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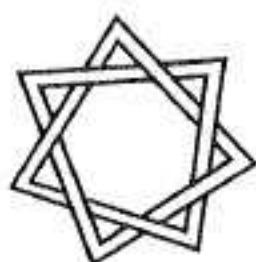
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Notes to Contributors

Manuscripts must be written in English.

Manuscripts must be clearly typewritten with numbered pages, double linespacing and wide margins throughout. The title should be as brief and informative as possible. The institute at which the work has been done should be indicated at the head of each paper. Authors are requested to include their e-mail address if one is available.

Submissions

Manuscripts should be sent in duplicate to the Editor-in-Chief: Dr. Efim A. Rezvan, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, 3 Universitetskaya nab., 199034, St. Petersburg, Russia, e-mail: rezvan@kunstkamera.ru.

Kh. Omarkhali

NAMES OF GOD AND FORMS OF ADDRESS TO GOD IN YEZIDISM WITH THE RELIGIOUS HYMN OF THE LORD

Introduction

The aim of this work is to explore the different forms of addressing God in Yezidism. In this paper a general overview of the names of God in the Yezidi religion is given and the different forms of address to God (using the relevant examples from the religious texts) are investigated. For this study the relevant examples from the Yezidi published as well as unpublished religious texts were used, such as *Qewlê Padişa* [1] ("The Religious Hymn of the Lord"), *Qewlê Afirîna Dînyayê* ("The Religious Hymn of the Creation of the World"), *Qewlê Bê Elif* ("The Religious Hymn of B and A"), *Qewlê Zebûni Meksûr* ("The Religious Hymn of the Weak Broken One"), *Qewlê Hezar û Yek Nav* ("The Religious Hymn of the 1001 Names"), *Qewlê Tawûsî Melek* ("The Religious Hymn of Tawusî Melek"), and some other texts. The results of this study are presented to the scientific world for the first time.

No exact data is available concerning the number of Yezidis. Nevertheless, according to unofficial estimates, the population of the Yezidis in the world exceeds approximately 700—800,000. This means that Yezidis constitute about 2.3% of the Kurdish population. The Yezidis live mainly in Iraqi Kurdistan, especially in the mountainous region of Shingal and Sheyhan. Yezidis also live in Iraq in the area named Bashiq and Behzan. They live also in Turkey and in Syria, but the overwhelming majority of those moved to Europe and especially to Germany. A few Yezidis live in Iran. They live in post-Soviet states, mostly in Armenia and Georgia, the majority of them settled there in the beginning of the 20th century following religious oppression in the Ottoman Empire. The Yezidis, as a result of massive emigration from Armenia and Georgia during the post-Soviet period, were forced to move to Russia. Additionally, there are now Yezidis living in the Ukraine, as well as in France, Belgium, the Netherlands and the United States of America.

The only centre of the religion and its ceremonial rituals is called Lalish. It was likely built in pre-Christian times and is located in the Sheyhan region of Iraqi Kurdistan.

Yezidis, who are the adherents of a non-proselytizing, pre-Islamic Kurdish religion, always had a great fear of writing down their religious texts and hence avoided the practice. Yezidis, much like other insulated religious and national communities based on oral traditions, arguably preserved their customs and beliefs better than the others, especially those based on written tradition. At the same time, Yezidism remained rather closed religion, in particular to adherents of different creeds.

In the Yezidi religion, alongside the mostly Kurdish religion of Ahl-e Haqq, one can observe the ancient of cults whose roots are embedded deeply into past millennia. The basis of Yezidism is a combination of the most ancient Indo-Iranian concepts, similar to the Indo-Aryan ones. In the process of investigating Yezidism it is necessary to pay attention to the presence of several genetically various strata in it. There are at least two of them: historically earlier and historically later levels. As a result, different ideas and their combinations, including those examined under this paper's focal point, can be found in Yezidism.

Yezidis believe in the existence of the supreme power and the Truth in the Universe, which is God. There is a belief that He has different emanations, which makes it very difficult for the researcher to explain succinctly the concept of God and Holy Beings in Yezidism. The nature of Yezidism helped Yezidis to adopt and assimilate foreign ideas to their system of beliefs and allowed them to coexist harmonically. Sometimes these ideas seem to be contradictory, but in the minds of Yezidis they are harmoniously present and even supplement each other. What is significant to understand is that this religion focuses commonalities and not on differences, and that this is an inclusive and not exclusive tradition. This is what helps Yezidis to connect different phenomena with each other.

