

Pasha, Vahan Efendi was employed by Cevdet Pasha, while Hovhannes Nourian worked for Ingiliz Said Pasha. Krikor Efendi Odian served as the counselor, adviser and confidant of Grand Vezir Midhat Pasha and later took part in the drafting of the Ottoman Constitution of 1878.<sup>101</sup>

These young intellectuals, whether physicians, interpreters, legal and foreign affairs experts, had supplanted the *amiras* in high governmental offices, and, in the process, gained not only access to Ottoman officialdom but in prestige and influence as well. And like the *amiras*, they made use of their influence within the government in promoting their ideas and plans for the reorganization of the system of governance of the Armenian *millet*.

The National Assembly, convened around the end of November, 1858, elected Dr. Servitchen as a member of the new Supreme Civil Council. Three months later, in February 1859, the Assembly appointed a new Drafting Committee. This Committee worked diligently and submitted its draft of the *Regulation* to the Assembly on 18 December 1859. During the second reading of the draft, *amiras* and their conservative supporters made several objections and an Investigation Committee was appointed to examine and compare this draft with the version of 1857. This Investigation Committee, comprised of four clerics and fourteen lay members, including four *amiras*, represented mainly the conservatives. It worked very closely with the Drafting Committee, and completed its task on 20 May 1860. The new version of the *Regulation* was unanimously approved by the National Assembly of 24 May 1860. The new draft represented a compromise between the liberal principles of the constitutionalists and the conservative views of the traditionalists. The document, that Dr. Nahabed Rusinian named “Armenian National Constitution,” was signed by the clergy, the *amiras*, the *esnafs* and the intellectuals.<sup>102</sup>

The word constitution, in Armenian *sahmanadrutiun*, had a more European ring and connotation than *kanonagrutiun* (“Regulation”), and that pleased its liberal supporters. As Ormanian, the ecclesiastical scholar of the topic, noted in his usual penetrating manner that a constitution had the

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<sup>101</sup> Adjarian, “Hayots,” p. 159; Roderic H. Davison, *Reform in the Ottoman Empire, 1856-1876* (Princeton, N.J., 1963), p. 134; Alboyadjian, “Sahmanadrutiune,” pp. 350-351.

<sup>102</sup> Ormanian, *Azgapatum*, 3:4017-4019.