

brought the lineage up to Dad Arakel (b. 1753).¹¹¹ In another Bible, known as “Sasants,” the following colophon was found:

I, Count Vahram, have bought [“received”] this Holy Bible in memory of myself, my parents, my brother Beroz, my son blessed [“ornamented”] by God¹¹² and all the members of my family, deceased and alive; I promised to donate this book to the convent... in memory of the race of Senekerim...¹¹³

Analyzing these two inscriptions, one student of the topic concluded:

The Dadians, formerly Berenk or Berozian, descendants of Senekerim Ardzruni, emigrated from Sebastia to Akn around the 1300s, brought with them the ‘Sasants’ Bible, which Count Vahram, one of the ancestors of the same family, promised to donate to the monastery Hromoulos in memory of the race of Senekerim.¹¹⁴

But another scholar reached a different conclusion:

La ressemblance des noms n’est pas une justification suffisante pour identifier le Comte Vahram avec Vahram petit-fils de Beroz [mentioned in the prelate’s genealogy] sans considérer les difficultés qui s’élèvent contre une telle identification.¹¹⁵

¹¹¹ The text of the genealogy is found in **Boghosian**, *Dadian Gerdastane*, pp. 16-20; **Azadian**, “Dadian Gerdastani Dzagume ev ir Akanavor Demkere” [“The Origins of the Dadian Dynasty and its Prominent Figures”], *Asdghaber* 8-9 (Istanbul, 1951): 153-156; *Idem. Akn II*, pp. 4-5.

¹¹² The word used in the text is ԱՄԱԶԱԶԱՐԴ = ADZAZARD, which should read Ասոսնուծու-զարդ = Asdouadzazard, meaning “blessed” (literally “ornamented”) by God. This could be interpreted in three ways: (a) it could be a proper name; in this case it is not shown in **H. Adjarian’s** *Hayots Andsnanounneri Bararan* [Dictionary of Armenian Proper Names] 5 vols. (reprint ed., Beirut, 1972); (b) it could be an adjective for a son of Vahram whose name is not mentioned; (c) it could be an adjective for his brother who might have been very young and, therefore, raised by him (Vahram) as a son. (I thank Dr. Krikor Maksoudian for his observation about the above-mentioned three possible interpretations of the word.)

¹¹³ **Azadian**, *Akn II*, p. 3; French translation is found in **Alboyadjian**, *Les Dadian*, p. 23 (transiation into French of the word, see note 2 above, is as follows: “... de mes fils ornés de Dieu.”)

¹¹⁴ **Azadian**, *Akn II*, p. 5.

¹¹⁵ **Alboyadjian**, *Les Dadian*, p. 23. This historian objects to the conjectures of katholikos Karekin Hovsepian and H. Djanigian, who were the first to copy and publish the colophon, that this Bible dates from the eleventh or twelfth century. If these conjectures were true, then there is a