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on his Seventieth Birthday
by his Colleagues and Students

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TUBA, v/c 17, 1993

A FOURTEENTH-CENTURY MAMLUK KIPCHAK TREATISE ON VETERINARY SCIENCES: KITĀB FĪ RIYĀŻATI'L-ḪAYL

Kurtuluş Öztopçu

1. **Introduction:** The Arabic term **furūsiyya** (chivalric arts), or more precisely **funūn al-furūsiyya** or **'ilm al-furūsiyya**, covers the theoretical and practical knowledge of hippology, which includes the training of the rider to wield weapons such as the sword, lance, bow and arrow, the practice of military games such as **qabaq**, **birdjās** and polo as well as military tactics and organization and the care of horses and farriery.[1] These were the various skills that the medieval Muslim warrior was required to possess in order to become an accomplished warrior and to be ready for the holy war **(djihād)**.

There are many treatises on **furūsiyya** written in Arabic. Some of these works became well known throughout the Middle East during the Middle Ages and played an important role as source material for similar treatises in Turkish and Persian. A number of treatises on **furūsiyya** were composed in Arabic as well as in a Middle Turkic dialect commonly referred to as Mamlūk Kipchak during the reign of the Mamluks in Egypt and Syria where the Mamluk military elite and the rulers displayed a genuine interest in the chivalric arts.[2] These Mamluk-Kipchak works were translated mostly from Arabic and occasionally from Persian at the request of an **amīr** or a ruler for the benefit of the Turkic-speaking mamluks. In addition to the works on **furūsiyya**, we know of some thirty books that were written in Turkic during this period.[3] The language of these works was not uniform. Scholars who have studied these documents have conventionally described them in three different linguistic groups:

a) Mamluk-Kipchak proper.
b) A mixed language comprising elements of Oghuz and Kipchak dialects.
c) Ottoman.[4]

Kitāb fi riyāżati'l-ḫayl, the subject matter of this article, belongs to the second group. It is a treatise on veterinary sciences and horsemanship and exists in two copies: one at the Beyazıt Library in Istanbul,[5] the other at the Bibliothèque Nationale in Paris.[6]

2. **Description of the manuscripts:** The Istanbul copy, in the Beyazıt Library (Veliyüddin Ef. 3176), is in a codex which also includes another Mamluk-Kipchak work on archery entitled **Kitāb fī 'ilmu'n-nuşşāb**[7] (1v-67r) and a short work in Arabic entitled **Kitāb fī'l-musābaqati** (104v-106v). There is no date given in the manuscript. It is probably from the late fourteenth or the early fifteenth century. The ex libris of the codex is Muḥibaddīn Tamrāz. The translator is not known. The name of the copyist is given at the end of the text as Ḥusain bin Aḥmad al-Arzurūmī. The text (69r) notes that it was translated from a Persian work. However the extensive use of Arabic technical terms suggests that the Persian work itself had in turn been translated from an Arabic source. It is written in an easily readable **nasḫ**. Each page contains nine lines. It is a better and more accurate copy than the Paris copy, as will be seen in detail in paragraph 3 below.

The Paris copy, Bibliothèque Nationale (Suppl. Turc 179), is also in a codex which contains two other Mamluk-Kipchak works on **furūsiyya**, namely **Kitāb bayṭaratu'l-wāżiḥ** (1r-62v) and **Kitāb fī 'ilmu'n-nuşşāb**

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[1]For another description, see: "Furūsiyya," **Encyclopedia of Islam** II (1965) 952.

[2]D. Ayalon, "Notes on the Furūsiyya Exercises and Games in the Mamluk Sultanate," **Scripta Hierosolymitana** 9 (Studies in Islamic History and Civilization. Edited by Uriel Heyd; 1961) 31-62.

[3]J. Eckmann, "The Mamluk-Kipchak Literature," **Central Asiatic Journal** 8 (1963) 304-319.

[4]T. Halasi-Kun, "Die mameluk-kiptschskischen Sprachstudien und die Handscriften in Stanbul," **Körösi Csoma Archivum** 3 (1940) 77-83; B. Flemming, "Zum Stand der mamluk-türkischen Forschung," **Zeitschrift der Deutschen Morgenländischen Gesellschaft** Supp. III/2 (1977) 1156-1164.

[5]Beyazıt Umumi Kütüphanesi, Veliyüddin Ef. No: 3176.

[6]E. Blochet, **Catalogue des manuscrits Turcs, Paris, Bibliothèque Nationale** (Paris, 1932) t. I, 249-250.

[7]A. Zajaczkowski, "Une version mamelouke du traité arabe sur le tir à l'arc du XIV-e siècle," **Rocznik Orientalistyczny** 20 (1956) 136-261.

(100r-143v). A copy of each of these three works also exists in the libraries of Istanbul. The language of these books in the codex seems to be uniform and possesses more Oghuz features than the Istanbul copies of the same works. This is especially apparent in the case of **Kitāb bayṭaratu'l-vāżiḥ** whose Istanbul copy represents strong Kipchak features, and that copy is considered one of the books that belongs to the Mamluk-Kipchak proper as far as its language is concerned.[8] There is no date given in the manuscript. It bears neither the name of the translator nor the copyist. However its language suggests that the Paris copy was copied in the fifteenth century.

3. **A comparison of the Istanbul and Paris copies:** A comparison of the Istanbul and Paris copies yields the following results:

a. The content of both copies is the same.

b. The Istanbul copy is more accurate and reliable than the Paris copy, and it may be older.

c. In the Paris copy some words are written incorrectly or incompletely, some sentences are missing, some sections are copied incorrectly, and some sections have changed places.

d. The language of the Paris copy displays more Oghuz features, whereas the Istanbul copy has more Kipchak linguistic characteristics.

A gradual and consistent change of the Kipchak language in the Mamluk state starting at the end of the fourteenth century and the beginning of the fifteenth century has been noted by the scholars who have dealt with the Mamluk-Kipchak language and literature.[9] Under the growing influence of the Ottomans on the one hand and the Kipchak slaves' loss of power on the other, the Kipchak language of the Mamluk military elite accepted more and more features of the Ottoman language so that by the end of the fifteenth century it had become indistinguishable from it.

A few examples will illustrate that the Istanbul copy displays more Kipchak phonetic, morphological and lexical forms than the Paris copy:

	Istanbul copy (Kipchak)	Paris copy (Oghuz)
t-/d-	täri 'skin' (76r)	däri (71v)
	ṭoquz 'nine' (80r)	doquz (75v)
	täp- 'to kick' (76r)	däp- (72r)
m-/b-	min- 'to mount' (103r)	bin- (98v)
	munuñ 'of this' (82r)	bunuñ (77v)
-q-/-ḫ-	aqsa- 'to limp' (85r)	aḫsa- (80r)
	yoqaru 'upper' (78v)	yoḫaru (74v)
-ġunçı/-ıçı	qaçġunçı 'the one who runs away' (74r)	qaçıçı (69r)
Gen. -nıñ/-ıñ	atnıñ 'of the horse' (75r)	atıñ (70v)
	ʿillatnuñ 'of the disease' (96r)	ʿillatuñ (91r)
Acc. -nı/-ı	atnı 'the horse' (97v)	atı (92v)
lexical items	yumşaqlıq birlä 'gently' (100v)	yumşaqlığıla (96r)
	iläy 'before' (72r)	öñ (68r)
	säkri- 'to jump' (78r)	sıçra- (74r)
	üküş 'many' (70r)	çoq (66v)
	ilgärü 'forward' (100v)	ilärü (96r)
	täginç 'until' (103v)	däginçä (99v)

[8]D. Nissman, "A Study of a Language and Orthography of the Mamelukes of Egypt Based on the Kitāb Bajṭarati'l-Wāḍiḥ" (Unpublished Ph.D. dissertation, Columbia University, 1969).

[9]A. İnan, "XIII-XIV. Yüzyıllarda Mısır'da Oğuz-Türkmen ve Kıpçak Lehçeleri ve Hâlis Türkçe," **Türk Dili Araştırmaları Yıllığı Belleten** (1953) 52-71; J. Eckmann, "Memlûk Kıpçakçasının Oğuzcalaşmasına Dâir," **Türk Dili Araştırmaları Yıllığı Belleten** (1964) 35-41.

However, both copies have dual forms.[10]

4. **Content of the manuscript: Kitāb fī riyāżati'l-ḫayl**, which treats the veterinary sciences and horsemanship, has two main chapters. The first chapter (70r-98v) deals with the following topics: the qualities of horses, how to choose a sound horse, characteristics of horse colors, horse diseases and defects, and their remedies. The second chapter (98v-103v), which is rather short, deals with the training of horses. Some of the technical terminology used in the text is Turkish, but most of the names for horse diseases and names of ingredients that are used in the treatments are in Arabic.

5. **Previous research on Kitāb fī riyāżati'l-ḫayl**: It was first mentioned by H. Ritter in his article on the **furūsiyya** manuscripts located in the libraries of Istanbul.[11] Halasi Kun then included it in his list of Mamluk-Kipchak manuscripts in Istanbul.[12] Since that time many articles on Mamluk-Kipchak documents have mentioned it.[13] Some include a few lines from the text and their translation.[14] Although it has been mentioned that Nureddin Rüştü Büngül published it in 1944, I have not seen his publication. Among the unpublished studies are two undergraduate theses prepared by students of the Department of Turkish Language and Literature of the University of Istanbul which deal with the Istanbul copy.[15]

6. **Basic grammatical features of the text:** In this section I will attempt to give only some important and/or unusual linguistic features of the text (Istanbul copy).

Orthography: Throughout the manuscript **ḥaraka** signs are used quite consistently. Persian and Arabic words are almost always written as in the language of origin. However, marking of vowels in Turkish words by the letters 'ا,' 'و' and 'ى' is not very consistent. The copyist has a tendency not to use them medially. The writing of the consonants /ç/ and /p/ in the manuscript is inconsistent. The characters 'ج' and 'چ' are used indiscriminately for /ç/ and 'ب' and 'پ' for /p/. For the post-palatal-velar nasal sound ñ, 'ك' and 'نك' are used. In Turkish words 'س' and 'ص' are used for the sounds /s/, and 'ت' and 'ط' are used for the sound /t/. The suffixes are usually written together with a word.

Phonology: Palatal harmony is well preserved in Turkish words. In only the following it is not: **azginä** 'little' (92v), **däprānmāġay** 'it will not move' (102v), **dişlārġa** 'teeth' (78v), **künāşġa** 'in the sun' (98v).[16]

-q->-ḫ- change: **aḫar** 'it runs (down)' (85r), **arḫasından** 'in back' (73r), **aşaġadaḫı** 'lower' (80r), **yoqarudaḫı** 'upper' (80v).

Metathesis: It occurs in one word: tobra 'bag' (101r) < torba.

y- prothesis: **yen-** 'to move down' (85r) < **en-**, **yıraq** 'far away' (72r) < **ıraq.**

Word Formation: The suffixes **-layın, -läyin**, which are very common in Old Anatolian Turkish, occur twice: **ançılayın** 'like that' (80v), **ekinçiläyin** 'the second time' (80r).

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[10]For the dual forms in the Istanbul copy see paragraph 6 below.

[11]H. Ritter, "La Parure des Cavaliers und die Literatur Über die ritterlichen Künste," **Der Islam** 18 (1929) 116-154.

[12]See n.4.

[13]See nn.3, 4, and 9.

[14]J. Eckmann, "Memlûk Kıpçakçasının Oğuzcalaşmasına Dâir," **Türk Dili Araştırmaları Yıllığı Belleten** (1964) 35-41; J. Eckmann, "The Mamluk-Kipchak Literature," **Central Asiatic Journal** 8 (1963) 304-319.