The Yezidi myth of creation begins with the description of the emptiness (*Berê ne 'erd hebû, ne 'ezman bû, ne 'erş bû* [2]; *Ne 'erd hebû ne 'ezman bû*,

Ne çiya ne sikan bû [3]) and the absence of order in the Universe. Afterwards God brought the order to the Universe (*Hingî [Xweda] dane hed û sed e* [4]). According to Yezidi and Yarisan traditions, prior to the time of creation of the world, God created a Pearl (*Pedşê min bi xo esirandî dura beyzaye* [5]) which was not in the material form. God created it from his own pure Light (*Padişê min Dur ji xo çê kir* [6]) and alone dwelt in the Pearl (*Pedşa li nav durê li xewle bû* [7]). Yezidi cosmogony tells that the Creator first fashioned a Pearl. After that, the Pearl exploded, forming the light and variegated world we know.

Before the creation of this world, God created seven angels, the Leader of whom was appointed Tawusî Melek. After that, the world was left to the care of these seven (arch)angels who in the religious hymns are called *Heft Surr* (Seven Mysteries).

In Yezidism, an esoteric or non-material world was created first and later the differentiation of some phenomena took place. After the manifestation of these phenomena, they came down to the earth.

The creation in Yezidi cosmogony ends with the myth of the creation of the first man, who in Yezidism is also called Adam. The end of creation is closely connected with the leaving (moving away) of the Creator from the Universe's affairs, His creation of mankind and the transition from mythological time to historical time.

Below I will give a summary of the Yezidi view on the names of God and various forms of address to God as it is given in the religious hymns, as well as based on the Yezidi understanding of this question. First of all, I will give the brief reference to the name(s) of God and after that I'll list some form of addresses to God with the examples from the religious texts.

Names of God in Yezidism

Yezidis believe that a number of names of God exist:

Kurdish Text

Di baweriya me de, Ezî navê Xudê ye, Padişa navê Xudê ye, Adî navê Xudê ye, Rêber navê Xudê ye, Mezin navê Xudê ye [8].

In the religious texts of Yezidis, nevertheless, it is said that

Translation

According to our belief, Ezî is the name of God, the Lord is the name of God, 'Adî [9] is the name of God, Leader is the name of God, Great is the name of God.

the greatest name from all names of God is Xuda or Xweda:

Kurdish Text

*Sultan Ezid bi xo Padişa ye
Hezar û yek navê xo daye
Navê mezin Xuda ye* [10].

In the Yezidi religious hymns, one can find much insightful information about the names of God. For example, it is said that the name of God is eternal (*Her û her*), in: *Navê wî (Xudê) jî her û her e* [11]. Lit.: "His (i. e. God's) name is eternal".

Translation

Sultan Ezid is the King by himself
1001 names gave to himself
The greatest name is God.

Furthermore, in the Yezidi religious literature one can find different data about the number of God's names. For instance, it is said that there are 1001, 3003 or 24,000 names of God.

Kurdish Text

Padşayê minî hezar û yek nav e [12].
Bîst çar hezar navê Ezid hene [13].

In one of the religious texts, for instance, it is said

Translation

My King has a thousand and one names.
There are 24,000 names of Ezid.

that God has 3003 names:

Kurdish Text

*Sê hezar sê dergê Xudê ne
Sê hezar sê perdê Xudê ne
Sê hezar sê kirâsê Xudê ne
Sê hezar sê Melek jî sekinîne
Sê hezar sê navê Xudê ne* [14].

During one of my interviews conducted with Yezidis from the priesthood caste of *pîrs* from Armenia [17] they

Translation

There are 3003 gates of God
There are 3003 veils [15] of God
There are 3003 garments [16] of God
There are also 3003 angels stay
There are 3003 names of God.

mentioned the existence of a large amount of God's names:

Xanna Omerxalî: Çend navê Xwedê hene?
Rostemê Cemal: Gelek navê [18] Xwedê hene.

It was also pointed out that there is one “real” name

Kurdish Text

Zibêyda Kakê: Hezar û yek navê Xwedê hene. Hezar cûre merî gazi Wî dîkin, lê yek navê Wî heye. Kes nizanin. Navê ‘edetî çi ye, kes nizanin.

Xanna Omerxalî: Çi nav dikarin bidin?
Zibêyda Kakê: Xwedê. Mezina timê digotin: “Bînaya Ç’eva”, “Rebê ‘Alemê”.
Rizayê Kakê: Rebê jorin.

Below I provide a part from the interview that

Kurdish Text

Xanna Omerxalî: Xwedê çawa ye? Li ku ye? Çend navê Xwedê hene? (Rebê ‘Alemê; Bînaya Ç’eva; Xaliqê ‘Alemê; Rebê Jorîn...) Hûn îda çi navan dikarin zêde kin?

Merwanê Xelîl: Tawûsî Melek bi xo duayê Xudê diket, wextê Tawûsî Melek dibêjît:

Ya Xudê,
Ya Rebî her tû yî ha yî
Her tu yî layiqî medh û sena yî...

Bes eva Tawûsî Melek gotiye, lê Qewlê me de her tiştî... ji heft Meyalêka bigrê û heta her tiştî dikete girêdayî Xudê. Bê irada Xudê tiştek nabit. Ew bi xo Qewlek heye, dibêjîne “Qewlê Padişayê”.

