

says, 'Mohr-i Sulaymani,' as if to say, behold I have stamped upon your thumb the seal of the ruler of the world and of the peacemaker" (ibid., p. 63a). With this aspect of the ritual the şeyh sabaa declares, with the authority symbolized in the seal of Solomon, that permission for the revanlık and peştemal was being granted to the Armenian candidate. Thereupon the ritual concludes as follows:

After that the şeyh sabaa places the peştemal on the chest of the miserable one, whereby he presumably puts on the clothes of satan and also receives on his shoulders the heavy yoke of satan. Then, seizing the miserable one's ear, as they do to the ox, or placing his hand on his ear, he repeats three times, "Come, become a Muslim. Come, become a Muslim. Come, become a Muslim." And the pitiful ox neither speaks nor responds, but the seven-headed beast is unconcerned that he did not respond and failed to express his will. After that, slapping the pitiful apostate, he says to him, *Var benden ravan ol*, that is, "Receive your grace from me, and live and enjoy yourself" (ibid., pp. 63b-64a).

For the Armenian artisan, the most significant fact associated with the ritual of the peştemal was the direct admonition to convert to Islam. According to the Fütüvvet-Nâmes, the Muslim artisan would simply be asked, "Are you a Muslim?"<sup>49</sup> In the case of the Armenian artisan, however, the apostasy suggested by the şeyh sabaa carried considerable weight. It is also notable that the Fütüvvet rituals generally concluded with the şeyh sabaa's exhortatory words and the slapping of the candidate's face. Apropos of this we read in Evliya Çelebi: ". . . afterwards, so that these exhortatory words would become like a ring for the pupil's ear, he pulls his ear, slaps the nape of the neck and says, 'Son, do not be inattentive, open your eyes, the day has its evening,' and, concluding his speech, he recites the Fatiha."<sup>50</sup> The exhortation for the Armenian artisan to become a Muslim also was concluded in this fashion.

It remained for the Armenian artisan to recite his last tercüman expressing gratitude and thanks for the revanlık before leaving the hall: "After that, rising to his feet and taking a few steps forward, he turns back and again offers benedictions and thanks saying:

Ehl-i şed, ehl-i mürüvvet, ehl-i fütüvvet  
Bu yolu, bu erkânı kuran pirlere, üstâdlara rahat. (Ibid., p. 64a.)

People of the şed, people of humanity, people of the fütüvvet,  
Peace to the elders and masters who have established this path  
and order.

These expressions of thanks are addressed to all who had participated in the rituals, especially the high-ranking officials who are