A special kind of police officer in the 19th century was the dārūgha-yi bāzār or superintendent of the main market in the city. He was an important official on the local scene, notwithstanding the fact that his jurisdiction was limited to the bāzār. The dārūgha-yi bāzār was often appointed from among one of the local leading families by the governor.

To call the dārūgha-yi bāzār simply a police officer does not do justice to the range of his activities. It would be more appropriate to call him a law enforcement officer with judicial powers. His duties were to execute the orders of the governor and the kalāntar or mayor and "to regulate all disputes and matters of the market-policet, to watch over weights and measures, and be answerable for order, cleanliness and regularity" in the bāzār.

Apart from the supervision of trade affairs, the dārūgha was charged with the surveillance of public morality in the bāzār area. This aspect of his task entailed the supervision over drunkards and whoremongers: "and if he detects any of them drinking wine, or in the society of courtezans, he compels them to 'purchase his connivance at no small expense'.

* The title of dārūgha was also conferred upon other officials, who must not be mistaken for the dārūgha-yi bāzār.

Firstly there was the dārūgha-yi daftar-i istīfā (chief of the revenue accounting office). This official, who often was one of the Shah's courtiers, was charged with the control over the accounts of the governors and mustawfis (revenue officers) and with the collection of arrears. Later these officials were called muḥāṣṣil (taxcollector) for they thought the title

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2 J. B. Fraser, Travels and Adventures in the Persian provinces, London 1826, p. 149.
3 Aubin, p. 52.
4 E. Scott Waring, A tour to Sheeraz by the route of Kazroon and Ferrozabad etc., London 1867, p. 67.
of darugha not dignified enough for themselves. Nasiru'd-Din Shah (who later conferred the title of vazir-i başiyā or minister of arrears on this official) was kept informed by this official of the accounts of the governors and mustawfs, so that the Sadri A'zam (Chief minister) should not reappoint someone who had not paid all his taxes yet. Secondly the sar-i sārbān or chief of the cameldrivers was called darūgha. See A. Mustawfi, Sharīb-i Zināgānī-yi muhā, 3 vols, Tehrān 1947, vol. i, p. 370; I'tīḥaduls-Saltāna, Rūznāmā-yi I'tīḥaduls-Saltāna, Ed. Iraj Afshar, Tehrān 1966, p. 295.

Thirdly there was the darūgha-yi mahālla. See my "The police in Qajar Persia" (to be published).

The darūgha ruled the bāzār with an iron hand and to facilitate his control over the bāzāris he had all merchants and artisans en-registered. He occupied a central place in the bāzār and was seated in an office, as in Rasht around 1826, or seated on a stone bench surrounded by his assistants.

Here he heard all problems laid before him, with which he dealt immediately. "The information is taken down immediately and it rarely happens that an hour has passed before a case has been closed and the delinquent has been punished". In matters of commercial disputes, such as "if a shopkeeper refuses to execute, or violates his agreement, you make your complaint to the Darogha, who obliges him to perform it; or, if he should prove that he is totally unable, he grants him a certain time for its performance". Tradespeople, however, tried as much as possible to avoid governmental interference in their affairs, since such dealings were only detrimental to both creditor and debtor. Normally one held a court of arbitration or Majlis, composed of leading members of the commercial community.

The European sources are all in agreement with each other about the judicial powers of the darūgha. There is no change to be detected in the extent of his jurisdiction towards the end of the century compared with the first period of the Qajar dynasty. Wills, having a thorough knowledge of the country after a 15 years' residence, writes in 1886 "he has but one treatment for all suspects: the stocks and starvation" and "the darogha

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2 Fraser, p. 149; A. K. S. Lambton, Islamic Society in Persia, London 1954, p. 14; Morier reports that in Shīrāz in the bāzār-i vākīl "the Cutwal or Minister of Police was seated". J. Morier, A Journey through Persia, Armenia and Asia Minor etc. in the years 1808 and 1809, London 1812, p. 101. See on this official Waring, p. 80.
4 Waring, p. 67.
5 C. J. Wills, Persia as it is, London, 1886, p. 45.