

with Italian commercial centers. In Italian the word *loggia*, "lodge," does not have the same meaning of "crafts organization" as *lonca* had in old Turkish; rather, it means "place for political, judicial, commercial, cultural, and other types of assemblies," "a place of assembly for masons," and so forth (see S. Battaglia, *Grande dizionario della lingua italiana*, Vol. IX (Turin, 1975), p. 191; and *Vocabulario degli Accademici della Crusca*, Vol. IX (Florence, 1905), p. 440).

24. Cf. Nuri, *Mecelle-yi*, pp. 575-581.

25. *Ibid.*, p. 575.

26. *Ibid.*, pp. 560-574.

27. Gölpinarlı, *RFSEUI*, Vol. XI, pp. 35, 40; *idem*, *100 Soruda Türkiye'de Mezhepler ve Tarikatlar*, p. 256. This confusion exists not only among Turkish scholars but among non-Turkish scholars as well (cf., e.g., V.A. Gordlevskij, *Izbrannye Soçinenija*, Vol. I (Moscow, 1960), p. 281 n. 38. Contributing to the confusion were the later distorted versions of the Fütüvvet-Nâmes, one of which was utilized by Gordlevskij (pp. 307-318).

28. Ignatius de Mouradzea d'Ohsson, *Tableau général de l'Empire Othoman*, Vol. IV (Paris, 1791), p. 228. Mouradzea d'Ohsson was the dragoman of the Swedish King and his chargé d'affaires at the Ottoman court (see Herman Hofberg, *Svenkst biografiskt handlexicon*, Vol. I (Stockholm, 1906), p. 248).

29. See Gölpinarlı, *RFSEUI*, Vol. XI, pp. 17-21.

30. Cf. Tarım, *Kırşehir Tarihi*, pp. 144-145.

31. Concerning this term see *ibid.*, p. 165. In certain centers, as in the capital of Constantinople, the *başka çıkarmak* custom existed in the *lonca* system, too, independently of the Fütüvvet ceremonies. It was a custom followed by the non-Muslims as well (cf. Nuri, *Mecelle-yi*, pp. 583-586). However, what Urakh Grigor has described is not the *başka çıkarmak* but rather the Fütüvvet.

32. This word, which is of Semitic origin and from which derives the Armenian word *t'argman* and the English *dragoman*, is pronounced in Arabic as "tarjuman" and "tarjaman" (H. Acharian, *Hayerên Armatakan Bararan*, Vol. II [Erevan, 1973], p. 159). Following the latter form, some Turkish historians present this Fütüvvet term as "terceman." The metrical forms in the Fütüvvet-Nâmes, which reflect the supplicant's thoughts and feelings, are called *tercüman*.

33. Nuri, *Mecelle-yi*, p. 524.

34. *Ibid.*, p. 526; cf. Tarım, *Kırşehir Tarihi*, p. 150.

35. Cf. Tarım, *Kırşehir Tarihi*, p. 150.

36. The Turkish nasal *n* which could not be reflected in Armeno-Turkish has been added in my transcription.

37. Nuri, *Mecelle-yi*, p. 526; Tarım, *Kırşehir-Tarihi*, pp. 150-151.

38. Nuri, *Mecelle-yi*, pp. 526-527; cf. Tarım, *Kırşehir-Tarihi*, pp. 151-152.

39. Nuri, *Mecelle-yi*, p. 527; cf. Tarım, *Kırşehir Tarihi*, p. 151.

40. The line "Şahi tahaviten işaret dur yuzun," in my opinion has resulted from a confusion of lines one, three, and two of the Turkish text, which undoubtedly derives from the Arabic-script text that Grigor used. In all likelihood the original read "*şami tahviddan işaret dur yuzun*," that is, "Your face is (the image) of the torch (light) of monotheism (Islam)." Urakh Grigor, it appears, transcribed the words *şami tahvidden* incorrectly as *şahi tahaviten*.

41. Nuri, *Mecelle-yi*, p. 527; Tarım, *Kırşehir-Tarihi*, p. 151.

42. Nuri, *Mecelle-yi*, p. 527; Tarım, *Kırşehir-Tarihi*, p. 152.

43. Nuri, *Mecelle-yi*, pp. 527-529; Tarım, *Kırşehir-Tarihi*, pp. 153-155. The *peştemal* was a washcloth bestowed upon the artisan initiated in the Fütüvvet organization which they wrapped around his body. In the oldest Fütüvvet-Nâme reference is made not to the *peştemal* but to the *şadd* (craftsman's apron), which they tied around the waist of the apprentice.