Bext girêdayî Xudê ye. Însanekî bêbext dibêjin: *Tu bê Xudê yî*.

Rastî girêdayî Xudê ye.
Bê gune [23], *sifêtîn baş* — tu dikarî bêjî êd Xudê ne.
Padişa navekî Xudê ye.
Ew Qewle — “Qewlê Padişa” ye, ser keryameta Xudê.

Bê irada Xudê tiştekî nabe.

In the religious hymns, it is said that the name of God and

Kurdish Text

Navê Xudê û Tawûsî Melek li ser min bînin [25].

Ew e û her ew e,
Ne xwar e û ne xew e,
Şehda dînê min bi navê Xudê û Tawûsî Melek pê bitit rawe [27].

As well as in:

Min Şehde û İmanê xo bi navê Xudê û Tawûsî Melek gebûl e [28].

Khanna Omarkhali: How many names of God exist?
Rostemê Jemal: There are many names of God.

of God, which nobody knows:

Translation

Zibêyda Kakê: There are 1001 names of God. People call Him in a thousand ways, but there is [only] one name of God. Nobody knows [it]. What the real [19] name [of God] is, nobody knows.

Khanna Omarkhali: Which names can you mention?

Zibêyda Kakê: Xwedê [i. e. God]. Old men always used to say: “Omnividens” [20], “The King of the World”.

Rizayê Kakê: The highest King.

I conducted with a Yezidi from Iraqi Kurdistan:

Translation

Khanna Omarkhali: How can you describe God? Where is He? How many names of God exist? (The King of the World, Omnividens, Creator of the World, the highest King, etc.) Which names could you add?

Merwanê Xelîl: Tawûsî Melek himself prays to God [21], when Tawûsî Melek says:

Oh God,
 Oh my King, you are the only so
 The only You are worth of praising...

This is what Tawûsî Melek said, but in our *Qewls* [22] everything... take from Seven Angels, till everything is connected with God. Without the decision of God nothing happens. There is a religious hymn, it is called “The religious Hymn of the Lord” (*Qewlê Padişayê*).

The Fate is connected with God. [They] say to a mean person: “You are without God”.

The Truth is connected with God.
 Good qualities, you can say, belong to God.
 The Lord is the name of God.

This *Qewl* — the religious hymn of the Lord — is about the miraculous might of God [24].

Without the decision of God nothing happens.

Tawûsî Melek are very important and they come together:

Translation

Pronounce the name of God and [the name of] Tawûsî Melek over me [26].

It is Him and only Him,
 No food, no sleep,
 Proclamation of my Faith is by the name of God and Tawûsî Melek becomes high.

Declaration of my Faith and the object of my belief by the name of God and Tawûsî Melek are accepted.

In Yezidism there are diverse attributes of God, which shows His creative nature, unity, perfection, eternity, all-forgiveness, charity, all-knowledge, omniscience and

omnipotence, greatness, justice and truth, immutability, impassibility, etc.

Forms of Address to God in Yezidism

In the Yezidi religious texts, various forms of addresses to God are used. The words of Iranian origin *Xweda* (God), *Xudan* (Master), *Xudavend* (the Lord), *Padişa* (the King), *Mîr* (the Prince) and some words of Arabic origin, as *Rebî* (My Master) or *Reb* (Master),

İlahiyo (Oh my God), *Ella(h)* (the only God) and *Melik* (King) are applied. Another name is very often used in the religious literature as a name of God is *Êzîd* with the variations *Êzî* (among Yezidis from Iraq) and *Êzda / Êzdiđ* (among Yezidis from Armenia).

Xweda ("God")

The most commonly used form of address to God by all Yezidis is *Xweda / Xwedê* (God), while in the religious hymns this form of address to God is not so prevalent. *Xweda / Xuda* is a word of Iranian origin, which is used both in the direct case — *Xweda*, and in the oblique case — *Xwedê*. Nowadays the oblique case form, *Xwedê*, is often also used in place of the direct case.

Kurdish Text

Wextê hijiya, hijiya, hijiya, bû xûn û göst, bû xûn û göst, hema cî da rabû rûnişt. Wextê rabû rûnişt, ewil navê Xwedê ina, go, bêniş. Ewil bêniş go: "Ya Xwedê". Adem rûnişt [31].

Translation

When he trembled, trembled, trembled, became blood and flesh, became blood and flesh, at this moment he sat down. When he sat down, at first, he pronounced the name of God, he sneezed. At first, he sneezed [32] and said: "Oh God". Adam sat down.

Xudan ("Master")

In the Yezidi religious hymns, one can often find such address to God as *Xudan* (Master). It is usually used in the descriptions of God as the Master of natural or transcendental phenomena:

Xudanê Hîviyê. Lit.: "The Master of Hope". In: *Dibexşînit Xudanê hîviyê* [33]. Lit.: "He is forgiving, the Master of Hope".

