



DĀDĪŠOʻ

DĀDĪŠOʻ (Syr. “beloved of Jesus”; Payne Smith, col. 824, s.v.; Pers. “given by Jesus”; Justi, *Namenbuch*, p. 75, s.v. Dādhyešūʻ), catholicus of the Sasanian “Nestorian” church in 420/21-455/56 c.e. (Labourt, p. 120 n. 3), following the short incumbencies of Maʻna and Farbokt, who were both deposed. The new Sasanian monarch, Bahrām V (r. 420-38), permitted the election of another catholicus as a reward for services rendered by Samuel, bishop of Ṭūs, against barbarian forces at the Khorasan frontier (Assemani, III/1, p. 214). Dādīšoʻs appointment was accompanied by accusations of simony, usury, and apostasy leveled by a dissident group of bishops, led by Batai of Hormizd-Ardašēr (*Synodicon*, pp. 287-88). Consequently the catholicus was imprisoned by Bahrām and released only in 422 through the intervention of Emperor Theodosius II (*Maris*, p. 31; Bar Hebraeus, III, p. 60). Dādīšoʻ then retired to the monastery of Deir Qabut until 424, when he was restored by thirty-six bishops, convened at Markabta de Tayyaye, probably in the Lakhmid kingdom of Ḥīra (Tisserant, col. 173). According to the *Synodicon orientale* (pp. 295-96), at this synod, which was known as the synod of Dādīšoʻ, the catholicus declared the autonomy of the Persian church from the Byzantine realms, though the authenticity of this source can be called into question (Fiey, pp. 77-80). Elias, bishop of Nisibis, mentioned briefly that Dādīšoʻs incumbency, spanning thirty-five years, had coincided with the Nestorian controversy (*Eliae Metropolitanæ* VII, p. 49 [text]); Mari b. Suleiman gave the same information at greater length (*Maris* I, pp. 32-35). Dādīšoʻ died in 455/56 and was buried at Ḥīra (*Maris* I, p. 31).



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