[15]Y. Çotuksöken, "Kitāb fī riyāżati'l-ḫayl, Transkripsiyonlu Metin ve İndeks" (BA thesis, Istanbul University, 1970); and K. Öztopçu, "Kitāb fī riyāżati'l-ḫayl'in Gramer Hususiyetleri" (BA thesis, Istanbul University, 1971).

[16]This can also be seen in other Mamluk-Kipchak manuscripts and in Chagatay. For example, see J. Eckmann, **Chagatay Manual** (Bloomington: Indiana University, 1966), pp. 30-33; K. Araslan, "Doğu Türkçesi'nde Ek Uyumsuzluğuna Dâir," **Türk Dili ve Edebiyatı Dergisi** 18 (1970) 113-124; and K. Öztopçu, **Munyatu'l-Ghuzāt, A 14th Century Mamluk-Kipchak Military Treatise.** Harvard University Publisher: Sources of Oriental Languages and Literatures 13 (1989) p.7.

Both **-an, -ān** and **-ġan, -gān** participles are found in the text: **oqıyan** 'one who reads' (70r), **olan** 'the thing that' (75v), **käläni** 'what is approaching' (71r); **oqıġanda** (70r), **olġan** (75v), **käçgän** 'previous' (69r). **-mälü** participle, which is rather rare in Mamluk-Kipchak, occurs once: **ögrätmälü** 'when teach(ing)' (102r). **-àna** or **ginça** gerunds that are so common in other Mamluk-Kipchak works cannot be attested in this text. However, the following gerunds provide the same function: **-ıçaq, -içäk**: **baqıçaq** 'when looking' (70r), **yüriyiçäk** 'when walking' (86r); **-ınçaq**: **baqınçaq** 'when looking' (76r), **yaşayınçaq** 'by the age of (four)' (79r); **-ıçaġaz, -içägäz**: **siyiçägäz** 'when (it) urinates' (95r), **çapıçaġaz** 'when (you) gallop' (101r).

Numerals: In two places nouns that follow numerals have plural suffixes: **dört tişläri** 'four teeth' (79r), **eki ayaqların** 'its two feet' (83r).

Postpositions: Both **bilä** 'with' (87r) and **birlä** 'with' (88v) forms occur in the text.

Verbal morphology: Imperative: For the second person singular imperative form usually **-ġıl, -gil** suffixes are used: **bilgil** 'know' (77v), **bolġıl** 'be' (81v). However, in a few places these suffixes drop and verbal stems are used for the same form: **yürüt** 'ride' (102r), **çap** 'gallop' (103r).

Lexicon: sävinmäk 'joy' (83r), **köndür-** 'to cauterize' (92v), **iskä-/iskän-** 'to move' (72r), **kivürt-** 'to put' (92r), **tütünlä-** 'to smoke' (95v), **çiprāk** 'a piece of cloth' (96v), **çulamaq** 'wrapping, bandage' (97r), **şäş-** 'to untie' (101r), **qatı başlu** 'unruly' (74).

7. **Transcription of the text: Kitāb fī riyāżati'l-ḫayl.**

(67v) **Bismillāhi'r-raḥmāni'r-raḥīm. Al-ḥamdu li'llāhi rabbi'l-ʿālamīna va'ṣ-ṣalvatu ʿalâ sayyidinā Muḥammadin va ālihi va ṣaḥbihi va sallim. Kāla'n-nabiyyu ʿalaihi's-salām: "Al-ḫayru maʿqūdun binavāṣi'l-ḫayli ilâ yaumi'l-qiyamati."** Maʿnâsı: Paygāmbar[17] ʿalaihi's-salām aydur kim "Barakat vä saʿādat atlardadur qiyāmat küninä dägin," yaʿnī qayda at bolur bolsa ḫayr vä saʿādat vä davlat bilä bolur. Pas andandurur kim tängri taʿālâ (68r) atnı ʿazīz yaradıp turur. Vä daḫı maliklärä vä sulṭānlara vä ululara minäçäk ḫayvān bolup turur. Vä daḫı atlarda qutlu topuqlu bolur. Daḫı ärçäl topuqlu bolur. Bu dalīl birlä kim paygāmbar ʿalaihi 's-salām deyipdurur ki: **"Al-şūmu fī şalāşina'l-mar'atu va'd-dāru va'l-farasu."** Nabī aydur kim ärçällik üç näsnädä turur, biri äpçidä, vä biri atda, biri ävdä. Bu üç näsnädän iḫtiyāṭ etmäk käräk. Vä daḫı atlarda ādama bängzär, yaḫşısı bolur (68v) daḫı yamanı bolur, cavharī kibi qiymatlusı bolur. Daḫı ṭaġ ṭaşı kibi qiymatsuz(ı) bolur. Vä daḫı pādişāhlara yarar atlar bolur vä daḫı andan aşaġarağı bolur. Vä daḫı körklüsi, nāzuki bolur. Vä daḫı körksüzi bolur. Vä daḫı adablusı bolur, daḫı calab bilmäzi bolur. Vä daḫı ʿaybsuzı bolur vä ʿayıblusı bolur. Vä daḫı har atnıñ bir türlü hunarı bolur. Biri taraqalu bolur, vä biri yügürük bolur. Vä biri tözär bolur, vä biri. (69r) rahvār bolur. Vä biri zīrak bolur, vä biri laṭīf, yumşaq bolur. Vä biri uruşçı bolur. Vä daḫı har bir hunar bir vaqtda käräk bolur. Vä daḫı atlarda çoq ʿillatlar ḫāṣil bolur. Yenä har birinä tīmār daḫı bolur. Bunları bilmäkä **ʿilm-i riyāżat-i ḫayl** derlär.

Vä daḫı maliklär içün vä pādişāhlar içün kitāblar taşnīf edip tururlar. Olardan yaḫşısınıñ Pārsīçä bir bitik taşnīf qılıp tururlar käçgän (69v) biliçilär ulu ḫānlarına. Vä daḫı ʿAcam pādişāhları bu bitikni ʿazīz saqlarlardı ḫazīnalarda. Nāgahān ol kitāb qolġa tüşdi. Andan anı Türkī tilinçä qıldılar kim olarġa munāsib turur. Vä daḫı davlata, ḫānlıq(q)a vä saʿādatġa vä ululu(q)ġa maḫṣūṣ olduqları içün tängri taʿālâ mamlakatı, ʿālamnı anlarġa musaḫḫar qılı berdi. Pas bu bitik alarġa yarar tep Türkī tilinçä yazdılar. Käräk (70r) kim bunı oqıyan ʿazīz dutġay daḫı barça cāhillarġa ögrätmägäy. Vä daḫı qiymatın bilmägänlärä köstärmägäy. Vä daḫı hardam bu bitikni muṭālaʿa qılıp oqıġay kim har bir oqıġanda üküş fāidalar ḫāṣil bolur. Vä daḫı kim ki bu bitikni yaḫşı añlasa vä bilsä naẓīri cihānda bolmaġay. Vä daḫı pādişāhlar qatında ḫāṣ bolġay **inşāllahu taʿālâ.**

Bu bāb atnı bilmäkliki bayān qılur: Atnıñ körişi kökçäk yüzlü käräk. Vä daḫı baqıçaq (70v) alnına baqmaq käräk. Daḫı közlärinä baqıp körmäk käräk. Saġ közliyisä vä daḫı közi keyik közinä mängzär bolġay. Vä daḫı kirpükläri uzun bolġay. Aqı aq, qarası qara bolġay. Şarusı, qızılı, köki bolmasa özdän bolur. Vä daḫı at käräk kim közini yaşmaġay. Vä daḫı baqışı laṭīf, vä yiti bolġay. Vä daḫı közläri çuqur bolmaġay. Vä daḫı baqışı ägri bolmaġay. Vä daḫı kirpüki qara bolġay. Vä daḫı köz(i)ni (71r) çoq yumup açmaġay. Vä daḫı **şab-kūr** bolmaġay. Vä daḫı **zāl** bolmaġay. **Şab-kūr** oldur kim keçä körmäz bolur. Anı

[17]Ms. بيبيغا امبر

bilmäk oldur kim qara palās üstinä yüritgäy sän, agar başıp yürisä şab-kürdur, vä agar yürimäsä, ᶜayblu dägüldür. Vä daḫı **zāl** oldur kim künäşä qarşu dursa, közini yumġay, baqmaġay, qarşudan käläni körmägäy künäşdän ötrü. Vä daḫı alnı açuq kärāk. Vä daḫı aru yüzlü (71v) kärāk. Daḫı alnından yüzinä tägin düz bolġay. Vä daḫı atnıñ başı kiçi vä dägirmi kärāk. Vä daḫı başından burnına däginç eki yanından armudġa bäñzäyüp yoġunluqdan inçgälikdän aġzına däginç. Vä daḫı aşaġa ṭuṭaġı uzunraq bolġay. Vä daḫı burnı uzun, daḫı çäkilmiş kärāk. Vä daḫı qulaqları yoġun, inçä, düz kärāk. Vä daḫı qulaqları içi daḫı dibi arı kärāk. Vä daḫı dibi yoġun bolġay. Vä daḫı (72r) şaġır bolmaġay. Anı bilmäk arqasından üç qadam yıraq kälip ayaqı yergä täpmäk kärāk, iskänsä, şaġır tägültür. Vä daḫı kärāk kim eki qulaqnıñ ortası keng bolġay. Vä daḫı burnı tälükläri keng bolġay. Arpaya sidük töküp iläyinä qoya, iskämäyüp yemäk tiläsä, dimāġı ranclu turur. Vä daḫı kärāk kim tilsüz bolmaġay. Vä daḫı erkäkä [dişi] dişigä erkäk köstärip bilinür. Vä daḫı atnıñ tişlärinä baqup körmäk kärāk (72v) aq, aru, kiçi, tüz bolsa yaḫşı turur. Vä daḫı tişi ätinä baqup körmäk kärāk, bärkisä daḫı qızıl bolsa daḫı tişläri dibi enmämişsä, yigit turur. Vä daḫı yañaqları vä yüzi ätlü bolġay, vä daḫı dägirmi bolġay. Käfäli daḫı inçgäliki bolġay. Vä daḫı boynı başı sarı inçgä daḫı aşaġadın yoġun bolġay. Vä daḫı kärāk kim uzun boyunlu bolġay. Vä daḫı boynı qulaqı sarı yoġun bolġay. Vä daḫı (73r) boġazı sarı qısqa bolġay. Vä daḫı qolı ayaqı käyikkä oḫşayup yinçgä bolġay. ⌜Vä daḫı eki qolnıñ başı bärk bolġay,⌝ tüz bolġay. Vä daḫı tırnaqları ulu vä tägirmi bolġay. Vä daḫı şikal yeri qısqa bolġay. Vä daḫı tırnaqları qara bolġay. Vä daḫı tırnaqları iläyindän ensäk bolġay. Arḫasından kötürmiş bolġay. Vä daḫı arqası qısqa bolġay. Vä daḫı beli inçgä bolġay. Vä daḫı yanlu bolġay. Qarnı inçgä bolġay. Vä daḫı tizläri (73v) yoġun bolġay. Vä quyruqı uzun, süväki qısqa bolġay. Vä daḫı andāmlarının[18] saçı inçgä bolġay. Vä daḫı yalı qara va uzun bolġay. Vä daḫı döşi keng bolġay. Vä daḫı eki qolı açuq bolġay. Vä daḫı barça andāmları birbirinä munāsib yaraşur bolġay. Vä daḫı yiriyinçäk ayaqı qolı yüngül bolġay. Yürüyişi aġır bolmaġay. Vä daḫı yürüyişi tüz bolġay. Vä daḫı (74r) yüriyiçägäz başını täprätmägäy. Vä daḫı başın yanına urmaġay. Vä daḫı licām çäynäyiçi bolmaġay. Vä daḫı licāmı köp dişläyiçi bolmaġay. Vä daḫı licāmġa farmān bolġay. Vä daḫı qatı başlu bolmaġay. Vä daḫı bir yerdä neçä durġuzsañ, ṭura, qaçġunçı bolmaġay. Daḫı ḫarūn bolmaġay. Daḫı ürkär bolmaġay. Dişläyiçi bolmaġay. Täpiçi bolmaġay. Vä daḫı käräk kim arqası vä beli bärk bolġay. Vä daḫı aygır at ṭaraqalu kärāk. Vä daḫı atnıñ (74v) yigitlikin bilmäk dört näsnädän bilinür: Biri tişindän, vä biri aşaġaki dişniñ ätindän vä daḫı yüzi tāzalıġından, vä daḫı yañaqlarınıñ ät(i)ni ṭutup çäkmäkindän.

