

was founded by them.”¹⁰⁶ In other words, the technocrat-*amiras* were as conservative as the *sarrafs*. When they realized that their status in the *millet* was in jeopardy, they shifted gear and abandoned their support for the College.

Amira ranks were replete with personal and family rivalries. The antagonism between Djanig *Amira* Papazian and Misak *Amira* Misakian, on one side, and Mikayel *Amira* Pishmishian, on the other, was so intense that its repercussions were disturbing the peace in the *millet*. Harutium *Amira* Bezdjian intervened to reconcile the two sides.¹⁰⁷ Relations between the Dadians and Diuzians were not friendly, either. Unlike the conflict between Djanig *Amira* and Mikayel *Amira*, which was public knowledge, the rivalry between the two families was silent and hidden yet as intense. In a letter to a Mekhitarist priest in Paris, the abbot of the religious brotherhood advised the former to avoid any mention of the Diuzians to Hovhannes *Amira* Dadian, who was going to visit the French capital.¹⁰⁸ Garabed *Amira* Balian, the imperial architect, was “the implacable enemy” of Mgrditch *Amira* Djezayirlian, the *sarraf* of the Grand Vezir Mustafa Reşid Pasha.¹⁰⁹ These animosities and rivalries naturally had their repercussions in the *millet* affairs. At least in the Dadian-Diuzian rivalry the conflict had reached beyond the *millet*, affecting their professions, as well, although Hagop Diuzian’s interest in the field of industry was of short duration and limited to one venture (see Chapter III).¹¹⁰

It would, however, be misleading to emphasize only the discords and problems among *amiras*, for, in general, they supported each other, sometimes openly, and at other times tacitly. Cooperation and support were, more often than not, a consequence of family ties and kinship. As we have noted earlier (in Chapter II), many *amiras* had developed family relationships through marriage, baptism and in other ways as well. *Amiras* likewise

¹⁰⁶ Ormanian, *Azgapatum*, 3:3723.

¹⁰⁷ P. Ketchian, *Patmutiun Hivandanotsin*, p. 73; A. Ketchian, *Akn*, p. 181.

¹⁰⁸ *Archives*, Correspondence, Abbot to Fr. Hovhannes Surgudjian, 3 July 1847, Mekhitarist Convent, Venice, Italy

¹⁰⁹ Hnaser, “Niuter Ashkharhabari,” p. 140.

¹¹⁰ Very little has unfortunately been written about these conflicts and rivalries, nor can much be added. The paucity of personal letters and other documents render any investigation almost futile.