. And this field work was not least a considerable part of the interdisciplinary project – it did not only make the project more practical, but also helped to analyse a part of the active and colloquial Modern Eastern Armenian vocabulary and – as can be seen from the following examples – may also contribute to the reanimation of obsolete terms and the spread and, consequently, conventionalisation of colloquial or even Classical or Cilician Armenian lexemes in Modern Armenian.

#### The Armenian horse terminology -The terminological problem

The first horse vocabulary in Armenian literature can be found in the translation of the bible. The terms used can be regarded as genuine Armenian words and elements of the common basic vocabulary of Armenian. The horse terminology used in the chronicles of the early centuries, such as *Agat'angelos*,

*Lazar Parbec'i*, *P'awstos* or even later *Xorenac'i* can also be ranked with this basic vocabulary and are certainly not a part of a specialist vocabulary. There are only a few single terms which are etymologically not clearly reconstructed and therefore not clearly explainable. Specialist terminology relating to horses has taken shape for the first time in the Armenian translation of the Greek *Geoponica* of the 10<sup>th</sup> century. Except from hippological terms, in the chapters 294-314 of this Armenian translation there can be found also the first hippiatric terms in Armenian medical literature, e.g. anatomical terms and some diseases. The translator has obviously tried to avoid foreign words or loan translations and has used Armenian neologisms or – more probable – colloquial Armenian horse words. The majority of these Armenian words are etymologically or semantically transparent or are even animal metaphors, such as *գորտ* "frog", the *CUNEUS CORNEUS*, which is the frog of the horse's hoof. It is, however, undeniable, that a real hippological and hippiatric terminology appears only in the late 13<sup>th</sup> century Cilician Book for horses. This specific text can be regarded as the most detailed collection of horse terminology. The specialist terms of the Cilician horse book are frequently polysemous elements, lexemes which have undergone semantic changes, neologisms or foreign or loanwords. Thus the vocabulary itself can be divided into a) Genuine Armenian words, as part of the basic vocabulary or given in the early Classical Armenian texts or as terms which have been taken over from the Armenian translation of the Greek *Geoponica* b) Armenian neologisms, which only occur in this manuscript c) Loanwords and loantranslations from various languages, but mostly taken from Arabic and Persian sources. The Arabic terms used in the text can be regarded as common and non-specialist terms in the source language – they

are still part of the sociocultural vocabulary of Arabic.

The diachronic view at the specialist vocabulary of the horse book makes the question arise, what kind of vocabulary was used by horse doctors, horse keepers and breeders before and after this impressive work?

If the horse can really be regarded as sociohistorically important element of the medieval Armenian court, as royal animal both for war and pleasure, there should also exist an elaborated specialist vocabulary in Armenian, for example for harness, saddlery, for typical horse breeds and so on. It strikes one a bit, that although in Classical antiquity the Armenian highland was praised for its high quality horse breeds by various Greek writers, and although the early Iranian dynasties were always famous for both breeding and training of horses, the Armenians have not left a hippological vocabulary for further generations. It is likely that the hippological vocabulary has been lost together with the hippological knowledge and breeding traditions in the course of the repeated partitions of the Armenian homeland. Thus one can assume that with the beginning of the 5<sup>th</sup> century the high time of Armenian horsebreeding had already become a part of history. With the loss of the specialist vocabulary's function, the Armenian specialist terms have also been lost. It is probable that a large part of the Armenian horse vocabulary of the early centuries originates from Iranian languages, because of the Iranian traditions at court and the importance of the horse as war material. From history we also know that the horse was always an animal of the court and not an animal of farmers and common people. Therefore the horse vocabulary was very restricted in its domains. The horse was not an animal of the common people, thus the horse vocabulary does not belong to the common people, as e.g. the specialist vocabulary for

cattle or sheep. The horse vocabulary was not only a specialist vocabulary but also a vocabulary restricted to high social ranks, but also a vocabulary only used by a numerically rather small but important group – the people at court and real horsemen that used to work at court.