Vä daḫı atnıñ har bir rangindä bir hunar bolur. Vä daḫı har nä ranglu bolsa, käräk [kim] ham-rang, yenä qolı, ayaqı ançılayın bolġay. Vä daḫı atnıñ şabūrlusı vä tözägäni qaralığından bilinür. Vä daḫı at arqası qara olup hēç aq bolmasa, tözär at bolur. Vä daḫı (75r) atnıñ lavnı aqdan yıraq käräk, andandur kim boz at tözär bolmaz, lakin nāzuk bolur. Daḫı şabāḫı qutlu bolur. Vä daḫı qızıl at alnı aġıraq bolsa, andan şoñra qızılı qaralıġa urur bolsa, körklü bolur. Vä daḫı **aşqar** yaᶜnī şaru at **muᶜaşşab** bolsa, ançılayın körklü bolur. **Muᶜaşşab** dedükümiz oldur kim tırnaqları qara bolġay. Vä daḫı çävrä saçı qara bolġay. Vä daḫı maᶜrafasıyıla quyruġı qara bolġay. Vä daḫı **ablaq** at ᶜayblu bolur. (75v)

Vä daḫı atda üç näsnä uzun käräk, vä üç näsnä qısqa käräk, vä üç näsnä yoġun käräk, vä üç näsnä keng käräk, ⌜vä üç näsnä qara käräk,⌝ vä üç näsnä şāfī käräk. Ammā uzunı boynı vä budı vä qulaqı, vä qısqa olan yer arqası vä bayt-i şikāli vä dudaqları vä daḫı quyruġınıñ süväkläri, vä daḫı keng olan yer köksi vä alnı vä burnı dälüki, vä qara olġan yer közi[19] vä ṭırnaqı vä daşaqı qara bolġay. Vä şāfisi közi, tärisi vä dırnaqı. (76r) Vä daḫı at yüçä bolġay, dägirmiçä, ḫarakatlüçä bolġay. Vä daḫı ᶜayıblardan aru bolġay, **vallahu aᶜlam.**

Atnıñ ärçälliki **al-qāliᶜ** bilmäk käräk kim **qāliᶜ** dedükläri şūm demäk bolur. ᶜAlāmatı oldur kim çigninä baqınçaq dägirmiçä tüglär bitmiş körünür. Vä daḫı budı ardında bolur. Anuñ kibi olıçaq, andan yıraq bol. Vä daḫı dişlär at vä täpär at şūm bolur. Vä daḫı aᶜsar dedükümüz at daḫı **aḫval** daḫı bir közlü (76v) daḫı kök közlü daḫı **ablaq** alaça daḫı qara kül lavunlu at yaramaz bolur.

Maᶜrifatu'l-alvān: Lavunlarda **kumyat** dedükläri, yaᶜnī qızıl atdur kim qaraya dönär, daḫı qaçan qaralıġa yaqınraq bolsa, küçlürāk, tözär(r)äk bolur. Atnıñ yaḫşısı oldur kim arqası süväki kim aña **bayti 's-sarc** derlär, daḫı qolı, ayaqı daḫı qarnı daḫı taşaqı daḫı budı arası daḫı maᶜrafası daḫı quyruqı daḫı

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[18]Ms. اَنْلَرِ املَرِي نِيك

[19]Ms. كوزْنِي

tırnaqları barçası (77r) qara bolġay. Bu şifatlu boz bolsa, özdän bolur. Daḫı iñän yumurtqa şarusı kibi **aşqar** at bolġay. Daḫı tırnaqları vä taşaqları daḫı közi qara bolsa, özdän bolur. Vä daḫı **samand** at oldur kim şaruluġı qaralıġa yaqın bolġay. Lavnı vä daḫı köksi, alnı, butı, ţaşaqları, tırnaqları qara bolġay. Vä daḫı başından quyruġına däk qara ḫaţ bolġay, özdän bolur. **Vardī** dedükläri gul ranginä bäñzär al bolur. Rangi (77v) qaralıġa yaqın bolsa daḫı hēç aq bolmasa, yaḫşı bolur. **Adham** dedükläri qara at bolur kim hēç aq bolmaya, barçası qara bolġay. Daḫı qara[20] bolsa, özdän bolur. Vä daḫı bilgil kim boz at ʿaybdan boş bolmaz. Qaçan kim közi qızıl bolsa, dişlär yā täpär at bolur. Vä daḫı **aşqar** at qatı yaman arqalu bolur daḫı yaman tırnaqlu bolur. Vä daḫı **adbas** at kim qızılı aldan qaralıġa urur bolsa, yaḫşı turur. (78r) Vä it tüglü **abraş** at yaman bolur. Daḫı boz at qızılçası uluça yätäklü bolsa, yā boz at kim şāfī aq bolsa, qara lavndan bäñzäyip yaḫşı bolur. Vä daḫı har atnıñ ki dudaġı qara bolsa, özdän bolur, aq bolsa, yaman ʿayblu bolur.

Vä daḫı atnıñ yaḫşısını bilmäk izdäsäñ, on qadam andan yıraq bolup bir bınduq kibi näsnäyilä atmaq käräk arqasından. Boynına ţoqanġay. Säkrisä, yaḫşı turur. Vä daḫı mingändä ayaq täprätsäñ, yā qol (78v) täprätsäñ, yā qatıraq söyläsäñ, tēz üşänüp täpränür bolsa, özdän bolur. Vä daḫı bilgil kim at neçä bolsa yigit bolur. Dişlärinä baqıp yaşların bilmäk käräk. Andan şoñra bilmiş ol kim atnıñ tişläri tamām bolsa, on eki bolur, altısı yoqarudan, altısı aşaġadan. Ol bir yıl yaşasa eki çıqar yoqarıdan daḫı aşaġadan. Bu dişlärġa **şanāyā** terlär. Vä daḫı anlardan şoñra eki daḫı çıqar bolur, birisi sağından, birisi şolundan. (79r) Bu dört tişgä vāsiţān derlär. Vä daḫı andan şoñra eki diş daḫı çıqar eki yanından. Bularġa **rubāʿiyyāt** derlär. Andan şoñra eki diş daḫı çıqar aşaġadan **rubāʿiyyāt**ġa qarşu bolur. Qaçan kim atnıñ tişlärinä baqıp körsäñ, tişläri aq bolsa daḫı düz bolsa, bilmiş bol kim tamām yaşında turur.

Andan ekinçi yılda **şanāyā**ları daḫı **rubāʿiyyāt**ları daḫı şararmaġa başlar. Dört yaşayınçaq şaru bolur. Andan ol dört tişläri (79v) düşmiş bolur burun çıqġan tişlär. Qaçan üç yaşayıp dört ay bolsa, düşmiş tişläri çıqmaġa başlar. Andan dört yıldan şoñra çıqmış tişläri düzülmiş bolur tamām. Andan şoñraġıları düşmiş bolur. **Rubāʿiyyāt** dedükläri beşinçi yılda çıqar bolur. Daḫı düz bolur. Vä daḫı altınçı yılda dişlärniñ başları qararur bolur. Vä daḫı yedinçi yılda burun çıqġan tişlärdän qarası kedär. Vä daḫı säkizinçi yılda (80r) **rubāʿiyyāt**ı aġarur bolur. Vä daḫı toquzunçı yılda burun çıqan dişläri bal ranginä mängzäyip şararur bolur. Vä daḫı onunçı yılda ol özgäläri aġarur bolur. Vä daḫı on birinçi yılda ol şararmış **vāsiţāndan** kedär appaq bolur. Vä daḫı on ekinçi yılda **rubāʿiyyāt**ları şaru bolur ekinçiläyin. Vä daḫı on üçünçi yılda key(i)n şaru qalur. Andan on dördinçi yılda aşaġadaḫı tişläri aġarur. (80v) Vä daḫı on beşinçi yılda yoqarudaḫı tişläri aġarur. Vä daḫı on altınçı yılda tişläri barçası aġarur daḫı **vāsţāniyāt**dan başqa. On yedinçi yılda **rubāʿiyyāt**ları barçası aq bolur. On ţoquzında **şanāyā**ları kül ranginä dönär. Dört tişi äyläçä bolur, ekisi yoqarudan, ekisi aşaġadan. Vä daḫı yegirmi yaşasa, daḫı yegirmi üç yaşasa, tişläri ançılayın kökärür. Qaçan kim yegirmi dört yaşasa, (81v) **şanāyā**ları qararur. Daḫı küçi kedär, tuz kibi bolur, sürtülmäkä başlar. Vä daḫı yegirmi beşindä **rubāʿiyyāt**ları ançılayın bolur. Daḫı şararmaġa başlar. Daḫı yegirmi altınçıda **rubāʿiyyāt**ları çuqur bolur. Vä daḫı yegirmi ţoquzunçıda **vāsţāniyyāt**ları täpränür bolur. Vä daḫı qaçan kim otuz yaşasa, **rubāʿiyyāt**ları täpränür bolur. Vä daḫı otuz eki yaşasa, tişläri tüşmäkä başlar. Vä daḫı arpanı çäynämäkdän zaḫmat (81v) körär. Vä daḫı tişi[21] äksilür. Vä daḫı andan şoñra hēç iş kälmäz bolur. Äksük näsnädän küç körür. Vä daḫı at yigitdür dedükläri oldur kim on eki yaşamış bolġay. Daḫı andan neçä aşsa, äksilmäkä başlar. Vä daḫı yegirmidän aşsa, ādamīnüñ ällisindän aşmış kibi bolur.

Bilgil daḫı āgāh bolġıl atlarıñ şümluġı har biri bir maʿnâda ärçälliki bolur. Qaçan at tişläyiçi bolsa, äyäsinä (82r) az kişi dōst bolur. Vä daḫı neçä kälsä, dōstları äksilür bolur. Vä daḫı kim äyäsini körsä, yeggürär bolur. Vä daḫı ranclu bolur, hamēşa zaḫmat körür. Vä daḫı ekinçi ärçälliki oldur kim ärçäl saç alnında bolġay. Munuñ ärçälliki atlara daḫı düşär. Qaysı at yanında baġlansa ärçäl bolur, yaman ḫaşlatlu bolur. Vä daḫı äyäsinä qayġular bolur. Vä daḫı üçinçi ärçälliki artqarıdan bolsa, (82v) daḫı ärçäl saç budında bolsa, äyäsi az yaşar bolur. Vä daḫı quyruġı ardında ärçäl saç bolsa, qatı şüm bolur. Vä daḫı özgä nä nişānlar bolsa daḫı quyruġında ol daḫı şümluq nişānası turur. Vä daḫı boynınıñ şol yanında üç halazōn saç bolsa, şüm bolur. Vä daḫı türlü türlü äyäsinä balālar vä qayġular kätürür. Vä daḫı tişläri teñ bolup birbirinä yapışmış bolsa ançılayın şüm bolur. Vä daḫı eki (83r) ayaqların titrädip birbirinä sürtär bolsa, ol daḫı ärçäl bolur, äyäsinä çoq qayġular bolur.