Xudanê şev û roj. Lit.: "Master of night and of day". In: *(Padişê min) Xudanê şev û roj û dema* [34].

Lit.: "[My King is the] Master of night, of day and of times".

Xudanê Kasê. Lit.: "The Lord of the Cup". In: *Sultan Êzî xudanê kasê* [35]. Lit.: "Sultan Êzî is the Lord of the Cup".

Xwedan mal. Lit.: "Master of the home". In: *Xwedan mal i, xûdan perde* [36]. Lit.: "You are the Master of the home, the Master of the veil".

Xudan perde. Lit.: "Master of the curtain / veil". See above.

Xudavend ("the Lord")

Xudavend (or *Xudawend*) is another word of Iranian origin, which means "the Lord".

Xudavendê me. Lit.: "Our Lord". In: *Xudavendê me Rebb el-semed* [37]. Lit.: "Our Lord is the Eternal Lord". Also in: *Xudavendê me erda* [38] çêkir, ezman

guhastin [39]. Lit.: "Our Lord created the earth, he moved the skies [upward]". Also in: *Xudavendê me qudret e* [40]. Lit.: "Our Lord is powerful". Also in the same religious hymn [41]:

Kurdish Text

*Xudavendê me imî kir esase
Sembî birî kerase
Çarşemî kir xilase
Hevsed sal paş hevsurr* [42] *hat duran û kase.*

Translation

Our Lord laid the foundation on Friday
On Saturday he drew up a plan
On Wednesday he completed it
Seven hundred years later the Seven Mysteries came to the Pearl and the Cup [43].

***Padişa* ("the King")**

Yezidis perceive God as the main ruler in the Universe and they very often use such form of address to God as *Padişa* / *Pedişa* ("the King").

Padişê min. Lit.: "My Lord". In: *Padişê min kinyat çê kir ji Durrê û Cewahira* [44]. Lit.: "My King created the Universe from the Pearl and Jewels". Also in: *Padişê minî*

qedîm e [45]. Lit.: "My King is ancient". Also in: *Padişê minî rêber e* [46]. Lit.: "My King is the Leader". Also in: *Padşayê minî hezar û yek nave* [47]. Lit.: "My King has a thousand and one names". Also in: *Ka Durre ji Padîşa ye, An Padîşa ji Durre ye* [48]. Lit.: "Whether the Pearl came from the King or the King is from the Pearl". Also in:

Kurdish Text

Wexta dinya av bû
Padişayî minî nav bû
Ew ci Mêr e ku ber Padişayî rawestiya bû? [49]

Translation

When the world was liquid [50]
My Lord was inside [it]
Which [Holy] Man was it, who stood in front of the Lord?

Êzîd

The name *Êzîd* appears in the religious texts sometimes as the name of God. Often some attributes, which describe the nature of God, are used for *Êzîd* as well, although some Yezidis deny it and claim that *Êzîd* is not God. This name is used in such variations as *Êzî* among Yezidis in Iraq and *Êzîdîd* among Yezidis in Armenia.

***Mîr* ("Prince")**

In the Yezidi religious texts one can sometimes find such a form of address as *Mîr* (or *Emîr*), often translated as

Êzîd. Lit.: "Êzîd". In: *Dîn dînê me ye, Êzîd xa xa Xwedê ye* [51]. Lit.: "The religion is our religion, Êzîd is God by himself".

Êzîdîd. Lit.: "Êzîdîd". In: *Êzîdîd yek ella* [52]. Lit.: "Êzîdîd is One God".

Kurdish Text

Padişê min 'ewîl ku Mîr bû
Xudanê cêşê kibîr bû
Bi heft surrêd Sîltan Êzî ra-y xebîr bû [53].

Translation

"Prince". However, it seems to be more correct to translate this word as "the Ruler", "the King". For instance, in:

Also in:

Suneta berî Ademe
ew me'nike mezine
hiştîta Mîrê mine [54].

My King, ever since he was the Prince
Was the leader of a vast army
With the Seven Mysteries of Sultan Êzîd, he was the knowing one.

Also in:

Aşıqa Mîr dît û kir nase
Jêk vavartin muhebet û kase
Kire riknê çendî esase [55]

It is the custom from before Adam's time.
That is a thing of great significance,
It is the presence of my Prince.

The Friends saw the King and came to know him,
Love and the Cup became separate from Him,
He put a number of cornerstones.

***Rebî / Reb* ("My Master" / "Master")**

The word of the Arabic origin *Rebbî* ("my Master") or *Rebb* ("the Master") is very often used as the form of address to God in the Yezidi religious text.

Rebê Adem. Lit.: "The Lord of Adam". In: *Padişê min Rebê Adem e* [56]. Lit.: "My King is the Lord of Adam".

Rebê her heft Surrêt bi taqet e. Lit.: "The Lord of every seven Mysteries with endurance". In: *Rebê her heft Surrêt bi taqet e, / Û her heft Mêrêt bi heybet e* [57]. Lit.: "The Lord of every seven Mysteries, who are potent, / And of every seven [Holy] Men, who are great".