For that reason one has also to consider the sociolinguistic conditions and hippological-hippiatric knowledge of the two persons that have written this unique manuscript. First, the somehow mysterious Syrian *paytar* *Farač*, who was certainly hippologically educated and familiar with all arts of hippiatry of his time. He has studied not only Indian, Persian and Arabic sources, but was also educated in European hippiatry. Armenian was certainly not his first language, it is even not sure, if he was fluent in Armenian. *T'oros*, however, a plain Armenian priest, educated in Classical Armenian and most probably speaking the colloquial Cilician Armenian of his time, may be considered as the creator of some of the neologisms.

The book was ordered by king *Smbat III*, and it can also be assumed that it is close to the sociolinguistic Cilician variety spoken at the court in the late 13<sup>th</sup> century. One has also to bear in mind that the range of Arabic words used in this book, may have been quite familiar to its readers and may have been frequently used in specialist talk and even in a highly prestigious court-language.

As mentioned before, the majority of the Cilician terms can be regarded as nowadays obsolete.

The situation of horses in Armenia has however changed during the last years. The horse has become an animal of the common people, and these common people have again started to use specialist terms for their horses' body, diseases, colours, saddlery etc. The horse vocabulary, nowadays, is however, far more complicated than it might have been in former days. Apart from almost countless

loan words from Russian and Turkish, even Kurdish, there are stricter sociolinguistic borders between the horsemen groups. The specialist vocabulary is highly determined on the one hand by diastatic differences and on the other hand by social differences. A farmer in Syunik' uses other terms than a trained horse breeder or veterinary in the Armenian capital. Vernacular and technical/scientific terms do really co-exist. Of particular interest are, of course, the vernacular terms, which often originate from dialectal forms, older language stages or older loans from Kurdish or Ottoman Turkish. The terms used by trained people are neologisms, but more often loan translations from Russian or even English. But there is a surprising tendency: the new horse specialists of today's Armenia try to find a correct and genuine Armenian specialist vocabulary – and often fall back on Classical or Middle Armenian lexemes.

### Examples

To exemplify the problems in the etymological and correct semantic analysis, classification and translation of the Cilician horse terms and the methods and mechanisms of the creation, the loss and the reanimation of horse terminology in Armenian, some examples from parts of the specialist vocabulary of the Horsebook will be presented now. Furthermore the following examples shall show the method of interdisciplinary and field work and will demonstrate that not only interdisciplinary work is important and even substantial for futuristic Armenian Studies but that also the Modern Armenian language and society may profit from such studies.

The following terms refer to the hippologic and hippiatric chapters given in the horsebook.

### Conformation faults and exterior

In traditional hippological treatises horses have certain anatomical characteristics which are usually regarded as desirable. In worldwide hippology these traditional desirable and advantageous physical characteristics have remained unchanged from the oldest written horse books until now. Horses that fail to meet these hippological requirements show so-called conformation defaults, which are usually linguistically expressed by specialist terms.

In the Cilician horse book the physical good or bad characteristics are well described and discussed, sometimes also by means of specialist terms.

### The profile

In folio 9b, the profile of the horse is described with the following words:

...եւ որ լինի քթին սակորն ի պաղ-  
ցուցն ու ինչպի ճակատն շորդ ու չլինի  
այս տեղս կուզ՝ զէդ խոյաքիթ կամ փոս՝  
զէդ մըզմունի [...]

*"The nasal bone shall be straight from the place of the halter to the forehead. It shall not be hooked like the nose of a ram and shall also not be a hole like the one of a certain mule".*

This sentence precisely defines the three kinds of horses' profiles,

- The straight one which is here called շորդ
- The convex one, which is here called խոյաքիթ
- The concave one, which is here compared to the one of a certain mule, a մըզմունի.

The second one is a highly disliked profile in the oriental world, and the Armenian lexeme represents a real specialist term. The German equivalent is "RAMSNASE" (which also derives from the head of the

ram), which is in English ram-head or ram-nose. The concave profile is called "HECHT-KOPF" in German (head of the pike), in English dish-nosed.