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[20]Ms. ککوزی. Paris ms. has **qara** which fits the text better.
[21]Ms yişi.

Faṣl: Qutlu topuqlu atnı bilmäklik(k)ä sabab oldur kim yüzinä baqıp körmäk käräk. Alnında nişān bolsa, dīnār däginç, aġıraq bolsa, vä daḫı eki dudaġı qara bolsa, qadamı qutlu daḫı äyäsinä sävinmäklär bolur. Vä daḫı qaysı atnıñ alnında eki noqṭa qadarınça aq bolsa, vä daḫı yanında ançılayın üç aq nişan (83v) bolsa, iñän quylu bolur. Vä daḫı tili aşaġasında baqıp körmäk käräk. Nişānlu bolsa, iñän qutlu bolur. Vä daḫı burnı dälüki üstindä dägirmiçä nişānası bolsa, qutlu bolur, äyäsinä saʿādatlar ḥāṣil bolur. **Vallahu aʿlam.**

Faṣl: Vä daḫı bilgil kim qaçan at on yaşından käçsä, yegirmi bir yaşına däk varur bolur. Vä daḫı andan aşsa, otuz eki yaşına däk varur bolur. Vä daḫı artuq yaşamaġı az bolur.

Faṣl: Bu faṣl (84r) atlarnıñ ʿaybların daḫı rancların bayān qılur, daḫı har birinä çāra nädür, darmān nädür anı bayān qılur. Atnıñ ranclarından birisi **ʿaran** dedükläridür. Ol bir rancdur kim atnıñ tabanında çıqar, daḫı näsür bolur. Biri **şuqaq**dur. Şuqaq dedükläri bir rancdur, tırnaqda bolur, aşaġasında bolur. Vä daḫı yoqarusında saç düşär bolur. Bir daḫı **maşaş**dur. Bu ʿillatnıñ ʿalāmatı oldur kim atnıñ yinçükindä vä daḫı (84v) süväkindä bir näsnä çıqar, qolın şişdürür. Andan zaḥmat körür. **Ḫūya** dedükläri bir zaḥmatdur kim atnıñ qulaqın şişdürür. Vä daḫı andan şonra boġazında dardı bolur. Vä daḫı dutuş yumşaq bolur. **Saraṭān** dedükläri yaman ranc bolur. Tırnaqları ḥavālasında bolur. Vä daḫı atı yenip ḫarāb bolur. Vä daḫı bolur kim bu ranc baldırından tırnaqlarına yenär daḫı qolı, ayaqı ḫarāb bolur. Bu ranca tīmār etmäzlär. At (85r) andan aqsar. **Daşnī** dedükläri bir quruluqdur, savdalu ʿillatdur kim atnıñ qarnına düşär daḫı andan başıyla hap andāmı bu ʿillat dutar bolar. Vä daḫı başında bolsa, burnından enär bolur. Vä daḫı burnından şu kibi aḫar bolur. Vä daḫı bundan az at qurtulur. Vä daḫı agar ayruq andāmlarına dökülsä, häpisi dälinip cirāḥat bolur. Andan salīm bolur. Bardur **fāra** dedükläri oldur kim qulaqı dibi şiş bolur (85v) maqtalına yaqın. Anı käsüp māddasın käsüp çıqarup daḫı därisini üstinä çäkip baġlasalar ḫōş bolur. Vä daḫı bu ʿillatdan aḫ aḫ deyüp öksürür. Vä daḫı ʿalafın yemäz. Vä daḫı aqan şu içär bolsa, ölür. **Nafḫa** dedükläri bir ʿillatdur kim atnıñ tizlärindä bolur. Ol çıqandan şoñra yürimäz daḫı eki ayaqı zamīn bolur. Bu ʿillat çoq durmaqdan bolur. **Ḫūdda** dedükläri bir dartdur kim andan äti şiş bolur. Vä daḫı (86r) çoqı andan bolur kim at andan burun yaralu bolmış bolġay. Vä daḫı yel urur, şişär tīmārsuzluqdan. **ʿUqāl** dedükläri oldur kim at yüriyiçäk ayaqın çoq yerä urur bolur. Yaman ranc turur. **Ancaḥ** dedükläri eki ayaqını keñ adıp birbirindän yıraq başar bolur. Bu näsnä atlarda ʿayb turur. **Arcal** dedükläri oldur kim bir ayaqı aq bolġay. **Aʿşam** dedükläri oldur kim bir qolı aq bolġay. (86v) **Aʿzal** dedükläri oldur kim quyruġı qıġır bolġay. Vä daḫı ägri bolġay.

Bu faṣl darmānları bayān qılur: **ʿAran** darmānı oldur kim aġrıġan yerni ıssı şu bilä yaḫşıdan yuġay sän, daḫı qurbaġanıñ içi yaġın sürtmäk käräk. Vä daḫı çig quyruq bilä sarumsaqı dögüp bir çüpräkä qoyup daḫı ol yergä marham kibi urmaq käräk ol yerniñ saçın kedärkändän şoñra üç künä däginç. Vä daḫı ekinçi darmānı daḫı ançılayın (87r) etgäy kim ḫōş bolġay. Vä daḫı üçünçi darmānı oldur kim murdasangilä banafşā yaġınıñ marhamını et sirkäyilä daḫı sarmusaqnı yaḫşıdan birbirinä qatıp daḫı dögüp üstinä qoyup baġlamaq käräk. Andan üç kündän şoñra şābūn bilä daḫı ıssı şu bilä yuġay sän. Vä daḫı andan şoñra sirkä säpip sürtmäk käräk. Neçä käz anıñ kibi etmäk käräk kim ḫōş bolġay. Vä daḫı bu ʿillat hargiz ol atda bolmaġay mucarrabdur.

(87v) **Şuqaq** ʿilācı oldur kim atıñ şoñ sirkäyilä ol yerni yuyup daḫı kiçgäzlär sidüki bilä üstinä baġlayasın. Vä daḫı andan şoñra ol marhamdan üstinä qoyup daḫı äski tulum pārasını ışıtıp üstinä baġlamaq käräk. Neçä käz ançılayın etgäy sän kim ḫōş bolġay. Bu ʿilatdan vä daḫı **maşaş** dedükläri ʿillatdan şaqlanmaġına bu darmān bolur.

Ḫuyya ʿilācı bu ʿillat daḫı **maşaş** dedükläri kibi bolur. (88r) Kässälär ança darmān bolur. Vä agar käsmäyüp çāra bolsa, yaḫşıraq bolur. Vä agar käsmäk bolsa, andan şoñra cirāḥatnı ʿanzarūtdan üç dirham, nār qabuġından üç dirham, zāc üç diram, bunlarnı yaḫşı dögüp daḫı cirāḥatına qoymaq käräk. Vä agar tīmār bolur bolsa, käsmäyüp bu marhamnı işläyüp üstinä qoyġay sän, ḫōş bolur. Vä daḫı murr vä zirāvandı sirkäyilä marham edip üstinä qoymaq käräk yāḫōd ḥanẓal şuyını neçä käz (88v) üstinä qoysañ yaḫşı bolur. Yāḫōd yandurasın zāc birlä ʿanzarūt sīrac yaġı birlä vä daḫı ṭuz birlä sirkäni marham edip üstinä qoymaq käräk. **Saraṭān** ʿilācı atnıñ tırnaqlarında çıqar bolur. Yumurtġanıñ aġı birlä ṭīn-i armani ekişär aġrı vä on aġırı gul yaġı, bunları marham kibi üstinä qoymaq käräk.[22] Vä agar saraṭān quru bolsa, yaġsuz cirāḥatda

[22]The word yāḫōd is crossed out here.

dedükümüz ᶜanzarūt bilä vä daḫı zāc birlä vä daḫı qara (89r) ṭuzı dögip üstinä qoymaq käräk. Daşnī[23] tuturġan tibin birlä qurudıp ᶜalīq etmäk[24] käräk. Daḫı ol kün hēç şu içürmämäk käräk. Valīkin ekinçi kün eki qulaqların başların yarıp käsmäk käräk. Vä daḫı quyruġı aşaġasından niştar urup qan çıqarmaq käräk. Daḫı boynı ṭamarlarından qan çıqarmaq käräk. Fāra qulaqları dibindän qan çıqar daḫı andan atġa ḫastalıq bolur. Anıñ (89v) ᶜilācı qulaqlarınıñ aşaġa ṭamarından qan almaq käräk. Vä daḫı eki burnını yarup käsmäk käräk. Vä daḫı dāġ edip köyündürmäk käräk. Vä daḫı ṭuz birlä yarılmışını yaḫşıdan sürtmäk käräk. Vä daḫı eki dirham sukk-i[25] miski bişmiş çaqır birlä dögülmiş marham etmäk käräk. Daḫı anıñ üstinä qoymaq käräk äski ġāliya birlä. Daḫı bu dartdan boġazına zaḥmat bolsa, üç avuç ḫabbatu'l-ḫaḍrādan övkülmiş boġazına (90r) atıp daḫı üç batman bişmiş çaġırdan boġazına atġay sän. Andan şoñra dökmäk käräk. Yāḫōd zirāvand birlä ḫurmā çäkirdäkni dögüp ançılayın boġazına qoyġay sän vä daḫı qaynanmış çaqır birlä. Vä daḫı bilmäk käräk kim bu ranc saᵇdur, qatı ḫōş bol[ma]sa, yaramaz bolur. Kedärmäkinä çära körmäk käräk.

Zība dedükläri atnıñ uyatlığın şişdürür dişiyisä, yāḫōd boġazı birlä qolların şişdürür, daḫı köksin (90v) şişdürür. Darmän oldur kim niştar birlä şişmişini täşmäk käräk. Andan anuñ içinä zirāvandıla kül qoymaq käräk. Vä daḫı äski çaġırı qaynanmış bolġay. üstinä qoymaq käräk. Vä agar ḫōş bol[ma]sa, köyündürmäk käräk. Vä agar ḫōş bolmasa, anı yarıp daḫı ṭuz birlä arpa unın içinä qoymaq käräk. Vä daḫı çārası oldur kim hamēşa örtülmiş käräk. Vä daḫı bu duᶜānı üç käz şol qulaqına vä eki käz (91r) saġ qulaqına qıçqırıp oqımaq käräk: **bismillāhi'ş-şāfī ḫazā kitāb Sulaymān bin Dāūd ᶜalaih's-salām ilâ'z-zībati biuḫruci yā zība bāzni 'llāhi vaẓhabī bahiyan şarāhiyan azunāy aşbāvūş āli şadāy.** Bu yazılmış duᶜānı üç käz qıçğırup atnıñ saġ qulaqına daḫı eki käz şol qulaqına ançılayın oqımaq käräk. Vä daḫı avvaldan bu duᶜāyı dedükümüz kibi şol qulaqına üç daḫı saġ qulaqına eki käz qıçqırup oqumış (91v) bolġay, ḫōş bolur mucarrabdur. Burun oquyan duᶜā budur: **bismillāhi'r-raḥmāni'r-raḥīm lā tufilḥa'llazība uḫruci mina'l-ᶜazmi ilâ'l-laḥmi va mina'l-laḥmi ilâ'd-dāmi va mina'd-dāmi ilâ'l-cildi va mina'l-cildi ilâ'ş-şaᶜri va min'ş-şaᶜri ilâ'l-arżi minhā ḫalaqnākum va fīhā nuᶜīdukum uḫruci bāzni'llāhi.** Abu Murra aydur bu darduñ ᶜalāmatı oldur kim atnıñ ṭurmaq birlä quvvatı[26] kedär. Vä daḫı boynı şalınur, közläri çuqur bolur. Vä daḫı (92r) közi qızarur. Daḫı sidüki qızıl bolur. Vä daḫı boġazı şişär. Darmānı anıñ: ḫarbaq abyaż daḫı ᶜirq-i basfāyic har birindän bir avuç alġay sän daḫı yarım avuç ṭuz yaḫşıdan dögüp qamış birlä burnına kivürtmäk käräk daḫı örtmäk käräk kim nä ᶜillat bolsa, çıqarġay içindän. Vä daḫı ol kün şu içürmämäk käräk. Andan şoñra eki yumurtġanıñ şarusını bir batman şaru yaġ birlä andāmlarına sürtmäk (92v) käräk. Daḫı azginä ᶜalaf yedürüp azginä şu içürmäk käräk.

