

and they all carry the blots of sin and blackness. They are, like the beast [that is, the tiger], extremely haughty, conceited and arrogant; and they are extremely swift in acts of wickedness and they are very bloodthirsty (Mat. MS 9121, pp. 35b-36a).

After dwelling at length upon manifestations of how the Prophet Muhammad and his successors have, "through trickery and diabolical means, connived and conquered many nations," Urakh Grigor concludes that these nations, "so long as they live, continuously toil and are tormented and give to them [the antichrists] the fruits of their labor, and there is no escape for them; on the other hand, they [the antichrists] grow stronger and richer at the expense of the former, who are denuded of all strength" (ibid., p. 53b).

Urakh Grigor then proceeds to provide information concerning the Ottoman craft organizations. In an introductory section, he describes the various guilds participating in a spectacular parade, each with its distinctive torches and banners, to show how the unsuspecting Christians were enticed and thus fell into the Turks' snares, without realizing that this pomp and ceremony served only "to trick, to dazzle the eyes, and to lead astray" the non-Muslims (ibid., p. 53b).

In the next section of his document Urakh Grigor describes how the Turks, through the obligatory performance of Islamic rituals, enticed the Armenian artisans into the Muslim fold. And the Armenian craftsmen, deprived of their fundamental right to freely engage in their craft, had no choice but to subject themselves to the mandatory rituals.

Without delving deeply into the contents of the introductory section, it is enough to say that the entire document provides a fascinating portrayal of the Ottoman-Turkish guilds that were founded upon Muslim religious and social practices. As might be expected, the text is replete with terminology peculiar to the activities of the Turkish artisanal guilds, such as *esnaf* (the general term for artisans and their organizations), *pir* (leader, chief; founder or chief of an order of dervishes), *pir köçağı* (servant of leader or master), *pişkadem* (leader or deputy leader in a dervish lodge), *şeyh* (sheikh, head of a religious order), *yiğit-başı* (man responsible for carrying out the regulations of a guild), *yol-usta* (master of the trade), *peştamal* (large bath towel, waist-cloth or apron), *revanlık* (transition), *revan olmak* (to pass from one stage to another).

The studies published by Turkish historians contain ample material concerning the history of the craft organizations in the Ottoman Empire. For this paper I have benefited from the works of Osmar Nuri,¹⁰ A. Ş. Beygu,¹¹ C. H. Tarım,¹² and A. Gölpinarlı.¹³ I have also utilized Turkish encyclopedias for certain terms related to the subject matter.¹⁴

In the earliest period of Ottoman history, the ensemble of trade