Either the term խոյաքիթ nor մըզմունի can be found in other texts referring to the horses' head. The Cilician Horse book shows really a unique use of these terms in Armenian. These terms are totally unknown in Modern Armenian and are replaced by the following specialist terms in the specialist language of modern Armenian horsemen:

- ուղիղ գլուխ straight head
- գոգաւոր գլուխ dish-nosed
- թեթեւակի ուռուցիկ ram-nose

### The faults of the back

An example for a detailed description of faults but without using specialist terms can be found in folio 86, chapter 39. The faults of the back.

Թամբուցն տեղն, եր ցած լինի, եւ  
նքթէպն խիստ բարձր լինի, նա յայս է:  
Ջնոյն եւ այն ողնաշարն ու գաւակն ցած  
լինի, նա յայս է: Եւ կզութիւնն եւ այն  
կուզն, որ թամբուն տեղն բարձր լինի, նա  
յայսպաժ է:

*"If the place of the saddle is low and the shoulders [are] very high, this is bad. The same, if the spine and the croup are low, this is bad. And a hunchback or such a hump, that the place of the saddle becomes high, this is regarded as bad."*

The first two sentences unmistakably describe a fault which is in German called SENKRÜCKEN (i.e. fallen back), English saddle-backed or sway-back, the second one is the so-called KARPENRÜCKEN (i.e. back of a carp), English roach-back.

In Modern Armenian breeders talk about

- Թամբածեւ մէջք
- սապատաւոր մէջք

### Saddlery

The definitions of the Armenian expressions for different parts and kinds of saddlery are rather fuzzy, although a great variety of the vocabulary can be regarded as genuine Armenian or at least as very early loans from Iranian languages. Rather bewildering is the definition and the denomination of the parts of the headstall of horses.

The Cilician horse book uses several Armenian words but also a great variety of loan and foreign words for parts of the headstall, bridles or special reins. To demonstrate lexicological but also real semantic and etymological problems only two words shall be given now. Both words are very frequently used in the text.

Լկամ is a Persian/Arabic loan word pers لجام lağām, lağam, arab. liğām لجام "bridle, bit". Ačaryan (1973, II, 289) explained this word "part of the bridle which lies in the mouth of the horse". This means mouthpiece or bit. The same definition is also given by other dictionaries, although others explain this lexeme as bridle or even reins. Malxaseanc' (reprint II, 203) calls it a synonym to սանձ, but gives the example "ճիւղ բերանին լկամ են դարնում", which clearly means "they put a bit to the horse's mouth."

պախու(ր)ց is an old Armenian word, which Ačaryan (1979, IV,6) explains as being a synonym of սանձ or երասանակ. In the Nor Bargirk' haykazean lezvi, (1837, II, 583) the most detailed definition can be found, the Armenian word is regarded as the equivalent for Latin capistrum or greek forbéa, which both means halter. Malxaseanc' is rather clear because of the examples given. Calling the պախուրց սանձ or երասանակ, his examples are rather confusing without a context, and can mean reins, bridle and halter!

Various dictionaries give explanations or translations of the lexeme պախու(ր)ց: halter, Russian узда. According to these

differing explanations *պահուրց* means halter, bridle, reins or even bit.

The use of the *լկամ* in the following passages demonstrates that *լկամ* may have different meaning.

190a/ եւ այն, որ չթողու, որ թամբեն եւ կամ լկամեն [...]

*And that one, that does not allow that they saddle and bridle it*

Եւ որ զլկամն չթողու, նա ի յայնոր է, որ բերնվախ 190b/ է արած եւ կամ լինի եղել նեղ լկամն եւ կամ ծանդր եւ կամ զբերանն շատ ծեծէ:

*And that one, which doesn't accept the bridle/bit, is one of those, that has been made fear the bit, and this is because of a narrow or heavy bit or because it hits the mouth much.*

1153a/ յեր ջուր տաս, դու լկամովն տուր, որ սակու խմէ:

*When you give water, give it with the bit, that it drinks less. (more slowly)*

This means that *լկամ* in general refers to the bridle, but the real meaning and use of the term refers only to the bit.