Yel darmānı oldur kim bir kün bir keçä alīq yedürmämäk käräk. Andan ekinçi kündä eki batman sirkä eki batmān sīric yaġı birlä qatup için döküp beş miṣqāl uşnān beş miṣqāl bizr-i karafs döküp sirkä birlä qaynatqay daḫı içinä ḫuqna äylägäy. Andan şoñra köndürüp daḫı etgäy, ḫōş bolur.

Qaşınmaq: Qaçan at çoq qaşınsa, savdālu bolur, qutur bolur. (93r) Darmānı oldur kim şaru yaġ bilä barçasın yaġlamaq käräk üç kün. Andan şoñra kibrit-i ḫafatānī ṭuz birlä barābar qatıp yaḫşıdan dögüp sirkä bilä marham qılup daḫı zayt bilä sürtmäk käräk quyruqnı daḫı tırnaqlarnı bilä yaḫşıdan, ḫōş bolur. Yāḫōz zirāvandı dögüp bir batman zayt birlä qaynadup daḫı sürtmäk käräk yāḫōz şūnīz va ᶜirq-i rāsin vä ṭuz vä dögülmiş uşnān-i zayt birlä (93v) qaynadıp daḫı sirkä qatup künäşä qarşu sürtmäk käräk, ḫōş bolġay.

Nafas ṭutulmaq: Nişānı oldur kim burunı daḫı qarnı şişär bolur, nafası dutulur vä daḫı küç bilä nafas alur. Zaḥmat çäküp incinür. Darmānı oldur kim qaynanmış çaġırdan eki batman vä daḫı kiçgäz oġlan sidükindän eki batmān dögülmiş rāziyānac yarım batmān. Bir dürlü darmān daḫı oldur kim bir batmān angazad va eki dirham ubhul ançılayın (94r) dögüp barçasın şuġa qatıp içinä töküp ḫuqna etmäk käräk. Yāḫōz äski qaynanmış çaġırdan azcasın yumurtġa içi bilä qatıp qulaġına tökmäk käräk.

Ḫaşak rīş dedükläri qurumış şişmiş cirāḥat turur. Vä daḫı arqasında bolsa, andan näsnä aqar bolur. Darmānı oldur kim äski qızarmış tibindän alıp daḫı ıssı şuda ışladup bir kün bir keçä andan üstinä qoymaq käräk vä daḫı qaysı cirāḥat bolsa, halīlac için dögüp (94v) vä daḫı ṭatlu nārūk qabuġın dögülmiş ançılayın

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[23]Ms. Daşdī.

[24]Ms. aşmaq. Paris copy has etmäk which makes more sense.

[25]Ms. sakk.

[26]Ms. the word birlä is crossed out here.

ᶜanzarūtıla aġusını ıssı şu birlä yuġandan şoñra üstinä säpip baġlaġay, ḫōş bolur Vä agar cirāḥatı tälinmiş bolsa, yaġıla ol dedüklärümüzi ol tälüklärgä dıqıp başmaq käräk vä daḫı anıñ üstinä dedükümüz kibi säpmäk käräk. Vä daḫı barça cirāḥatlar içün bir miśqāl ṣabr, eki diram mur, eki diram maṣṭakī, bir diram ās, buçuq miśqāl zancār. Barçasın dögüp yaḫşıdan, andan (95r) şoñra cirāḥata säpsä, ḫōş bolġay, **inşā'llāhu taᶜālâ.**

Näsür dedükümiz äski cirāḥat turur. Qızıl şoġanı dögüp üstinä qoymaq käräk vä daḫı qoznıñ qabuġın dögüp üstinä säpsä, ḫōş bolur. Vä daḫı martaknı sirkä bilä vä zayt bilä qaynayup az az kim marham kibi qaşqatıça bolġay, andan şoñra näsür olmış cirāḥata qoysa, ḫōş bolur, Näsür agar uyatlığında bolsa, nişānı oldur kim siyiçägäz zaḥmat körür bolur. Vä daḫı at aruqlar bolur. (95v) Vä daḫı ᶜalafın kämişür bolur. Vä daḫı uyatlığı şalınmış bolur. Quyruġından şaç çıqarup näsürın baġlamaq käräk. Andan şoñra beş kün ᶜanzarūt bilä tütünlämäk käräk. Vä daḫı neçä dütünläsä, ḫōş bolur.

Ṭaşaq şalınmaq: Bu ᶜillatġa zayt yaġından bir batmān vä gul yaġından bir batmān, andan anı ādam südi birlä qaynadup boġazına tökmäk käräk. Vä daḫı ᶜalafdan käsip qulaġına sīric yaġı dökmäk käräk.

Dälülük darmānı oldur kim ayunuñ (96r) içi yaġın äzip arpa birlä qaynatmaq käräk daḫı yedürmäk käräk. Bu ᶜillatnuñ nişānı oldur kim yazda başın täprädür bolur vä daḫı eki közin şalnıp kävdäsin titrädip ṭurur. Vä daḫı qulaqların şalıp sovuq nafas burnından çıqar bolur. Andan şoñra beş kün arpasın käsip tibin bilä käpäk yedürmäk käräk. Vä daḫı andan şoñra üç qaşuq qamış külini bir çüpräk içindä baġlayup kāmiḫ şuyına bir kün bir keçä ışlamaq käräk. (96v) Şuyın almaq käräk daḫı ançılayın kurkum vä daḫı beş yumurtġanıñ şarusın üstinä qatıp daḫı bir batmān sīric yaġıla yāḫōd şaru yaġıla, tāzası bolġay, anı ḥuqna äylämäk käräk.

Ṭamarı şişmäk: Darmānı ṭuzı şıġır südi birlä qaynadup marham kibi dimāġına qoyup vä daḫı bir çipräk içinä yaşıl kuzbara şuvı birlä dögülmiş qoyġay marham üstinä ṭamarına qoyup baġlamaq käräk. Vä daḫı ekinçi darmānı oldur kim şişmiş ṭamarından qan (97r) alġay. Daḫı andan şoñra kundurnı dögüp bir näsnä üzärinä çulamaq qoyup üstinä çulamaq käräk. Üç künä dägin baġlanmış käräk kim üstinä qurumış bolġay. Vä daḫı üçünçi kün üstinä siymäk käräk. Vä daḫı dörtinçi kün beşinçi kündä açıp atnı şovuq şunuñ içindä durġuzmaq käräk, ḫōş bolur.

Sidük tutulmaq: Darmānı üç batman çaqır, yarım batman äski şaru yaġ birlä ısıdup daḫı boġazına töküp daḫı zancabīl pārasını maqᶜatdan şoqup şāf edüp qoymaq käräk. (97v) Vä daḫı andan şoñra yigirmi künä däk atnı säkirtmäk käräk. Vä daḫı äski kürlärdä yürütsün, ḫōş bolur. Vä daḫı qolın zaytıla yaġlayup yāḫōd naft yaġıla maqᶜadına şoqup daḫı aşaġadan sidük yolına qolın ägri tutup yaġnı sidük yanına erişdürgäy. Bu mucarrabdur.

Taqṭīru'l-bavl: Bu ᶜillat oltur kim at sidükin ṭutamaz. Otuz eki dirham baldan bişürüp ᶜaqīd etmäk käräk. Vä on dirham dögülmiş ṭuz birlä şāf edüp maqᶜadına (98r) şoqmaq käräk. Har biri bir bınduq qadarınça kim qol şoqıp täzäkin çıqarıp daḫı qolın zayt birlä yaġlayup şāf etgäy sän üç kün ançılayın, ḫoş bolġay. Vä ägär atnıñ arqası şiş bolsa, tibniñ yumşaġını äski şaru yaġ birlä yarāsına dıqa. Vä daḫı ekinçi kündä ançılayın. Vä daḫı har kündä anıñ kibi qılġay sän, tā ḫōş bolġay. Vä daḫı arqasından tüg tüşüp durur bolsa, üç ẓarārīc alıp başların käsüp daḫı on beş (98v) aġırınça äkşi yoġurt içinä qoyup eki kün künäşġa qoymaq käräk. Andan şoñra ol şaru şuvın döküp daḫı üçünçi kündän şoñra har kündä sürtmäk käräk, tüg çıqar bolur.

Bāb riyāẓatu'l-ḫayl: Bu bāb atġa riyāẓat ögrätmäki bildürür. Agar atnı kiçilikdän ögrätmäsäñ, riᶜāyat edüp tīmārlamasañ, yaramaz bolur. Atda on üç näsnä käräk: Birisi bärklik, ekinçi yumşatmaq daḫı qolların yumşadıp, dizin kötürmäk vä daḫı arqun yürimäk vä daḫı (99r) düz yürimäk vä daḫı başı yumşaqlığı vä daḫı arqası yumşaqlığı vä daḫı diz yumşaqlığı birlä eki yanından qayıtmaq. Vä daḫı artqaru yürüp daḫı ançılayın yüksäk yerä çıqarıp vä daḫı dört ayaqı bilä bir yerdä durup vä daḫı yanın yiriyüp küç etip vä daḫı yanıla yüksäkä çıqıp vä daḫı çapıp yügrük olmaġa vä daḫı ṭaraqalatmaqı barça ḫarakatı ögratmäk käräk. Vä daḫı boynı yumşatmaq käräk vä daḫı ᶜanaq yürimäk vä daḫı atġa dört yerdä yarar (99v) adablar ögrätmäk käräk: Biri uruş riyāẓatı, ekinçi avlamaq riyāẓatı, üçünçi çavgända yarar adablar turur, dördinçi maliklärä miniş adablar ögrätmäk. Vä daḫı yaḫşı at aşil, ᶜayıbsuz bolsa, yaḫşı ögränür bolur. Aña zaḥmat çäkip ögrätmäk käräk. Vä daḫı ögrätmäkä kiçi ṭay käräk.

Vä daḫı ögrätmäknüñ aşlı oltur kim at neçä küç etsä, baş çäksä, sän daḫı ançılayın aşıqmayup yumşaqlıq etgäy sän. Vä daḫı nazuklükilä (100r) arqun arqun anı yolġa kätürgäy sän. Vä daḫı avvaldan

licām almaġa çāra edip ögrätmäk käräk, şikālsuz olmasa, şikālı körär. Andan şoñra licāmlaġıl, andan şoñra äyärlämäk käräk. Vä daḫı ḫizāmın qatı bärk çäkmäk käräk. Vä daḫı quyruġın däprätsä, tēzçäk quyruġın şol yanına aylandurup baġlamaq käräk. Vä daḫı arqasına minip yaḫşıdan rikābġa başmaq käräk. Minmäkä zaḫmat berip mindürmäsä, eki qulaġın dutturup minmäk käräk. Vä daḫı (100v) atġa mingän kişi yüräklü bolġay. Vä daḫı közi açuq bolġay. Vä daḫı hēç atġa küç qılmaġay. Neçä kim andan küç bolsa, andan yumşaqlıq bolġay. Vä daḫı eki yanından eki qolı bilä çäküp üzängüyä däginç yumşaqlıq birlä. Andan şoñra qolıyla üç käz şaġ yanına aylandurup. Vä daḫı ançılayın üç käz şol yanına aylandurup. Daḫı arqun täpip ilgärü sürmäk käräk. Vä daḫı sürüp düz yürütmäk käräk. Hay hay deyüp çapmaq käräk. Sürmäyäçäk bolsañ, ayruq atı (101r) iläyindä çapdurmaq käräk. Vä daḫı ardında çapmaq käräk. Vä daḫı çapıçaġaz saqlanmaq käräk kim burun minişdä çoq kişi ḫaṭā edip, tüşüp turur. Vä daḫı turup tiñländürmäk käräk. Vä daḫı ançılayın üç käz çapmaq käräk. Vä daḫı kimärsä atdan tüşüp, quyruġını şäşüp baqmaq käräk. Quyruġını täprätsä, yaman ᶜādat durur. Tēk şikal qoyup daḫı tobrasına ṭaşlar qoyup daḫı quyruġında aşıp qoymaq käräk eki sāᶜat. (101v) Ol qadar har karat anıñ kibi etsä, ol ᶜādat özündän kedär.

