

arguing that *grabar* had become obsolete and could not serve as the language of contemporary Armenians.⁸⁸ Two years later, another member of the Education Committee, Nahabed Rusinian, a physician by profession but a self-taught linguist, published a grammar book of modern Armenian, in collaboration with Timoteos Tngerian, Nigoghos Balian and Krikor Odian. The book, entitled *Ughghakhosutiun Ardi Hay Lezuin* (“The Correct Speaking of Modern Armenian”), was authorized for publication by the committee.⁸⁹ In the bitter controversy which ensued upon the publication of this book, the advocates of language reform, who called themselves *lusavoreal* (“enlightened ones”), were pitted against the conservative and traditionalist elements, opposed to the vernacular, who were labeled *khavareal* (“obscurantists”). Before the investigation committee, appointed to revise the book, had time to complete its task, a patriarchal order was issued prohibiting the use of the book in the schools.⁹⁰ Dispirited and discouraged, the Education Committee effectively ceased to exist.

The language reform continued, however, in a different field, that of journalism which was less responsive to regulations from above. By 1840 *Arshaloys Araratean* (“Araratian Dawn”), founded in Izmir by the Paris-educated intellectual Ghugas Baghdasarian, was using the vernacular. In Istanbul, Garabed Iutiudjian, considered the forefather of Armenian journalism, encouraged the development of the vernacular and its purification in the pages of the newspaper *Masis*, which he edited for more than three decades. Furthermore, he helped to propagate in it Western progressive ideas and liberal principles.

The cultural and educational revival among the Armenians throughout the empire was greatly stimulated by Catholic and Protestant missionaries. They established schools, translated the Bible into the Western Armenian vernacular as well as Armeno-Turkish (Turkish written in Armenian letters), published books and helped many young men get their higher education in

⁸⁸ *Arshaloys Araratean*, 1892, no. 413, pp. 2-3.

⁸⁹ As a matter of fact, the book bears no name of author, but “everybody knew that Rusinian was its author.” **Torkomian**, “Rusinian,” p. 100.

⁹⁰ **Asadur**, *Polsoy Hayere*, p. 176-177; **Artinian**, “Historical Development,” pp. 69-71.