In this case the meaning of the specialist term can only be explained by means of hippological and hippiatric context.

The word *պահուրց*, however, seems to be a hard nut to crack, although from the text passages it is clear that halter is meant with this term.

179b/ [...]որ պահուրցն չհարու խպխցտեղն, զի գայն տեղն, որ հարու, նա բնաւ մազ չգայ. եւ թէ գայ, նա յայլ գունն մազ գայ: Ամ քանի կարես կակուղ արա զպահուրցն [...]

*that the halter does not chafe the halter's place (=bridge of the nose), since that place, where it chafes, there is absolutely no hair. [...] and if you can, soften the halter.*

In this special case, the cooperation with Armenian horsemen was not very informative. Farmers do not know these words any more, breeders may have heard them once but do not use them and veterinarians, too, have chosen other words.

Again it seems that the term *լկամ* is still more spread than *պահուրց*. *լկամ* is the high-standard word for bit, although the Russian word *трёзель* or even the russified German word *мундштук* for the bit are far more spread. *պահուրց* can really be regarded as the most-prestigious and most standardized but seldomly used word for halter. Halter is usually expressed by the lexeme *ենթասանձ* with "educated" horsemen, the more colloquial and therefore more common and not-educated word is *նոխտա*.

#### Horse colours

Within hippological terms the various colours of the horses represent an extraordinarily tricky lexical field. These terms are highly determined and motivated by different cultural and therefore linguistic settings, by historical, mythological or even religious backgrounds and quite often they represent a field of specific cultural terms in a language – as all colour terms in general do.

Apart from the general hippological colour chart, which became important only after the middle-ages century, when the breeding of thoroughbred horses was associated with not only race-typical exterior or size but also with race-typical colours and markings. From the very beginning, it seems that mankind has distinguished between four primary colours of domesticated horses, which are black, white or grey, bay and chestnut or in Arabic horsemanship: black, grey, red (meaning bay) and yellow.

This original hippological colour chart can also be found in the earliest written Armenian sources of the 5<sup>th</sup> century, the first

source is the translation of the bible of the Syriac and Greek versions. In the bible there is even used the distinction between six main horse colours, i.e. including dun and skewbald horses.

There seems to have existed no further lexical problems in fixing terms for horses with black or white hair. The lexemes fully correspond to the common Armenian colour terms for white and black, so that in the translations of the bible one finds *սպիտակ* in Sach. 1,8 and 6,2./Apocalypse 6,2 for Greek *λευκός*, and later Latin *albus* and *սեաւ* in Sach. 1,8 and 6,2. and Apocalypse 6,5 for Greek *μέλας*, and later Latin *niger*<sup>1</sup>. These lexemes have been used for horse colours until today. The expressions for skewbald and dun horses show more variations: so terms for skewbalds comprise the biblical (Sach. 1,8; 6,3 and 6,7) *պէսպէս պիսակք* or *պիսակք քորշազոյնք* > the later frequently used *պիսակաւոր*, *պուտաւոր*, *խայտ*, *խայտախարիւ* but also rather unfrequent terms like *բղետ*<sup>1</sup>:

The Classical Armenian expression for a dun horse in Sach. 1,7 and Ap. 6,8 is another proof for the influence of Greek terminology, the loan *չորոս* from the Greek original *χλωρός*, Latin *pallidus*. In modern translations of this bible passage the loanword has been substituted by the far more productive and semantically transparent Armenian lexeme *դեղնաւուն*.

The main problem is represented by terms for reddish or brownish hair. Throughout the whole hippo-linguistic history of Armenia the terms for horses with reddish or brownish hair have changed and have, strictly speaking, not been really lexically and hippologically fixed on clear expressions.

1 (A&: I/456: պիսակ ) Also used by Ap'inyan for a skewbald horse, as equivalent for the Russian term *перая*.

