

Had there been any other corroborating evidence, in terms of an epigraph, another colophon, a baptismal record or an inscription in a church, the origins of the Dadian family might have been established. The descent of the Dadians from a *nakharar* dynasty, let alone from “the race of Senekerim,” presents some semblance of historical truth, but it cannot be sustained under close scrutiny.¹¹⁶

While the Dadians claimed nobility of origin on the basis of slim historical evidence, other *amira* families made similar claims supported by minimal or totally “fabricated” evidence. Toros Azadian, who investigated extensively Akn and the *amiras* from that town, noted that on the tombstones of members of the Azadian family, of which he was a progeny, there were such symbols as throne, eagle, crane, sun, crescent, etc., and he concluded:

These sculptures are exceptionally valuable, for they represent the throne and two-headed eagles of the Ardruni royal dynasty. Their [Ardrunis’] migration from Vaspurakan to Akn is symbolized in the open-winged crane which has a twig in its beak. The sun represents their Aryan origin while the crescent is the symbol of Ottoman rule.¹¹⁷

Azadian refrains from drawing explicit conclusions about the origins of the family based on these symbols, but the implication is very clear: there is royal blood in the family. For whatever reason, he attempts neither to elaborate on the significance of these symbols nor substantiate the obvious but unstated claim.

Other *amira* families, not to be left out, obtained “sealed” and signed certificates from high clerical officials. In 1854, Patriarch Hagop Seropian issued a certificate wherein he certified that the origins of Mgrditch *Amira* Djezayirlian, whose family name used to be Hovuiants, went back to the Arshakuni dynasty, and that this noble family moved to Ani during Bagratid rule. After the fall of the Bagratid dynasty, it claimed, a branch of the family moved to Poland, while another migrated to Roubenian Cilicia. In the

chronological gap and, therefore, “une telle identification n’est pas possible.” But if it is a manuscript written in the fourteenth century, then “la situation change et il prend de l’importance au point de vue de la généalogie Dadian.”

¹¹⁶ For a detailed discussion of the topic see **Alboyadjian**, *Les Dadian*, pp. 19-25.

¹¹⁷ **Azadian**, *Akn II*, p. 95.