ᶜAybsuz atġa adab ögrätmäk ekinçi yaşında bolmaq käräk. Üçinçi yılda rāyiżġa bermäk käräk. Dördinçi yılda līvān licāmın ögrätmäk käräk. Vä daḫı atnıñ yaḫşısın daḫı dōrōstın, yararın dört yaşamaġından şoñra bilinür. Andan ᶜanaq ögrätmäk käräk. Miniş ögrätmäk oldur kim līvān licāmın ögrätmäk käräk başına qoyup daḫı hēç çäkmämäk käräk turur. (102r) Vä daḫı eki ayaqını eki yanına qatı qısmaq käräk, ol qadar kim ayaqların qolañ yerinä basġay. Vä daḫı ol qadar saᶜy etgil kim ayaġın ayaġından yıraq qoyġay luṭfıla vä daḫı yumşaqlıġıla. Vä daḫı rahvārlıq ögrätmäk yāḫōd ṭaraqalu ögrätmälü bolsa, ançılayın yürüt, az az ögränür. Atı licāmsız minsäñ, tarāzū kibi düz dutmaq käräk. Andan qamçı bilä urmaq käräk daḫı yanlarına mihmāz urmaq käräk. Vä daḫı at mihmāzġa (102v) ögränür bolsa, yaman bolur.

Vä daḫı adablu at oldur kim başından licāmın alup daḫı nä yerdä durġursañ, durġay, däpränmäġay. Bu turuşı ögrätmäk käräk. Vä daḫı düz düz yürimäk vä daḫı tar yerdä aylandurmaq ögrätmäk tiläsäñ, yergä eki ḫaṭ çäkip aylandurmaq vä daḫı ortalarında yüritmäk käräk. Vä daḫı öz özindän bir yerdä turur bolsa, yāḫōẕ turġuzsañ, turmasa, yaramaz bolur. Anı daḫı yumşaqlıġıla ögrätmäk käräk. (103r) Vä daḫı atı hēç näsnädän çapmamaq käräk. Vä daḫı calab kişi minmäk atı ḫarāb äylär. Vä daḫı äpçi ançılayın atġa yaman bolur, vä daḫı qorqaq kişi.

Vä daḫı artqarı yüritmäk ögrätmäk käräk. Çoq yerlärdä käräk bolur. Hīlat bilä az az anı daḫı ögrätmäk käräk. Vä sayrānı daḫı ançılayın arqun arqun yüritmäkdä ögrätmäk käräk laṭīflıq birlä. Vä daḫı çapmaq ögrätmäk daḫı oldur kim dilägäniñ kibi çap vä daḫı tiñlündürüp durġuzġay sän. Daḫı ançılayın (103v) çapıp daḫı tiñländürüp neçä käz har kündä anıñ kibi. Vä daḫı yügrüklükin ġāyat bilmäk käräk vä daḫı aña körä çapmaq käräk. Daḫı neçä hunarlar ögrädür bolsañ, yavaşlıq birlä ögränür beşinçi yaşına täginç. **Tammatu'l-kitābi bi-ᶜauni'l-maliki'l-vahhāb ᶜalâ yadi'l-ᶜabdi'l-faqīri ilâ raḥmati rabbihi'l-qadīr Ḥusain bin Aḥmad al-Arzurūmī ġaffara allāhu lahu va li-vālidayhi va aḥsana ilayhimā va ilayhi va li-camīᶜi al-muslimīna va'l-muslimāt, al-aḥyāi minhum va'l-amvāt; bi-raḥmatika yā arḥamu'r-rāḥimīna ammīn. As-sākinu fī madrasati'ş-şayḫu.**

8. Translation: A Book on Farriery

(67v) **In the name of God, the Merciful, the Compassionate. Thanks be to God, the Lord of the worlds, and may prayer and peace be upon our master Muḥammad and his family and his friends. The Prophet, peace be upon him, has said: "Goodness is placed on the forehead of the horse until the Day of Resurrection."** Its meaning: The Prophet, peace be upon him, has said that "Horses have blessing and good fortune until the Day of Resurrection,"[27] that is to say, wherever there is a horse, it has goodness, good fortune and good luck. That is why God, the most high, (68r) has created the horse valuable. It has become a mount for kings, sultans and great men. There are good-omened and bad-omened horses. To indicate it, the Prophet, peace be upon him, has said: **"Bad-omen may exist in three things: women, horses, and houses."** The Prophet has said that: "Bad-omen exists in three things: women, horses, and

[27]The same tradition also occurs in the Kitāb bayṭarati'l-vāżiḥ (Ms. Paris 3v).

houses." One should be cautious with these three. Horses are like human beings; there are good ones, (68v) bad ones, (some) like valuable jewels, and (some) like (ordinary) stones. (Some) horses are suitable for kings and others are less talented. Some are beautiful, some gentle, some ugly, some well mannered, others ill mannered, some defective and others with no defects. Every horse has specific quality. Some are tractable, some are fleet, others are enduring, (69r) quick, intelligent, gracious, gentle and combative. Each quality may become necessary at a certain time. Many diseases may afflict horses. Also every horse needs to be groomed. (The body of knowledge that covers all) these (topics) is called **The Science of Farriery.**

Books have been composed (on this subject) for kings and rulers. One of the better (examples) of such books was written in Persian for their ruler by previous (69v) experts. The Persian kings have preserved this book with great care in their treasury. This book was unexpectedly obtained. They then translated it into the Turkish language because it was appropriate for them. Since they were devoted to good fortune, sovereignty, greatness and happiness, God, the most high, made the country and the world subservient to them (the Turks). Therefore (the translators), thinking that this book would be beneficial to them, translated it into the Turkish language. (70r) Those who read this book should hold it in respect and not teach it(s content) to any ignorant people. They should not even show it to those who are unaware of its value. They should always read and study it so that at every reading they will reap great benefits. Whoever understands this book and knows it well will be without equal in the world and a favorite of kings, **if God, may His name be exalted, so wills.**

This chapter contains information about horses. The horse should be handsome in appearance. When one examines the horse, (70v) one should look at its forehead and its eyes. If its eyes resemble deer's eyes, it means that they are sound. Its eyelashes should be long. The white (of its eyes) should be white, and the black (part), black. It is better if there is no yellow, red or blue present (in the eye). The horse should not blink its eyes (irregularly). Its look should be sharp and pleasant. Its eye sockets should not be (too) hollow. It should not be cross-eyed. Its eyelashes should be black. It should not blink too (frequently). (71r) It should not be **şab-kūr** or **zāl**. **Şab-kūr** (night blind) is one that does not see at night. To determine (whether a horse is night blind), you should (attempt to make it) walk on a black sackcloth. If it steps on it and walks, it is night blind; if it does not, it is without (this) defect. A horse is **zāl** if, when it stands facing the sun, it closes its eyes, does not look, and (thus) does not see what is approaching because of the sun. Its forehead should be broad, and its face should be handsome. (71v) It should be flat from the forehead down to (the eyes). The head should be small and oval. From the top of the head to the nose it should be narrow so that from the side it resembles a pear. The lower lip should be rather long. The nose should be long and lean. The ears should be pointed and thin. The inside and lower (parts of the ears should be clean. The lower parts (of the ears) should be thick. It (the horse) (72r) should not be deaf. To determine (whether a horse is deaf), one should go three steps behind it and stamp one's foot on the ground. If (the horse) moves, it is not deaf. The two ears should be wide apart. Its nostrils should be wide. One should pour urine on its barley and put it before the horse. If it does not move and wants to eat it, its nose is not sound. The horse should not be mute. (The presence of) this (defect) is discovered by showing a mare to a stallion and a stallion to a mare. The horse's teeth should be examined; (72v) they should be white, clean, small and straight. Its gums should also be examined. If they are firm and red and have not receded, the horse is young. The cheeks and (the other parts of) the face should be fleshy, round and slender. The neck should be thin towards the head, but thick at the bottom. It should be long. It should be short towards the throat and (73r) thick towards the ears. Its feet and legs should be slender like those of a deer. The withers should be firm and straight. The hooves should be big and round. The pasterns should be short. The hooves should be black, and they should be low in front and high in back. The back (parts of the hooves) should be short. The waist should be slender. It should have (big) flanks. It stomach should be flat. The knees (73v) should be solid. The tail should be long with a short bone. The hair on the limbs should be fine. The mane should be black and long. The flank should be wide. The legs should be wide apart. All of the limbs should be in proportion. It should be light footed. Its walk should not be slow, but it should be straight. (74r) The horse should not move its head (excessively) when it walks. It should not swing its head (excessively when it walks). It should not chew the bridle, and it should not bite it too hard. It should be guided (easily) by (pulling) on the bridle. It should not be unruly.

No matter how long you leave it at a certain place, it should stay there, it should not run away. It should not balk, be (easily) frightened, bite or kick. It should have a strong back and belly. The stallion should be tractable. (74v) Whether a horse is young or not is understood from four things: the teeth, the gums around the lower teeth, the freshness of its face, and by pulling the skin of the cheeks.

Every color that a horse may be is (an indication of) a particular characteristic. (The horse) should be all of one color no matter what that color is. The extremities should have (the same color as the other parts of the body). The fact that a horse is a patient and enduring one is understood from its black coat. If its back is completely black without any white in it, it is an enduring horse. (75r) The color of the horse should not be a light one. That is why a gray horse is not an enduring one, but gentle and blessed. If the horse has a blackish-red coat and its forehead is white, that horse is beautiful. If the **aṣqar**, that is to say, yellow-colored horse, is **muʿaṣṣab**, it is also beautiful. The horse that we call **muʿaṣṣab** is one whose hooves, mane and tail are black and whose hair is black throughout. The **ablaq** (black and white colored) horse has defects. (75v)

In regard to horses three things should be long, three things should be short, three things should be thick, three things should be wide, three things should be black, and three things should be clear. The things that should be long are the neck, the thighs and the ears; the things that should be short are the back, the pasterns, the lips and the tail-bone; the things that should be wide are the chest, the forehead and the nostrils; the things that should be black are the eyes, the hooves and the testicles; the things that should be clear are the eyes, the skin and the hooves. (76r) The horse should be tall, roundish and active, and it should be free of defects, **and only God knows better.**

One should know about al-qāliʿ horses. The ones that are called **qāliʿ** are ominous. Indications (that a horse is of this type) are curled hairs growing on the shoulder and on the back of the thigh. If the horse is one like this, keep away from it. Horses that bite and kick are also ominous. The horses that are called **aʿsar** (left-handed), **aḥval** (squint-eyed) (76v) and that are one-eyed and blue eyed and that are dark gray and piebald are not good.