Usually languages distinguish between a red horse and a brown horse. This is also true for Armenian. A red horse, however, as given by the Greek original *ἰππός πυρρός*, which means intensely or flaming red, and later Latin *equus rufus*, meaning the red colour of the fox, has been translated in the Ap.6,4 as *կարմիր*. In Sach. 1,8 *ճիք աշխէտք* and 6,2 *ճիք աշխէտք* the Armenian word just means red.

In hippology the distinguishing mark between bay and chestnut horses is not the colour of the hair, in both cases the colour chart reaches from darker red-brown to rather bright red or brown, but the colour of the long hair, that is the colour of the mane, the forelock and the tail. If the long hair is dark or black, the horse is called bay, if it is bright, in any case brighter than the hair, it is called chestnut.

This very important hippological difference cannot be seen from Armenian specialist vocabulary before the 13<sup>th</sup> century. It is only in the Cilician horse book, that this difference clearly appears in chapter 10.

It is the Cilician horsebook, which has the most productive, although mainly on foreign and loan words based – horse colour chart. It is the most precise and most detailed mentioning of horse colour terms in Armenian literature at all and as such it can be considered as a proof that horse breeding and hippological knowledge was very familiar to the medieval Cilician court. Of course, the knowledge given in the Cilician horsebook originates from the Arabic tradition of horse breeding, as can be seen from the terms. A clear indication of the Arabic hippological influence is expressed by the colour terms used for the former "white", i.e. *սպիտակ*, horse. According to Arabic and Persian hippological traits, unlike European traits, a white horse is regarded as grey-coloured. The more it is striking, that the majority of these horse colour terms have only been used in

this manuscript and have not been passed to further generations and are absolutely obsolete nowadays.

Chapter 10 specifies the various colours of horses according to the traditional hippological six groups, starting from the most valuable black horses, followed by bay and chestnuts, dun and isabell horses, grey and dappled horses and finally by skewbalds, as for example in the group of bay and chestnut horses:

- *քուժայթ*:< arab *كُمَيْت*, *kumayt*: bay, overspread with blackness or red in the back. Also date-coloured. In Arabic literature usually a bay horse.
- *մայամի*:< arab. *مُدَمِي* *mudammay* "intensely red by colour dark date-coloured, with red nose and groins, from the groins to the legs it is more yellowish. A bay horse.
- *զարդ*:< pers. *زرد* "yellow, saffron-coloured", (bright yellowish, almost white, with white mane and tail.) A (golden) chestnut horse.

As can be seen from these terms, the first task of the armenologist was to find the etymology of the terms used, to compare these terms to other sources in Arabic, Persian and other literatures and than to find a suitable and matching translation. In cooperation with the veterinarians, in particular with the specialist for hippology and horse breeding, the corresponding hippological terms of German could be found for the proper translation and the glossary.

Compared to elaborated colour chart of the Cilician horsebook in nowadays Modern Armenian the lexicon is rather limited, and the problem of a clear, precise definition of the terms used by breeders today is the same as the one that has first appeared in the translation of the bible!

In Modern Armenian the colour terminology, as in more obvious proportions in the

hippiatric, i.e. anatomic field, is strongly influenced by Russian. This is not only true to the historical setting of the Armenian homeland starting from the first half of the 19<sup>th</sup> century, but also to the fact that starting with that time horse-breeding was in the hand of Russian breeders. The Russian hippological and hippiatric lexikon, however, has been influenced by the German military tradition – for that reason, a lot of Armenian horse words seem to be the direct translation of the corresponding German ones – this is also true for the colours.

Horse breeders and holders in Armenia are still using the Russian words, but some of them do still know older genuine Armenian terms or do even reanimate these terms in order to avoid the Russian ones. To exemplify the use of Russian and the confusion caused by the use of older Armenian terms the current and active specialist terms for bay and chestnut horses shall be briefly discussed. Thus in colloquial Armenian one can still hear the Russian *гнедая* for bays or *рыжая* for chestnuts, but the terms of black and white horses have been rather fixed on Armenian *սեւաթոյր* and *սպիտակ* or even *դորշ*<sup>^</sup> in some villages white or bright grey horses are still called *կապոյտ*. Bay and chestnuts are still named according to their colour as *կարմիր*, *թխակարմիր*, *դարչնա-դոյն*, *չիկադոյն*, *խարտեալ* and so on.