Rebê her heft Mêrêt bi heybet e. Lit.: "The Lord of every seven [Holy] Men with greatness". In: *Rebê her heft Surrêt bi taqet e, / Û her heft Mêrêt bi heybet e* [58]. Lit.: "The Lord of every seven Mysteries, who are potent, / And of every seven (Holy) Men, who are great".

Rebî Jorî. Lit.: "The Lord of the high". *Padişê min Rebî Jorî ye* [59]. Lit.: "My King is the Lord of the high".

Rebê Pêxember û Mehdi. Lit.: "The Lord of prophet and Mehdi". In: *(Padişê min) Rebê pêxember û Mehdi ye* [60]. Lit.: "[My King] is the Lord of prophet and the Mehdi".

Rebê Mûsa, Îsa, Mihemed. Lit.: "The Lord of Moses, Jesus, Muhammad". In: (*Padişê min*) *Rebê Mûsa, Îsa, Mihemed e, Hemû jê ra bir sicûde* [61]. Lit.: "[My King is] the Lord of Moses, Jesus, Muhammad, All bowed before Him".

Rebê Şêxê Adî. Lit.: "Lord of Sheikh 'Adî". In: *Rebê Şêxê minî Adî ye* [62]. Lit.: "Lord of my Sheikh 'Adî".

Rebê Milyaketa. Lit.: "The Lord of Angels". In: *Padişê min Rebê Milyaketa* [63]. Lit.: "My King is the Lord of Angels".

İlahiyo ("Oh My God") / *Ella(h)* ("God")

İlahiyo. Lit.: "Oh my God". In: *İllahîo, te ne wekil e, Ü te ne kefil e* [64]. Lit.: "Oh my God, you have no Guardian, You have no Custodian". Also in: *İllahîo, te ne tefal e* [65]. Lit.: "Oh my God, You have no child".

Şêxisin hebûb Ella. In: *Şêxisin hebûb ella* [66]. Lit.: "Sheikh Hesen is the friend of God".

Yek Ella. Lit.: "One God". In: *Ş'edetiya dinê min yek ella* [67]. Lit.: "My declaration of the Faith is One God".

Melik ("King")

Melik. Lit.: "King". In: *Tu melekê melkê cihan i* [68]. Lit.: "You are the King of the kings in the world".

Melkê Bêri. Lit.: "The Ancient Lord". In: *Padişê min melkê bêri ye* [69]. Lit.: "My King is the Ancient King". Also in: *Xudê melkê bêri ye* [70]. Lit.: "God is the Ancient King".

Melkê 'Erşa. Lit.: "The King of the Throne". In: *Ya*

Xudê, tu melkê 'erşa yi [71]. Lit.: "Oh God, you are the King of the Throne".

In the Yezidi religious texts there is a number of forms of address to God each of which shows the superiority of God and His authority.

The corpus of divine names in Yezidism is connected with the attributes of God which were not included in the present study due to size constraints.

The Religious Hymn of the Lord (*Qewlê Padişa*)

There is a religious hymn of the Lord (*Qewlê Padişa*), which is dedicated to God. This variant of the religious hymn, which I recorded from the Yezidi recitation of the religious hymns in Iraqi Kurdistan [72], includes 35 stanzas (*sebeqs*). There is another variant of this religious hymn which includes 42 stanzas [73]. Because the order of stanzas are the same, I added 8 stanzas from the last variant to the first one. These additional stanzas are numbered 18—25. The first variant also has a stanza which the second variant has not. In general, the *Qewl* given below is formed of 43 stanzas.

Because the name of Sheikh Fekhrê 'Adiya comes in one of the last stanzas, namely in the 38th stanza of the religious hymn, it is believed that this *Qewl* was composed by him.

This *Qewl* is recited without any melody (*kubrî*). Apparently, some of the latest layers were influenced by and merged with previous texts and thus provide a less typical Yezidi understanding of God. Nevertheless, I found it significant to explore and investigate some probable later developments of the image of God.

Qewlê Padişa (The Hymn of Lord (God))

Kurdish Text

1. *Padişê minî Padişa*
Ewi [74] *çê kir çiya û deşta* [75]
Ew neqâşê hemû neqşa.
2. *Padişê minî xefar e*
Ji ba wî têtin [76] *biryare*
Bo dinyayê û her çar kinare.
3. *Padişê min dinya şê kir*
Bi hed û sed û rêk û pêk kir
Binî Adem tê da xinê kir.
4. *Padişê minî Surr il-sema*
Xudanê şev û roj û dema
Ji ba wî têtin kerema.
5. *Padişê min Rebê Milyaket* [81] *e*
Rebê her heft Surrêt [82] *bi taqete*
Ü her heft Mérêt bi heybete.

