Cheiron: The International Journal of Equine and Equestrian History
Vol. 5, Special Issue/2025
© The Authors 2025
Available online at
http://trivent-publishing.eu/

Colophon

Jasmine Dum-Tragut

DOI: 10.22618/TP.Cheiron.20255.SI.196011

CHEIRON is published by Trivent Publishing

This is an Open Access article distributed in accordance with the Creative Commons Attribution Non Commercial (CC-BY-NC-ND 4.0) license, which permits others to copy or share the article, provided original work is properly cited and that this is not done for commercial purposes. Users may not remix, transform, or build upon the material and may not distribute the modified material (http://creativecommons.org/licenses/by-nc/4.0/)

Colophon

It was between 1260 and 1270, that a knowledgeable Armenian deacon named Step'annos undertook the translation of an Arabic horse book into Armenian in Baghdad. Approximately 15 to 20 years later, an Armenian named Mahbub collaborated with a certain Abu Al-Farağ to render a significant Armenian treatise on horses into Arabic in Mamluk Cairo. Some 10-15 years later, a Baghdadi physician known as Faraǰ the Syrian, alongside an Armenian priest named T'oros, translated a comprehensive Arabic equine treatise into Armenian in Sis, the capital of Cilician Armenia, between 1296 and 1298. In the period of 1788-1791, the Georgian clergyman Ioane Ossesdze, with the assistance of the Armenian priest Ter Petros, translated an Armenian horse book from Sivas, dated 1504, into Georgian in Tiflis. This translation also incorporated other treatises and works translated from Persian and Russian.

Now, this treatise was meticulously compiled and written down by unworthy scribes who convened in Salzburg, Austria, between 2022 and 2024 to study the insightful practices of medieval horse doctors from the Muslim and Christian regions of the Middle East and Caucasus. Among them was Jasmine, a humble Austrian specialist in the Armenian language and an expert of medieval equine medicine, who shares a deep affection for horses. She sat together with Marat, a diligent wise in Arabic language and manuscripts, who journeyed from Armenia, the land of Ararat, to work with her. Nino, a bewandered sage in the Georgian language and manuscripts, joined us from her homeland, Georgia. Together, we pooled our knowledge gleaned from medieval texts on horse medicine and care, bridging the wisdom and languages of East and West, to document these valuable insights. We hope that you, the reader, will appreciate the diligent work of these scribes, treat this book with care, and cherish it, for in doing so, you too will be held in high regard.