Information on the colors (of horses): The color called **kumyat** is a blackish red color. If it is closer to black, (that horse) is stronger and has greater stamina. A good horse is one whose feet, legs, belly, testicles, thighs, mane, tail, hooves, and the backbone, which is called **bayti's-sarc**, (77r) are all black. If it is a gray horse with these qualities, it is a good horse. If (the color of) an **aṣqar** (chestnut colored) horse is like the yellow of an egg and has black hooves, testicles and eyes, that horse is a good one. A **samand** horse is one whose coat's yellow tone is very close to black. If such a horse has black chest, forehead, thighs, testicles, and hooves with a black line running from head to tail, it is also a good (horse). The horse that is called **vardī** has a rosy red color. If the color is dark(er than that) (77v) and has no white, it is good. The horse that is called **adham** is completely black with no white in it. If it is (completely) black, it is good. Know that a gray horse is not free from defects. If it has red eyes, it bites or kicks. The **aṣqar** (chestnut colored) horse has a bad back and hooves. If the **adbas** (blackish brown) horse has a dark red color, it is good. (78r) The **abraş** (dappled horse), whose hair is like dog hair, is bad. The reddish gray horse with large spots or the gray horse with clear whiteness that resembles the (clarity of a) black coat is good. A horse that has black lips is good, one that has white lips is very defective.

If you want to know (whether) a horse is good (or not), go ten steps away from it and from behind throw at it something the size of a hazelnut so that it will hit it on the neck. If (the horse) jumps, then it is a good horse. If, when mounting it, you shake your foot or hand (78v) and urge it on loudly, and it moves quickly, it is a good horse. You should also know at what age a horse is (considered) young. The age of a horse is determined by looking at its teeth. Also know that when a horse has all its teeth, it has altogether twelve teeth: six on the upper (jaw) and six on the lower one. In the first year two upper and two lower teeth appear. These are called **sanāyā** (central incisors). After them two teeth, one on the right and one on the left side (of the central incisors) erupt. (79r) These four teeth are called **vāsiṭan** (the intermediate incisors). Then two more teeth appear on both sides (of the previous four teeth). These are called **rubāʿiyyāt** (outside incisors). Then two more teeth appear at bottom facing the outside incisors. When you examine the teeth of a horse, if they are white and flat, know that the horse is exactly one year old.

In the second year (the color of) the central and outside incisors begin to turn yellow. They become (completely) yellow by the age of four. Then those four teeth that had appeared first (the central incisors)

(79v) drop out. At the age of three years and four months, (new, permanent) teeth appear (in place of the temporary central incisor) teeth that dropped out. After the fourth year, the (permanent) teeth that had already appeared are completely grown. Then (the last two temporary teeth) drop out. (The permanent outside incisors), called **rubā'iyyāt**, appear in the fifth year. They are flat. In the sixth year, the top of (all) the teeth turn black. In the seventh year, the blackness disappears from the first teeth (the central incisors). The outside incisors turn white in the eighth year. (80r) In the ninth year, the central incisors turn the color of honey. In the tenth year, the other (teeth) turn white. In the eleventh year, the intermediate incisors that had turned yellow become completely white. In the twelfth year, the outside incisors turn yellow a second time. After the thirteenth year they remain yellow. In the fourteenth year, the lower teeth turn white. (80v) The upper teeth turn white in the fifteenth year. In the sixteenth year, all the teeth, except the intermediate incisors, turn white. In the seventeenth year, all of the outside incisors turn white. In the nineteenth (year), the central incisors turn ash gray: these are four teeth, two on the upper (jaw) and two on the lower (jaw). When the horse lives to the age of twenty or twenty-three, (the rest of) its teeth turn gray in the same way. At the age of twenty-four, (81r) the central incisors turn black. They get weak. They begin to show wear due to friction. In the twenty-fifth year, the outside incisors (also) become like that and begin to turn yellow. In the twenty-sixth year, the outside incisors become hollow. In the twenty-ninth year, the intermediate incisors (start) moving. When the horse is thirty years old, the outside incisors move (as well). When it is thirty-two, the teeth start dropping out. (The horse) then suffers when it chews barley. (81v) The teeth drop out (one after the other). Then the horse cannot perform any tasks. It suffers (even when it is doing) minor things. A horse is considered young when it is (less than) twelve years old. Every year beyond that age, it(s value) decreases. When it is more than twenty years old, it is like a person of over fifty.

Know that there are various indications that a horse is ominous, and each one (points to) a particular fault. If the horse is one that bites, (82r) its owner will have few friends, and even those few will decrease in number. Whoever sees its owner will look down upon him. It (the horse) is afflicted with (various) diseases; it will always suffer. The second ominous (indication) for a horse is to have a bad-luck hair on its forehead. The bad luck of such a horse also affects (other) horses. The horses that are tied next to it become ominous and bad-natured and cause problems for their owner. The third ominous (indication) is that (82v) if the bad-luck hair is on the thigh, the owner (of the horse) will have a short life. If it (the horse) has a bad-luck hair on the back of its tail, it is extremely ominous. Whatever other signs it has on the tail, they are (also) the signs of ill omen. If it has three curled hairs on the left side of the neck, it is an ominous (horse), and it brings all kinds of misfortunes and distress to its owner. If the teeth are all the same size and packed close together (with no space between them), it is also (a sign) of ill omen. If the horse (83r) shakes its legs and rubs them against each other, it is also an ominous (horse); its owner will have many problems.

Chapter: One should look at the face of the horse in order to determine whether it has the good-luck (signs). If it has a coin-size white mark on its forehead and if both of its lips are black, that horse is an auspicious one; it brings much joy to its owner. Any horse that has two white spots on its forehead and three similar marks on the side (of its face), (83v) is very auspicious. One should look at the bottom of its tongue; if it has a mark, it is a very auspicious horse. If it has a roundish mark on the nostrils, it is an auspicious horse, and its owner will have much good fortune. **But God knows best.**

Chapter: Know that if a horse lives beyond the age of ten, it will (usually) live up to the age of twenty-one. If it lives beyond twenty-one, it will live up to the age of thirty-two. Very few live longer than that.

Chapter: This chapter (84r) describes the defects and diseases of horses and the remedy for each one of them. One disease afflicting horses is called **'aran**. It is a disease that starts on the sole of the horse, then becomes a callus. Another disease is called **şuqaq**. It affects the bottom (part) of the hoof. Hair loss occurs at the top (of the hoof). Another disease is **maşaş**. The sign of this disease is that something appears on the shinbone of the horse (84v) and causes the leg to swell. It (the horse) will suffer from it. (The sign of) the disease **ḫūya** is the swelling of the horse's ear; then it affects the throat. It (the swelling) will be soft to the touch. **Saraṭān** is a serious disease that affects the area around the hooves. It ruins the horse. It moves from the thigh to the hooves and ruins the legs (of the horse). When this disease occurs,

the horse should not be groomed. (85r) The horse limps because of it. The disease called **daşnī** is a dryness; it is a rash that occurs on the belly, then spreads to the head and the limbs. If it occurs on the head, it (liquid) runs down from the nose. A water-like (liquid) is discharged from the nose. Very few horses do not get it. If it moves to the limbs, they all (the limbs, pasterns) crack and (eventually) become (open) wounds. Then the horse recovers. Then there is the disease called **fāra**, which causes swelling at the bottom of the ear. (85v) The ear should be cut open, the pus removed, and the skin pulled and tied over it. It will heal. Because of this disease the horse coughs noisily and does not eat its fodder, and if it drinks running water, it will die. The disease called **nafḫa** occurs on the horse's knees. After it (the disease) appears, it (the horse) does not walk and puts its legs down on the ground. This disease results from standing a long (time). The disease called **ḫūdda** causes the skin to swell. (86r) Most of the time it is the result of a previous wound. The wind affects it, and it swells due to lack of grooming. In the disease called **ʿuqāl**, the horse stumbles frequently when walking. It is a serious disease. In (the defect) called **ancaḥ**, the horse takes long steps and sets its feet down far apart. This is a defect in horses. In (the defect) called **arcal**, one of the hind legs (of the horse) is white. In (the defect) called **aʿşam**, one of the forelegs (of the horse) is white. (86v) In (the defect) called **aʿzal** the tail of the horse is crooked.

This chapter describes the treatments. The treatment for **ʿaran** is (as follows): wash the affected (lit. hurting) place thoroughly with warm water and rub it with frog suet. (The second treatment is as follows:) pound garlic with raw tail fat, wrap (the mixture) in a piece of cloth and then, after removing the hair from the (affected) skin, apply it there and leave it for three days. If you carry out the second treatment as explained, it (the callus) will heal. (87r) The third treatment is (as follows): make an ointment of litharge and violet-oil, then pound it thoroughly together with vinegar and garlic and apply it to the affected area and bandage it. Three days later, wash it with soap and warm water, then sprinkle vinegar (on the area) and rub it. (The horse) will get well after a few such treatments. It has been proven that this disease will never recur.

(87v) The treatment for **şuqaq** is (as follows): wash the area with vinegar, apply child's urine and bandage it. Then apply that ointment and wrap around it an old piece of hide that has been heated. If this is done several times, it will get better. This is the treatment for this disease (**şuqaq**) as well as for the disease called **maşaş**.

The treatment of **ḫuyya** is (as follows): this disease is like the disease called **maşaş**. (88r) The treatment consists of cutting (the affected area). It would be better to avoid cutting. If cutting is done, thoroughly pound together three measures of balsam, three measures of pomegranate skin and three measures of vitriol and apply the mixture to the wound. If curing (is desired) without doing any cutting, this ointment should be applied. It (the wound) will heal. Either make an ointment of myrrh, birthwort and vinegar and apply it or apply colocynth water several times to it. (88v) It (the wound) will heal. (Another treatment is as follows): cauterize it (the affected area) with vitriol, balsam and sesame oil and then make an ointment of salt and vinegar and apply it. The treatment of **saraṭān**, which occurs on the hoofs of the horse: an ointment consisting of two measures of egg white, two measures of Armenian bole and ten measures of attar of roses should be prepared and applied to it. If there is no pus, balsam, vitriol, and black salt should be pounded (and mixed) and applied to it. (89r) **Daşnī**: dry straw should be given as fodder and no water should be given on the day (the treatment is carried out). On the second day, the top of the horse's ears should be split and incised. The end (part) of the tail should be incised with a lancet so that it bleeds. Its neck veins should be (cut) to let blood come out. (In the case of) **fāra**, there is bleeding at the bottom of the ears; that causes an illness to the horse. (89v) In order to treat it, blood should be drawn from the lower vein of the ears. Both nostrils (of the horse) should be split and incised and then cauterized. The incised area should be thoroughly rubbed with salt. Then an ointment should be prepared by pounding together two measures of the musk gall-apple and heated wine. The mixture should be applied together with aged civet. If the throat of the horse is affected by this disease, put three handfuls of ground seeds of pictacia terebinthus and (90r) then three **batmans**[28] of heated wine in the horse's throat, or pound birthwort and date seed together and put it (the mixture) with hot wine (in the horse's) throat in

[28]This is a Turkish measure of weight.

the same way. It should be known that, if this disease is not completely cured, it (the horse) will be useless. (So, a way) should be (found) to treat it.

