sarraf-amiras[70]. This assumption is supported by the account of a non-Armenian contemporary, made on 11 October 1842:

> The bankers who now rule have closed the College at Scutari, and discharged the teachers. This institution has been in operation [for] about three years and has cost the Armenian community a very large sum of money, and it is said it will never be again opened.[71]

The unrest in the *millet* continued. On 18 November 1841, a month after the closing of the college, demonstrators presented a petition to the Grand Vezir Rifat Pasha, in which opposition to *amira* rule was expressed in no uncertain terms: "after the promulgation of the *Hatt-i Şerif* of Gülhane, we can no longer be the slaves of the *amira*s."[72]

To restore order in the community, the government intervened again; a Committee of Twenty-Seven *esnaf* representatives was now given full responsibility over *millet* affairs. The *amira*s and the Patriarch pledged, in writing, not to meddle[73]. Once more, however, the *esnaf*s were unable to meet the financial needs of the *millet*, and after a year of existence the committee resigned (18 November 1842). The *amira*s, triumphant, came back to power, but instead of working as a committee as in the previous years, they divided the finances of the *millet* into three areas, each headed by an *amira*:

a) the Patriarchate, the responsibility of Harutiun *Amira* Erganian;

b) the National Hospital, with Misak *Amira* Misakian as its financial director;

c) Assistance to Orphans and the Poor, entrusted to Boghos *Amira* Ashnanian.

The intention behind this division of responsibilities was less to institute a more efficient system in the financial administration of the *millet*

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70 **Artinian,** "Historical Development," p. 55.

71 ABCFM, Mission to the Armenians, vol. 2, Journal of H. G. O. Dwight.

72 **Alboyadjian,** "Sahmanadrutiune," p. 197; **Ormanian,** *Azgapatum*, 3:3733.

73 **A. Berberian,** *Patmutiun*, p. 274.