Translation

Oh my King of [all] Kings,
He created mountains and plains
He is the planner of all plans.

My King is all-forgiving.
From Him come decisions
For the world and all four sides [77].

My King made the world green
He brought laws and order to it [78],
Human beings settled in it.

My King is the Mystery [79] of Heaven,
Master of night, of day and of times [80].
From Him come favours.

My King is the Lord of Angels
Lord of all seven Mysteries [83], who are potent
And of all seven (Holy) Men [84], who are great.

6. *Padişê min kinyat çê kir ji Durrê û Cewahira*
 Ü siparte her heft Surrêt her û here
 Vê rojê Tawîsî Melek kire serwere.

7. *Padişê min Rebê Adem e*
 Ü ji ba wî têtin kereme
 Hemû wexta û hemû dema [87].

8. *Padişê min melkê bêrî ye*
 Ü Rebê pêxember û Mehdi ye
 Ü Ezdayê minî jorî ye.

9. *Padişê min Rebê Silêman e*
 Ü Ezdayê 'ins û cinsa ne
 Ü hemû jê ra ser kêşane.

10. *Babê Nebî İbrahim bin Xelîl e*
 Ü xo bo Xodê kiribû dexe
 Lew qurbana bo Xudê kiribû kurê xo Simayîl e.

11. *Padişê min Reb il-semed e*
 Rebê Müsa, İsa, Mihemed e
 Hemû jê ra bir sicûde.

12. *Padişê min Rebî jorî ye*
 Rebê keşîş û qelender û sofî ye
 Rebê Şêxê minî Adî ye.

13. *Padişê minî mezin e*
 Ü Padişayê hemû momine
 Rebê dinê Ezdayê min e.

14. *Padişê minî xefûr e*
 Ü ew xalîqê agir û nûr e
 Herî bi heq e û ewî xefûr e.

15. *Padişê minî emîn e*
 Ji ba wî têtin mizgîne
 Bo hemû muxliqa û çendî dîn e.

16. *Padişê min Rebê kinyatê*
 Heke em pê bigrin 'iniyatê
 Ew dê me ket şifa'etê.

17. *Padişê minî rêber e*
 Ü Xudê êkî ekbere
 Navê wî jî her û her e.

18. *Pedşê min êkî me'bûd e [96]*
 Xudanê lewha mehfûde
 Her layiqî du'a û sicûde.

19. *Pedşê min Rebê heqîyê*
 Dibexşînit Xudanê hîviyê
 Ewe [97] didet xoşiyê.

20. *Pedşê minî adil e*
 Ji hemû aliya û kamil e
 Ewe mirazê hemû dile.

21. *Pedşê min xudanê rizqa ye*
 Atqata hemû dila ye
 Li halê hemû kesa yî ha ye.

22. *Li hemû dema û li hemû wexta*
 Ewe Pedşayê erd û texte
 Ji ba wî têtin rizq û bexte.

23. *Pedşê min Xudanê miraz e*
 Xudanê ne'met û naz e
 Bi hemû wesfa ewî raz e.

My King created the Universe from the Pearl and Jewels [85]
 And entrusted [86] to all Seven eternal Mysteries
 This day He made Tawîsî Melek the leader [of them].

My King is Lord of Adam
 From Him [i. e. God] come mercies
 He is in all times and all periods.

My King is the Ancient King [88]
 The Lord of the prophet [89] and the Mehdi [90]
 He is my highest God.

My King is the Lord of Solomon
 God of human beings and *jîms* [91]
 They all bowed to Him.

The father of Ibrahim son of Khalil
 By himself offered God a promise
 Therefore He had given a sacrifice for God his son Isma'il.

My King is the eternal Lord
 Lord of Moses, Jesus, Muhammad
 All bowed before Him.

My King is the Lord of the high
 Lord of priests [92], wandering *derwishes* [93] and Sufis [94]
 Lord of my Sheikh 'Adî.

My King is great
 And a Lord of all believers
 The Lord of the world is my Ezda.

My King is forgiving
 He is the Creator of fire and light [95]
 He is always equitable and forgiving.

My King is dependable
 From Him come good tidings
 For all creatures and all [existent] religions.

My King is the Lord of the Universe
 If we pay attention to Him
 He will forgive us.

My King is the Leader
 God is the only great one
 His name is eternal.

My King is the only worthy of worship
 Master of the Preserved Table
 Worth of prayers and bows.

My King is a Lord of the Truth
 He is forgiving, the Master of Hope
 He gives good things [happiness].

My King is equitable
 He is perfect from all sides
 He is the object of all hearts' wishes.

My King is the Master of livelihoods,
 The object of the Faith of all hearts.
 He is so to all people.

In all periods and all times
 He is a King of the earth and the Throne
 From Him comes livelihood and fate.

My King is the Granter of wishes
 Master of good luck and well-being
 In spite of all explanations, He is a Mystery.

24. *Pedşê minoyî bereketê*
Nazîlî nazê û ne'etê
Xudanê dinê û axretê.

