

Although the Turkish text is more extensive, it lacks the fourth line of the Armenian version, *Bu erkân sürül/sjün dünya durunca*, that is, "let this order last as long as the world exists."

In the *Fütüvvet-Nâme*, the presentation of gifts is followed by the ritual of the *peştemal* in the following manner. The *nakib al-nukaba* would bring the candidate before the *şeyh*, declaring that he had worked long years for his master and had gained proficiency in his trade and could practice it independently. Then the candidate's master would come forward to confirm the statement. The *nakib* of the guild would likewise confirm the statement; he would also ask the *şeyh* to admit the candidate into the guild. Then the *şeyh* would express his consent with a prayer, after which the candidate's master or the *nakib* would ceremoniously wrap the *peştemal* around the artisan's body.⁴³

In *Urakh Grigor's* description there is no indication, in the case of the Armenian candidate, that the *nakib al-nukaba*, the *nakib* or the candidate's mentor participated in the *peştemal* ceremony. Rather, the Armenian again advances alone toward the *şeyh sabaa*, as we read in the text: "After that he again salutes and prostrates like Satan, and then feeling more confident advances toward the *şeyh sabaa*, who is the seven-headed beast, goes down on his knees, and kisses his impure hand, which is soiled with wickedness. Then the impure beast, who has covered his knees with a *peştemal*, places his own hands and those of the apostate Christian under the *peştemal*, and the apostate, holding the hand of the *şeyh sabaa*, says:

Elimi eline [variant: destimi destine] verdim

Yaradan Allâhtır;

Hak idim hak-i paye geldim

Kiblemiz dergâhtır. (Ibid., p. 62a.)

I gave my hand to yours,

The creator is Allah;

I was dust, I became the dust on [your] foot [i.e., I came into
your presence];

Our guidepost for prayer is [your] court.

This *tercüman* was probably composed solely for use by the Christian candidates, which apparently explains why we have not found any trace of it in the texts of the *Fütüvvet-Nâmes* known to us. In any event, the formula was considered to be sufficient to show that the Armenian candidate had voluntarily extended his hand to the *şeyh sabaa* by saying, "almi alna verdum" (I gave my hand to your hand) and had also admitted that he was the *şeyh's* coreligionist by