

On the other hand, the perception that the legitimate ruler of the regime was invested by heaven never wavered within the Chinese-style bureaucracy based on civil service examinations overseen in principle by the emperor. While continuing to make formal distinctions between "Le Imperial Ministers" and "Trinh Royal Advisors," the sovereignty of the Le Court was never doubted, leaving the all-powerful Trinh "shoguns" bereft of the authority to change the situation in their favor. The author concludes that it is this tradition to which one should look to explain the use of the dispatching of officials to govern the Le-Trinh regime.

The Formation of the Armenian *Millet* Constitution as the Development of the Community Administrative Body during the *Tanzimat* Period

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The purpose of this article is to show how an autonomous administrative body was formed in the Armenian community of the Ottoman Empire, by examining the formation process of the Armenian *Millet* Constitution of 1863.

At the beginning of the nineteenth century, Armenians in each area of the Empire formed local communities centered around their churches. The Armenian patriarchate of Istanbul supervised the church organization, loosely binding these local communities together into a single religious community. During the first half of the nineteenth century, however, the patriarchate was required to administer newly established institutions, like elementary and secondary schools, hospitals and reformed monasteries, which required the organization of a new governing body.

First, in 1840, a committee of twenty-four was established to handle the finances of the Armenian community, mainly those of the secondary school established in 1838. In 1847, successors to this committee appeared in the form of civil and ecclesiastical councils administering the community's civil and religious matters, respectively. During the 1850s, in response to increasing duties, the patriarchate organized an educational and a financial committee under the civil council. Likewise, some provincial communities were also

forced to form their own administrative bodies to supervise newly established schools and hospitals in their locales.

It was in this manner that from 1840 on, an administrative organization was gradually formed within the Armenian community, culminating in formal codification in the form of the *Millet* Constitution. The first draft of the Constitution, which was written in 1857, determined the roles to be played by each assembly, council, and committee. The draft was revised twice and finally approved by the Ottoman government in 1863. During this process, the basic structure of the administrative body did not change, although the roles of each organ were more clearly defined. Therefore, the author concludes that 1) the content of the *Millet* Constitution was based on the reforms that were implemented from 1840 on and 2) the Armenian patriarchate began developing the community's autonomous administrative body only after the mid-nineteenth century.