

9. V. A. Hakobyan, *Manr Zhamanakagrut'iwinner, XIII-XVIII dd.* Vol. I (Erevan, 1951), pp. 292-296.
10. Osman Nuri, *Mecelle-yi Umur-i Belediye*, Vol. I (Istanbul, 1338/1922).
11. A. Ş. Beygu, *Erzerum Tarihi, Anıtları, Kitabeleri*, Vol. I (Istanbul, 1936).
12. C. H. Tarım, *Kırşehir Tarihi Üzerinde Araştırmalar*, Vol. I (Kırşehir, 1938); idem, *Tarihte Kırşehri-Gülşehri ve Babailer-Ahiler-Bektaşiler* (Istanbul, 1948).
13. Only the following works of A. Gölpinarlı were available to me:
- "Les organisations de la Fütüvvet dans les pays musulmans et turcs et ses origines," *Revue de la Faculté des Sciences Économiques de l'Université d'Istanbul* (henceforth *RFSEUI*) (Istanbul), 11 (1949-1950), 5-49.
 - "Şeyh Seyyid Gaybî oğlu Şeyh Seyyid Huseyn'in Fütüvvet-Nâmesi," *Istanbul Üniversitesi İktisad Fakültesi Mecmuası* (henceforth *IÜIFM*), 12 (1955-1956), 27-72.
 - "Fütüvvet-Nâme-i Şeyh Seyyid ibn-i Gaybî," pp. 73-126.
 - "Fütüvvet-Nâme-i Sultani ve Fütüvvet hakkında bazı notlar," pp. 127-155.
 - 100 Soruda Türkiye'de Mezhepler ve Tarikatlar* (Istanbul, 1969), pp. 252-257.
14. I have utilized the following publications:
- TA = *Türk Ansiklopedisi* (Ankara), whose first volumes are entitled *İnönü Ansiklopedisi*. 1946—.
- IA = *İslâm Ansiklopedisi* (Istanbul), 1950—.
- ML = *Meydan-Larousse* (Istanbul), whose actual title is *Büyük Lûğat ve Ansiklopedisi*, 1969—.
- Pak. = M. Z. Pakalın, *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü* (Istanbul), 1946-1954.
15. For general information on the Fütüvvet see *IA*, Vol. IV, pp. 700-701. See also L. Massignon, "La 'Futuwwa,' ou 'pacte d'honneur artisanal' entre les travailleurs musulmans au Moyen Age," *La Nouvelle Clio* (Brussels), Vol. IV (1952), pp. 171-198.
16. In earlier times there were many Fütüvvet-Nâmes written in Arabic and Persian, which is explained by the fact that the Fütüvvet was generally peculiar to the Islamic world (cf. A. Gölpinarlı, *RFSEUI*, Vol. XI, pp. 5-10, 45-49). In this study I deal only with the Turkish Fütüvvet-Nâmes.
17. Cf. Tarım, *Kırşehir Tarihi*, p. 145-146.
18. I present Urakh Grigor's evidence later in this paper. Osman Nuri has also encountered the designation şeyh sabaa, not in the Fütüvvet-Nâmes but in other documents. (See Nuri, *Mecelle-yi Umur-i Belediye*, p. 521.)
19. On the various ranks, cf. Tarım, *Kırşehir Tarihi*, pp. 144-146; idem, *Tarihte Kırşehri-Gülşehri*, p. 67.
20. These *ahis*, who were the deputies of the şeyhs as well as members of the Fütüvvet's hierarchy, must not be confused with the members of the *tarikats* of an organization of *ahis*.
21. In the Muslim world sects, religious orders, or societies representing different doctrines and rites were called *tarikats*. See *IA*, pp. 1-17, where *Fütüvvetiye* (Turkish) or *Futuwwatiya* (Arabic) are also mentioned among the ranks of the *tarikats*.
22. See my *Manr Erker*, p. 588-590.
23. Turkish authors claim that the term *lonca* is derived from Italian *loggia*, Catalan *ilonja*, Spanish *lonja* (Nuri, *Mecelle-yi*, p. 576; *TA*, XXIII, 69; *ML*, VIII, 50), but they do not explain how Italian *loggia* could linguistically become *lonca*, nor do they explain how the Catalan or Spanish forms of the term entered the Turkish lexicon.
- In my opinion, the term *lonca* in Turkish may have derived from Italian *loggia* not directly but through Byzantine Greek, or more probably as a result of close ties that Greek merchants living in the Ottoman Empire after the fall of Constantinople had