Recently, thanks to various breeders, the classical Armenian words for these colours have been reanimated and also registered at the state office for language in Armenia as the official words to be used in horse documents and stud books – which are also an invention of the last years. Some of these old and now reanimated new terms are *աշխէտ* and *շառատ* for "reddish" horses.

The lexeme *շառատ* meaning *մութ կարմիր*, *արիւնագոյն շէկ* was used in this form first in Xorenac's History (Aճ. 1977, III, 496) for a bay horse. Malxaseanc' (reprint III, 501)

explained the term *շառատ* as a dark-red coloured horse, without giving further details.

Ap'inyan<sup>2</sup> defines in his unique but not necessarily always correct treatise about horsebreeding the term *շառատ* as the translation of the Russian colour term *игрневая* and describes this colour as a typical chestnut horse. And various dictionaries Armenian and other European languages give *շառատ* as *гнедая*, but also as chestnut horse.

In the current language of horse breeders and specialists *շառատ* is a dark-red horse with a dark mane and tail, and can be regarded as the Armenian equivalent for *թխակարմիր ձի* or the Russian *гнедая*, which is a bay horse.

More confusing is the word *աշխէտ*, which was already used in the bible translation. Originating from the Iranian word *xšaeta*, meaning brilliant, shiny etc. it was used to designate a brighter shiny red colour, red-yellow colour or even flaming red. This word is often used in literature, also Malxaseanc' (reprint I, 197) defines it in his dictionary as a horse with a yellowish-red or pomegranate colour. Both explanations only refer to the brighter red colour of the hair, but say nothing about the hippological distinguishing mark, the colour of the mane and tail.

Ap'inyan uses the word *աշխէտ* as translation of the Russian *гнедая* defining the horse as red-cinnamon-coloured body, but the mane, the tails and the upper hair of the legs black, which is the distinguishing mark and means that a horse of this colour must be regarded as bay.

In various dictionaries, *աշխէտ* is also given as Armenian equivalent for both bay and chestnut, according to today's Armenian hippological vernacular it clearly expresses a chestnut horse, is synonymous to *չիկադոյն*

and *կարմրաշէկ* and thus substitutes the Russian *рыжая*.

#### Hippiatric terms

The hippiatric terms are far more complicated than the hippological ones, since as all over the world, terminology of human medicine was also used for veterinary medicine. This is not only true for the body parts, but also for the name of the diseases. There is, of course, a great variety of typical horse diseases with characteristic symptoms and names. The first names and ailment can be found in the Greek and Latin texts, later on in the Arabic and Persian horse-books. In Armenian the first veterinarian vocabulary can be found in the translation of the Geoponica and to the largest extent again in the Cilician horse book. The Cilician horse book contains several names for diseases, mostly Arabic or Persian loan words. There are only a few but very impressing Armenian neologisms, which have unfortunately only been used in this text and are absolutely unknown today. Armenian, in general, seems to have no particular vocabulary for horse diseases, not even for the most spread and most dangerous ones. This, again, is surprising, but is also a proof that the horses had no major significance for Armenian culture and for the Armenian people. Only recently some diseases have become known again, but unfortunately with their Pseudo-Russian names, i.e. *շպատ* and *կուրբա*.

Let us have a very short look at two wide-spread diseases of horses, which are not easy to recognize as such in the text – especially for the armenologist. In these cases the cooperation between armenology and veterinary medicine is absolutely essential.

198b/ Եւ Քախատն ցաւ է, որ քաշվի կոճացն ջեղն ու կարճնայ ու քաշէ գամբակն ու ի մէկ դէհն ուլէ\*:

2 Ափինեան: *Ձիարուծութիւն*. Երեւան: Հայպետհրատ, 1954:

And Faxat is a disease, where the tendons of the pasterns contract and become shorter, it drags the hoof and turns to one side.