25. *Xudanê axretê û dinê*
Hasil key miraza minê
Ézdanê mino i bi tinê.

26. *Padişê minî rehîm e* [98]
Ew baranekê dibarîne
Dinê û 'alemê pê dijîne.

27. *Padişê min Xoda* [99] *ye*
Dîndara wî li me xêr û şâ ye
Ciyê wî li hemû dila ye.

28. *Padişê min sitar e*
Xodéyekî cebar e
Ciyê wî li hemû ciya û war e.

29. *Padişê min hosta ye*
Ew bi 'alemî haga ye
Ewî li hemû 'erda ye.

30. *Padişê min Nûr e*
Ewî ji me ne yî dûr e
Ewî 'alime bi 'erd û 'ezman û behrêt kûre.

31. *Padişê minî ekber e*
Kîna kesî nayê li bere
Her û her rehm li wan dibare.

32. *Padişê minî qedîm e*
Li dinê û axiretê hezîm e
Li hemû derda ewî hekîm e.

33. *Ya Xudê, tu ruha dibey, tu ruha tînî*
Û tu sebr û aroma dila deçîmî
Tu dikeye mû û nabizidînî.

34. *Rêya Xudê rastî ye*
Û karê Xudê heqî ye
Û Surra Xudê mixfî ye.

35. *Rêya Xudê min rastî ye*
Û padişayê û şik tê niye
Xudê melkê bêrî ye.

36. *Ya Xudê, tu Xudanê mirweiê*
Tu Xudanê nazê û nedmetê
Tu Xudanê dinê û axiretê.

37. *Ya Xudê, tu melkê 'erşâ yî*
Û tu bi alemê hagah i
Tu li hemû 'erda yî.

38. *Ji Qewlê Şêx Fexrê babzer e*
Xudê êk e, ekber e
Navê wî jî her û her e.

39. *İllahîo, te ne wekîl e* [102]
Û te ne kefîl e
Tu li gel hemû dewra û bedîl e.

40. *İllahîo, te ne tefal e*
Û te ne da ye, û te ne bab e, û te ne kal e
Û bêy te hemû tişti betal e.

41. *Ya Xudê, tu dibey, tu tînî*
Tu didey, tu distînî
Tu rehmekê bi me da bibarînî.

Oh my blessed King,
Who let well-being and good luck descend to earth.
Master of this world and the next.

Master of the next and this worlds
Grant my wishes!
Oh my God, the only one.

My King is gracious
He causes the rain to fall.
[So] all the world lives with it.

My King is God
Beholding Him is a goodness and joy for us
His place is in all hearts.

My King is a sanctuary [refuge],
He is the all-powerful God
His place is in all places and areas.

My King is a Preceptor
He is well-informed about the world
He is in all areas [100].

My King is Light
He is not far from us
He knows earth, heaven, and deep oceans.

My King is the greatest
He does not take revenge on anybody
He always showers mercy on them.

My King is ancient
In this and the next worlds [He is] great
For all pains He is a healer.

Oh God, you take souls, you bring / give souls.
You sow patience and calmness in the hearts
You make a hair and do not allow it to be torn.

The way of God is the Truth,
And work of God is Justice,
And a Mystery of God is concealed.

The way of my God is the Truth
There is no governor and no doubt
God is the Ancient King.

Oh God, you are the Lord of magnanimity
You are the Lord of well-being and good luck
You are the Lord of this world and the next.

Oh God, you are the King of the Thrones
You are well-informed about the world
You are in all areas.

From the *Qewl* of venerable Sheikh Fekhr [101]
God is the only [one], is the greatest
His name is eternal.

Oh my God, you have no Guardian [103]
You have no Custodian
You are present in all periods and epochs [104].

Oh my God, you have no child.
You have no mother, no father and no grandfather.
Without you everything is empty [105].

Oh God, you take away, you bring
You give, you take away
You shower mercy on us.

42. *Ya Xudê, tu dibey, tu tîni*
Tu dişkînî û dicebirînî
Her tu rehmeke bi me da bibarînî.

43. *Ya Xudê, tu geş dikey, tu diwerînî*
Û tu didey, tu distînî
Û tu rehmekê bi me da bibarînî.

Em di kêm in û Xwedê yî temam e.

Oh God, you take, you bring
 You break and pull together
 Only you shower mercy on us.

Oh God, you open, you squeeze
 You give, you take away
 You shower mercy on us.

We are imperfect and God is perfect [106].

Conclusion

It seems to be difficult for a Yezidi to explain many phenomena without also providing context because everything is connected with each other. Yezidis excellently combine different phenomena and synthesize them in their religion, which is another way of approaching and perceiving tradition. The main and central concept in Yezidism is the Truth and others are manifestations of this Truth.

