

1908) who, by deliberate policy, removed them from their posts. Arakel-Sisag Dadian was the last *barutçubaşı*. **[NOTE FROM THE EDITOR: The original typist appears to have omitted a transitional paragraph that must have led to the discussion of the intellectuals in what follows]** who was eased out of (sic) Krikor Odian, son of a wealthy family of some renown, Serovpe Vitichenian, better known as Dr. Servitchen, Nahabed Rusinian, Garabed Iutiudjian, Stepan Osgan, and many others of humble origin.⁸² Bereft of a specific political ideology, they were imbued with democratic ideals and liberal principles, and almost all engaged in the struggle for control of *millet* councils.

During the decade between 1840 and 1850 more than sixty young men had received their education in French universities and had returned to their birthplace. In the French capital they had not only familiarized themselves with European liberal and progressive ideologies, but had observed with keen interest the workings of the democratic political system. A number of them had witnessed the Revolution of 1848; one of them (Stepan Osgan) had even participated in it.⁸³ Greatly concerned with the conditions of the Armenian nation, they could not fail to take note of the flaws and irregularities prevalent in the administration of the *millet*. They resented the arbitrary and capricious ways of *amiras*, and joined forces with the *esnaf*s.

Early in the 1850s, still *amiras* continued to rule on their own, as was their custom, neglecting the legal machinery of the Supreme Civil Council despite the existence of the Armenian opposition to the hegemony of the *amiras*, just at that time when external developments such as the Crimean war and the invasion of Western capital challenged the economic power and relevance of the *amiras* within the Ottoman system. In the face of these pressures the *amiras* failed to survive as a ruling class.

In addition to the explicitly rebellious young intellectuals, there developed in Istanbul a far larger class of Armenian young men educated in Europe, most of whom did not become writers. The great majority of these young men were sons and relatives of *amiras* and other wealthy families.

⁸² Most of these men gained prominence, in addition to their role in the constitutional movement, as writers, journalists, authors.

⁸³ *Masis*, 25 June 1859.