First, the lexeme ֆախատ is a foreign specialist term, originating from Arabic فخذ faḥḍ, which means just thigh or pain in the thigh. But, how is it possible that the name of an illness refers to a different body part than the given symptoms and the course of the disease? Is it a wrong interpretation or etymology of the word ֆախատ? The cooperation with the veterinarians has shown that this is a kind of pulled tendon, the overstretching but was caused by a serious injury of the thigh.

Եւ ցառն, որ կոչի յախալ, որ լինի յետի ոտքն 198a/ ջեղն, որ կայ յանդամանցն ի վեր ի խաղն, նա ըբ կենայ գրաստն ու երթայ, նա զոտքն քաշէ ի վեր դէպ ի փորն ու կծկէ ու այլ վայր թողու, եւ ինք պեղծ յայպ է:

And the disease, which is called "yaxal", affects the tendon at the hind leg that is on the joint of the limbs/thighs. When the animal stands and then leaves, then it draws up its legs against its belly, flexes and then releases (them). This is a very bad fault.

The lexeme „ յախալ “is etymologically a little bit unclear, but it seems to refer to the Arabic word عقال ‘aqal, which means joint. It is obvious, that this disease affects the joint and that is additionally proven by the comparison with Arabic horse books, where the same disease is also described and defined with the same name.

The veterinarians have at once concluded from the rather striking symptoms and the meaning of the name that this disease is undoubtedly the so called habitual or chronic patella luxation.

As final example allow me to give you a real Armenian hippiatric term

199a/ Ե(ւ) մրջմոցն ցաւ է, որ լինի ի սմբակքն եւ այլ տեղեստան, եւ առաւել

լինի յիշվին, եւ ի չոր ու ի պէղծ սմբակքն: Եւ յորժամ ելնէ ի կոճքն եւ ի միսն՝ նա խոցուի, ու ելնէ ի յերմէ թարախ ու աւիրի սմբակքն:

And Mrjmoč' is a disease, which occurs at the hooves and other places, more often with donkeys and in case of dry and bad hooves. And when it spreads to the pasterns and the meat, then it ulcerates, and pus comes from it, and it damages the hoof.

The term մրջմոց is highly misleading. It origins from the lexeme mrjyun and can be interpreted as a loan translation from the Arabic word نمل \*namla, which literally means formicatio but also means URTICARIA, a typical skin disease. The disease described in the Cilician horse book seems to be a typical disease of the hoof. A detailed study of Arabic horse literature has shown that the word namla is also used by several Arab tribes and especially in Cairene Arabic for a disease of the hoof, a crack. Additionally Modern Persian and Modern Turkish use the word namla also for the specific hoof disease.

Because of the etymology, the analysis of various sources and comparison of terminology in the geographical region and the diagnosis of the veterinarians, the Armenian disease մրջմոց can be interpreted as crack in the hoof.

Summary

The examples given above have demonstrated that interdisciplinary cooperation between Armenology and another field of studies can be successfully realized and that interdisciplinarity means not a mutual exchange of knowledge and scientific experience but also a mutual enrichment for scholars of various scientific disciplines. It is a right way to make Armenian Studies more familiar to other disciplines and scholars and – interdisciplinary cooperation seems above

all essential for the success and the recognition of Armenian Studies as interesting field of studies. Armenian Studies shall no longer be regarded as a so-called complementary sciences for other disciplines. On the contrary. Such interdisciplinary projects will also help that other "major" sciences contribute to Armenian studies. In this hippo-armenological project was certainly not the last interdisciplinary research, certainly not in Austria, since others, such as armenological-archeological, armenological-theological and armenological-sociological are already waiting for the start shot. But for sure this Austrian interdisciplinary Cilician horse book-project can be regarded as the logical and inevitable continuation of a successful interdisciplinary cooperation which has started at the end of the 13<sup>th</sup> century: the cooperation of a trained veterinarian with an educated person versed in Armenian language.

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