

of this council.⁸⁷ As a result, the need for written regulations, defining the functions, duties, jurisdictions and method of election of the Patriarch, the two councils and the three committees was strongly felt. Hagop Grdjigian brought the matter to the Supreme Civil Council's attention, first in 1853 and again in the following year, but the *amiras* were united in rejecting his proposal.

By this time, many students had already returned from Europe. Eager to bring their contribution to the *millet*, they were appointed members of an Educational Committee, created by the Civil Council on 22 October 1853, whose task was to supervise, encourage and spread education among Armenians. The committee, modelled on the Académie Française, as was the Ottoman *Encümen-i Danis*, was composed of fourteen members, all young intellectuals and specialists. One of the committee's first acts was to liberalize the publication policy of the Patriarchate. Moreover, committee members strongly supported the vernacular as the literary language of Armenians. Such support challenged the clergy's monopoly on most education, a monopoly supported by their control over the teaching of *grabar* or classical Armenian. In 1851, Krikor Odian, one of the ardent advocates of the language reform, had published a pamphlet entitled *Aratjarkutiun Ashkhar-habar Lezun Kanonavorelu ev Hasarakats Lezu Enelu Vray* ("Proposal to Regulate the Armenian Vernacular and to Make it the Common Language"),

Riches"), which is a statement of liberal and radical tenets. **Minas Teoleolian**, *Dar me Grakanutiun* [A Century of Literature], 2 vols. (1933), 1:108-112.

⁸⁷ A good illustration of the arbitrary way of solving matters by the amiras is provided in the removal of Patriarch Madteos Tchukhadjian. The latter displeased the *amiras* with his haughty attitude and stubborn conduct. He incurred the enmity of several prominent *amiras*, such as Djanig *amira* Papazian and Misak *Amira* Misakian. He did not attend the funeral of Djanig *Amira's* sister; he refused to relinquish to Misak *Amira* a parcel of land adjacent to the church at Pera as compensation for the expenses the latter had incurred in constructing a fountain and making renovations for the school of the church. These two *amiras* convinced others to join them in demanding the resignation of the too independent Patriarch, who refused to resign. He managed to find supporters among other *amiras*, especially Mgrditch *Amira* Djezayirlian, and thus keep his position. A few months later, however, it was Djezayirlian who demanded the Patriarch's resignation, for the latter had refused to reveal the source of a major donation (reportedly made by Boghos Odian, as an anonymous donor). Djezayirlian asked the intercession of the Grand Vezir Mustafa Resid Pasha, whose *sarraf* he was, on the ground that as a member of the Supreme Civil Council it was his right to be informed of all the transactions of the Patriarchate. Eventually the Patriarch was forced to resign.

A. Berberian, *Patmutiun*, pp. 359-365; **Ormanian**, *Azgapatum*, 3:3878.