

(see Nuri, *Mecelle-yi*, pp. 576-577, 583-586). E. Bulatov's observation that there were non-Muslims, that is, Armenians and Greeks, in the Islamic corporations probably referred to the loncas in the Crimea (see Bulatov, *Očerki Rossij*, ed. V. Passekom, Bk. III (Moscow, 1840), as cited in Gordlevskij, p. 284.

58. Gordlevskij, pp. 287-288.

59. In the Greek and Armenian loncas in Constantinople these nationalities had the right "to train their own apprentices" and to organize festivities upon their graduation.

60. I believe that Urakh Grigor's report was addressed to the Pope in Rome. The epithet "Your Holiness," which has a Latin tinge to it, is appropriate only for him, for this designation was not used for high-ranking Armenian clergy. It is evident from Grigor's family chronicle that during the years 1678-1685 he had been a pupil at one of Karin's monasteries, probably the monastery called Hndzuts' Karmir, which had Latinophile leanings. He probably also had developed ties with Latin missionaries, and through them had sent his report to Rome. However, being a fanatical Latinophile, as evidenced by various parts of his exegesis of the Book of Revelation, it is not unlikely that he personally may have journeyed to Rome. It is noteworthy that after 1710, Grigor's son, who continued the family chronicle up to the year 1742, makes no mention of his father at all; he even provides no information about his father's death.