



# DRIYŌŠĀN JĀDAG-GŌW UD DĀDWAR

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**DRIYŌŠĀNJĀDAG-GŌW UD DĀDWAR**, Middle Persian title of a Sasanian official, “intercessor and judge of the poor.” The first word is the source of Persian *dervish* (see **DARVIŠ**), which has the meaning “worthy poor, one who lives in holy indigence.” The terms *jādag-gōw* and *dādwar* belong to the legal vocabulary and are variously understood; for de Menasce (1963, pp. 1-5), the first is not an “intercessor” nor a professional lawyer, but an aide (*ayār*) for the needy, those who are “deprived of prestige and influence.” He is a protector of the poor. The second term (see **DĀDWAR**) means a judge, probably of a secondary order (in ŠKZ 35, he is far down in the list of dignitaries); the *dādwar* is attested only late in the Sasanian period, being represented in the sigillographic sources by a single seal.

Although Pahlavi literature provides numerous contexts for the meaning of the three terms in this title, it is only through the Sasanian seals that we know that the office of *driyōšān jādag-gōw ud dādwar* existed in numerous provinces: on the bullae of the Paris Bibliothèque Nationale we find Abaršahr, Ādurbādagān, Ahmadān (Hamadan), Gēlān, Gurgān, Māsabadān, Ray, and Vālxšfarr. R. Gyselen (1989, pp. 31-33) has pointed out fourteen districts. To the latter we must add Ardaxšīr-Xwarrah, Bišābuhr, Ērān-Xwarrah-Šābuhr, Husrō-šād-Kavād, Staxr, and Veh-Ardaxšīr. The seals show that a personal name is never connected with this office, also that it is not a simple honorific



title added to that of the *mowbed* of Fārs, as had been presumed by S. Shaked. But this institution was maintained by the Mazdean clergy, for, associated with occurrences of the seals for this function, there are also impressions of seals of mages (Pahl. *mgw mōy*). This is not surprising, because judicial affairs were normally overseen by the clergy, as was witnessed by the Byzantine historian *Agathias*. The office of *driyōšān jādag-gōw ud dādwar* was far from being reserved to the mowbeds of Fārs, in the manner which appears to be indicated in *Mādayān ī hazār dādestān*, and it is attested in numerous provinces; the mowbed in charge of this wide-reaching office in Fārs may have had to omit mention his mowbed title (Gyselen, 1989, p. 32). On two new bullae of the Saeedi collection, the co-signatories are mages, who are routinely associated with offices of a judicial-religious nature. In Armenian the *jatagov amenayn zrkelocδ* is, according to Russell (1986, p. 136), an “intercessor for all the needy,” but this is a hapax and a loan/translation of the Iranian title (Garsoïan, 1989, p. 534).

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