The disease called **zība** causes the throat, forelegs and chest of the horse to swell. If it is a mare, it (also) causes the genital organ of the horse to swell. (90v) Treatment: the swollen part should be pierced with a lancet. Then birthwort and ashes should be placed on it. Then aged hot wine should be put on it. If it (the wound) does not heal, it should be cauterized. If this does not suffice, it should be incised and salt and barley flour put on it. It should always be covered. One should recite the (following) prayer in a loud voice three times into its left ear and twice (91r) into its right ear: **In the name of God who cures. This is the message of Sulaymān bin Dāūd, may peace be upon him, to the wolf: go out, O wolf, with the permission of God.**[29] The prayer written (above) should be recited in a loud voice into the right ear of (the horse) three times and into the left ear twice in the same way. Before that the (following) prayer should have been read loudly into the left ear of (the horse) three times, and into the right ear twice as we mentioned. (91v) (The horse) will recover well. This has been a proven (fact). The (following) is the prayer to be recited (first): **In the name of God, the Merciful, the Compassionate. The wolves are not going to succeed; go out from the bone to the flesh and from the flesh to the blood and from the blood to the skin and from the skin to the hair and from the hair to the earth from which we have created you and to which we will again return you. Go out with the permission of God.** Abu Murra says that the (following) are the signs of the disease: the horse loses its strength by standing (idly). Its neck is loosened and its eyes become hollow and red. (92r) Its urine turns red and its throat swells. Treatment: you should take a handful of white hellebore, a handful of polypody root and half a handful of salt, pound them together thoroughly and put the mixture into the nose with (a piece of) reed, then cover it (the horse). This (treatment) will drive out whatever illness exists. (But) on the day (of treatment) no water should be given. Then one should (mix) a **batman** of yellow oil and egg yolks and rub it on the limbs (of the horse). (92v) Little fodder and water should be given (for a while).

The treatment of wind breaking: no barley should be given for a day and a night. On the second day one should mix two **batmans** of vinegar, two **batmans** of sesame oil, five **miṣqāls**[30] of herb alkali, and five **miṣqāls** of celery seeds, boil the mixture and then inject it inside (the horse). It cauterizes and cures the condition.

Itching: if the horse scratches frequently, it means that it has a rash and scab. (93r) Treatment(s): rub yellow oil on all (the afflicted areas) for three days. Then mix sulfur tonic with salt, pound it thoroughly with vinegar, make an ointment and then rub the ointment together with olive oil on the tail and hooves. It (the horse) will recover. One (can) also pound birthwort, boil it with a **batman** of olive oil and apply the mixture, or one should boil olive oil herb alkali together with salt, elecampane root and cumen, (93v) add vinegar and apply it in the sunlight. It will be cured.

Asthma: its symptoms are swelling of the nose and belly and difficulty in breathing. (The horse) really suffers. Treatment: (a mixture of) two batmans of heated wine, two **batmans** of the urine of a small child, and a half batman of powdered fennel (should be given). Another treatment: a **batman** of gum and two **dirhams**[31] of savin seed should be pounded. (94r) Then water should be added and the mixture poured (into the throat of the horse), or a little heated aged wine should be mixed with egg yolk and poured into the ear (of the horse).

What is referred to as **ḫaşak rīş** (crust of a wound) is a dried up, swollen wound. If it occurs on the back (of the horse), there will be a discharge from it. Treatment: one should take old red straw, wet it in warm water, and leave it on (the wound) for a day and night. Apply (the following treatment) for any wound (that a horse may have): pound myrobalan seed, (94v) skin of sweet **naruk** and balsam. After washing it (the affected area) with warm water to remove the poison, sprinkle the mixture on (the wound) and bandage it. It will heal. If it is an open wound, apply the mixture I have described (above) to the

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[29]The following seven words are not in any language with which I am familiar. It seems to be a formula without any meaning.

[30]A measure of weight.

[31]A measure of weight.

wound and apply pressure to it, then also sprinkle it on the wound as indicated. (The treatment) for all wounds: (take) a **miṣqāl** of aloe, two **dirhams** of myrrh, two **dirhams** of mastic, a **dirham** of myrtle and a half **miṣqāl** of verdigris. Pound them together thoroughly (into a powder), (95r) then sprinkle the mixture on the wound. It will heal, **if God, the most high, so wills.**

What is referred to as **nāsūr** (corn) is an old wound. One should pound red onion and apply it, and powder the shell of a walnut and sprinkle it on the wound. It will heal. (The second treatment): one should boil litharge with vinegar and olive oil very slowly (so that) it becomes thick like an ointment, then apply it to the corn. It will heal. When the corn occurs on the genital organ, its symptom is that (the horse) suffers when it urinates. The horse also loses weight, (95v) stops eating, and its genital organ hangs down. One should take a (piece of) hair from the tail and tie it around the corn. It should be smoked with balsam for five days. The more it is smoked, the better.

Hanging down of the testicles: (to treat) this disease one should boil a **batman** of olive oil and a **batman** of attar of roses in human milk and then pour the mixture into the throat of (the horse). It should be given no fodder, and sesame oil should be poured into the ear (of the horse).

The treatment of madness: crush the suet taken from a bear, (96r) boil it together with barley and then feed it to the horse. The symptoms of this illness are: (the horse) shakes its head in the summer, its eyes hang down and its body trembles. Its ears hang down and cold breath issues from its nose. After (the treatment indicated above), one should not give (the horse) any barley for five days. (But) feed it straw and bran. Then one should put three spoonfuls of reed ash into a piece of cloth, tie it, and leave it in **kāmiḫ**[32] water for a day and a night. (96v) After draining off the water, one should put saffron and five egg yolks on the wound, then add either a **batman** of fresh sesame oil or yellow oil and pour it (into the throat of the horse).

Swelling of veins. (The first) treatment: one should boil salt and cow milk (until the mixture becomes) like an ointment and apply it to the nose, and then pound (the same ointment) with coriander water, put the ointment in a piece of cloth and then apply it to the (afflicted) vein and bandage it. The second treatment: one should draw blood from the swollen vein. (97r) Then one should powder frankincense, put it on a piece of sackcloth and tie it on (the vein). It should stay tied for three days until it dries. On the third day, one should urinate on it. It should be untied on the fourth (or) fifth day and the horse should be made to stand in cold water. It will be cured.

Retention of urine. Treatment: heat together three **batmans** of wine and a half **batman** of old yellow oil and pour it into (the horse's) throat. Then make a suppository out of ginger and insert it into the anus. (97v) One should have the horse practice jumping for twenty days. One should walk (the horse) on a ground full of hollows. It will be cured. One should also oil one's arm either with olive oil or liquid naphtha, insert it in the anus (of the horse) from below, go up as far as the urethra by bending the arm, and oil it. This (treatment) has been proven (effective).

Cystic Paralysis: in this disease the horse cannot hold its urine. One should boil thirty-two **dirhams** of honey (until) it hardens. It should be inserted in the anus together with ten **dirhams** of powdered salt (98r) (in the form of) a suppository. Each suppository should be the size of a hazelnut. You should insert your hand into (the anus), take out the manure and insert the suppositories after oiling your arm. You should do this (every day) for three days. It will be cured. If the back of the horse is swollen, press soft straw with old yellow oil on the wound. The second day do the same. You should follow the same procedure every day until it heals. If it (the horse) loses hair from its back, one should take three cantharides, cut off the heads, (98v) put them into fifteen measures of sour yoghurt, and leave (the mixture outside) in the sun for two days. Then, after draining off the yellow water, apply the mixture to (the afflicted skin) every day starting on the third day. The hair will start coming out.

A chapter on training and schooling the horse. This chapter deals with the training and schooling of the horse: if you do not teach a horse (how to behave) and if you do not take care of it and groom it while

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[32]A sourish kind of tonic for creating an appetite and promoting digestion. F. Steingass, **A Comprehensive Persian-English Dictionary** (New Delhi 1973), p. 1009.

it is still young, it will be useless. There are thirteen things that a horse must be taught: strength, loosening its front legs, lifting its knees, slow walk, (99r) walking straight, turning towards both sides with swift movements of the head, back and knees, walking backwards, walking backwards uphill, standing straight in a place on four legs, walking sideways, walking sideways uphill, galloping, and walking along a zigzag line. It should be taught all these movements. One should also teach (a horse) how to loosen its neck, how to walk slowly (when it is given a free rein) and (all the) necessary skills that are useful in four disciplines. (These disciplines are) warfare, hunting, the game of polo and teaching the rulers how to ride. If a horse is noble and without any defect, it learns well. One should take great pains to teach it (all these skills and maneuvers). (But) a colt is (easier) to teach.

The principle of teaching is this that, no matter how unruly and difficult the horse is, you should still treat it gently, without haste. You should train (the horse) slowly and gently. You should (try to) put on the bridle-reins before you start (the training). (If you cannot do it, i.e., put on the bridle-reins), put on the tether (first), then the bridle-reins, and then saddle it. The girths should be pulled very tightly. If the horse moves its tail, it should be rotated to its left side and tied quickly. One should (then) mount it and put one's feet firmly on the stirrups. If it gives (you) problems and does not let (you) mount, have (someone) hold its ears (while you are) mounting. (100v) The rider should be brave and alert. He should not force the horse. No matter how difficult (the horse) is, (the rider) should act gently. Using both arms, one should pull both of (the reins) gently as far as the level of the stirrups, rotate (the horse) three times to its right side and three times to its left side in the same way, kick (the horse) gently and ride it straight forward. One should ride the horse on a straight (line). (Then) make it gallop by giving out a loud signal "hay, hay." If you do not ride it (for a long period of time), you should have another horse gallop ahead of (101r) it, and (you should follow) that horse. When you gallop, be very careful, (because) many people make mistakes on the first ride and fall down. You should stop and have it rest (for a while). It should be galloped three times in the same manner. One should dismount, untie its tail, and look at it. If the horse moves (its tail), this is a bad habit. One should put a tether (on the legs) right away, put stones in its bag and hang the bag on the tail for two hours. (101v) If this procedure is followed every time (it moves its tail), this (bad) habit will disappear.

One should start teaching a horse without any defect when it is two years old. In the third year it should be given to a horse-breaker. In the fourth year it should be taught how to ride with bridle-reins. Whether or not a horse is good and useful is known when it is four years old. Then the slow walk should be taught (by giving in the reins). Teaching riding (styles) to a horse means to teach it how to ride with bridle-reins first. The bridle-reins should not be pulled. (102r) You should press both your feet against both sides to such an extent that your feet are on the girths. You should insist on doing this, so that the horse will move its legs away from your feet gently and gracefully. When you teach the horse to amble or move along a zigzag line, ride it in this way. It will learn little by little. When you ride the horse without the bridle-reins, you should hold them in balance. Then it should be whipped and spurred on the side. (But) if a horse learns (things) with a spur signal, (102v) that is bad.

A well-trained horse, when you take away the bridle-reins and leave it (at a certain) place, will stay there; it will not move. It should be taught. If you wish to teach (the horse) how to walk in a straight line and how to turn in a narrow place, you should draw two lines on the ground, and then rotate and ride it in between the two lines. If you stop the horse or it stops by itself at a certain place and then moves away (from that position without receiving any signal from you), that is not good. It should also be taught gently. (103r) One should not make the horse gallop for any reason. If a courtesan rides the horse, she will ruin it. Similarly, if a woman or a coward rides the horse, that is bad for it.

The horse should be taught how to walk backwards. This may be necessary in many situations. It should also be taught gently, little by little. Slow ride should also be taught gently. When you teach the horse how to gallop, you should gallop it as you wish, then pause and give it a rest. You should (103v) gallop and rest it in this way many times a day. One should know well how fleet it is, so that one gallops the horse accordingly. Whatever skills you teach, (the horse) learns them slowly until it is five years old. **This book was completed with the help of the king, the provider. (It was completed) by the hands of this poor servant, (who needs) the grace of his powerful Lord, Ḥusain bin Aḥmad al Arzurūmī, may God forgive him and forgive his parents (and may) He be good unto them and unto him and unto all Muslims,**

the living as well as the dead. By Thy grace, o Most Graceful one, Amen. (By) one who resides at the Şayḫ madrasa.[33]

[33]I would like to take this opportunity to thank Dr. Ralph Jaeckel of UCLA for editing my translation.