

adjective *mahtesi*. For example, he states “it is significant that among the eleven *hocas* mentioned none was also called by the title *mahtesi*,”⁶³ referring to the list of donors for the reconstruction of the church of the Archangel in Balat, a quarter in Istanbul, in 1627. This and the other instances he cites lead to a totally mistaken conclusion, due to the fact that Siruni is careless in his examination of the record. In many colophons *hocas* are also called *mahtesi*. It is noteworthy that in four colophons of the year 1604, there are three *mahtesi-hocas*:

Mahtesi Hoca Panos,⁶⁴ *Mahtesi Hoca* Atom and his son *Mahtesi Hoca* Zirak;⁶⁵ there are so many others that it is neither possible nor necessary to cite them all in this space.⁶⁶

The use of *mahtesi* in the colophons clearly indicates that the term meant a pilgrim. In several colophons the pilgrimage to Jerusalem of the individual concerned is recorded. In a fifteenth-century colophon *Mahtasi* Pashah-Mayr, a woman in whose memory her sons sponsor the copying of a bible, had gone on pilgrimage to Jerusalem.⁶⁷ Other such instances are those of *Mghtasi* Hovhannes,⁶⁸ and *Mahtasi* Margos.⁶⁹ The fact that reference to Jerusalem pilgrimage is made in rare cases only reinforces the conviction that the term’s meaning was understood by all: it was taken for granted that an individual called *mahtesi* must have actually gone to Jerusalem for the pilgrimage.

Unlike *hoca* and *çelebi*, *mahtesi* was a title also used by women, such as the aforementioned *Mahtasi* Pashah-Mayr,⁷⁰ *Mahtasi* Khanum,⁷¹ *Mghtesi*

⁶³ *Ibid.*

⁶⁴ **Hagopian and Hovhannisian**, *Dseragreri*, p. 138.

⁶⁵ *Ibid.*, pp. 143, 146, 149.

⁶⁶ *Ibid.*, pp. 29, 33, 377, 425, 590; **Khatchigian**, *Hayeren Dseragreri*, Part One, p. 328; **Ara Kallaydjian**, “*Tsutsak ev Hishatakaranner G[alust] Giulbenkian Matenadarani Hayeren Antip Grkeru*,” [“Listing and Colophons of Armenian Unpublished Books in the G[alust] Giulbenkian Library”] *Sion* (1969, no. 9-10): 482.

⁶⁷ **Khatchigian**, *Hayeren Dseragreri*, Part One, pp. 522-523.

⁶⁸ *Ibid.*, Part Three, p. 369.

⁶⁹ **Hagopian and Hovhannisian**, *Dseragreri*, p. 644.

⁷⁰ **Khatchigian**, *Hayeren Dseragreri*, Part One, pp 522-523.

⁷¹ **Hagopian and Hovhannisian**, *Dseragreri*, p. 318.