



ĀDUR-BŌZĒD

ĀDUR-BŌZĒD, a Sasanian mobad of mobads (*mowbedān mowbed*) or high priest. He is mentioned in Middle Persian sources with two others who held this title, Ādurfarnbaḡ and Hūdād (*Dēnkard* II, p. 573.23f.; *The Epistles of Manushchihar*, ed. B. N. Dhabhar, Bombay 1912, p. 47.2), and with Ādurbād, son of Zardušt (who was son of Ādurbād Mahrspandān; *Mādiyān ī hazār dādistān*, ed. J. J. Modi, part 2, Bombay, 1912, p. 38). The *Mādiyān* places all four in the reign of a Yazdegerd, probably Yazdegerd II (A.D. 438-57; see S. J. Bulsara, *The Laws of the Ancient Persians*, Bombay, 1937, p. 546, n.; A. Perikhanian, *Sasanidskiĭ sudevnik*, Erevan 1973, p. 421). Ādurbād son of Zardušt was also a contemporary of Yazdegerd I (399-420); Yazdegerd son of Šāpūr in *Dēnkard* I, p. 140.13), and the same time span is therefore also possible for Ādur-Bōzēd.

The Syriac *Acts of the Persian Martyrs* mention a *mowbed* Adārbōzī in the reign of Yazdegerd I who may be this same priest. A Zoroastrian was healed and converted to Christianity by a Christian priest, who received a donation of land for a church. Adārbōzī brought the case to the king's attention and induced the Zoroastrian to reconvert. The land and church were reclaimed, but another Christian priest named Narsē retook the property (now a fire temple) and reinstated it as a church. Taken prisoner by the local people, he was sent to Ctesiphon and tried before Adārbōzī. Narsē refused to make ritual atonement for "killing" the sacred fire and was executed at the king's order. This incident may have occurred in 420 (J. Labourt, *Le Christianisme dans l'empire perse*, Paris, 1904, p. 109).



BIBLIOGRAPHY

Christensen, *Iran. Sass.*, pp. 272-73.

G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, Leipzig, 1880, pp. 36ff.

O. Braun, *Ausgewählte Akten persischer Märtyrer*, Kempten and Munich, 1915, pp. 142-49.

Justi, *Namenbuch*, p. 3.