During investigation of the concept of time in Yezidism, for instance, it becomes obvious that different concepts of time coexist: *enzel* as an esoteric time sphere; a cyclic course of time, a linear course, etc. It can be assumed that the cyclic perception of time's course, which correlates with the repetition, is used by more archaic societies and is normally older than the linear form, which is related to the eschatological concepts [107]. The Yezidi concepts of time show clearly that these two models are not mutually exclusive but can be easily combined in one worldview model of thinking [108].

The same variance in Yezidism can be seen in the concept of metempsychosis. In the case of Yezidism, the older and original concept of metempsychosis is harmo-

nized with the younger idea of a collective eschatology. Correspondingly, the idea of a cyclical time still remains despite having absorbed a new concept of linear time.

The aforementioned religious hymn of the Lord gives a very clear image of God in Yezidism, which in fact is not so easy to explain because of the existent idea of Mystery (*Surr*) in Yezidism, which works as an instrument for transmission of the divine essence to other Beings, as well as to human beings. Moreover, a very strict specific point in the Yezidi belief is the connection of God with different natural phenomena. To give a general view of understanding of God by Yezidis, the connection of Sheikh 'Adî and Ezîd with God should be profoundly studied.

The harmonic coexistence of such different and sometimes contravening ideas in Yezidism, such as different concepts of time in Yezidism, the idea of metempsychosis and the younger idea of a collective eschatology, and an understanding of God and the idea of divine Mystery (*Surr*), shows us once more that there were different stages in the development of Yezidism, which resulted in different (old and new) ideas, coexisting in one religious tradition.

Addenda: Informants

Feqir Hejji — *feqîr* [109] from the caste of *mirids* [110] from the Reshî tribe. He was born in 1923 in the village Gabara, Iraq. The interview with him was conducted on 13 and 15.04.2008, Beedrê, Iraqi Kurdistan.

Merwanê Khelîl — *qewlbêj* [111] from the caste of *mirids*. He was born in 1981 in the village Babîr in Iraq. The interview with him was conducted on 22.07.2007, Oldenburg, 09.12.2007, Nienhagen and 22.07.2009, Nienburg, Germany.

Pîr Rizayê Kakê — *pîr* [112] from the Omarkhali clan. He was born in 1949 in the Engeserk village, Armenia. The interview with him was conducted on 10.03.2008, St. Petersburg, Russia.

Pir Tosinê Qero — *pîr* from the Kemalî clan. He was born in 1929 in Armenia. The interview with him was conducted on 16.10.2007, Berroj (Dûzkend), Armenia.

Sheikh Deshtî — *sheikh* from the Sheikh Shems clan, from the Shemsani home. Was born in Iraq. The interview with him was conducted on 17.04.2008, Khankê, Iraqi Kurdistan.

Notes

1. Hereafter, for the Kurdish texts in the northern dialect Kurmanji, the Kurdish alphabet on the Roman script will be used.
2. The religious hymn *Qewlê Zebûnî Meksûr*. From the interview with Pîr Tosinê Qero, conducted on 16.10.2007, Berroj (before Duzkend), Armenia.
3. *Ibid.*, *Duaya Baweriyê* ("The Prayer of Belief"), *sebq 1*.
4. *Qewlê Zebûnî Meksûr*. From the interview with Pîr Tosinê Qero.
5. *Qewlê Afirîna Dinyayê*, *sebq 6*, Ph. G. Kreyenbroek, Kh. J. Rashow, *God and Sheikh Adî Are Perfect. Sacred Poems and Religious Narratives from the Yezidi Tradition* (Wiesbaden, 2005), p. 72.
6. From the interview with Merwan, son of Khelil, 09.12.2007, Nienhagen, Germany. From the religious hymn *Qewlê Shêxûbekir*.

7. *Duaya Baweriyê*, *sebeq* 1, Kreyenbroek, Rashow, *op. cit.*, p. 104.

8. From the interview with Merwan, son of Khelil. 22.07.2007, Oldenburg, Germany.

9. Sheikh 'Adî was a Yezidi reformer in the 11th—12th centuries AD, who is believed to be not only prominent figure in the Yezidi society, but also the reincarnation of the Supreme Power.

10. From the interview with Merwan, son of Khelil. 09.12.2007, Nienhagen, Germany.

11. *Qewlê Padişa*, *sebeq* 17.

12. *Qewlê Hezar û Yek Nav*, *sebeq* 1. From the interview with Sheikh Deshtî son of Zeydîn. 17.04.2008, Khanke, Iraqi Kurdistan.

13. From the interview with Pir Tosinê Qero.

14. Discussing different kinds of sacrifices, a Yezidi Sheikh Rostem from Armenia recited this part of a religious text on the CD.

15. *Perde* could be translated as "curtain" or "veil" in the meaning of the border, dividing the esoteric world with its transcendental knowledge. A curtain that possesses God means the enclosure of God from the exoteric world and people. This idea is present in the Ahl-e Haqq tradition as well.

16. *Kiras* is a special term, which used by Yezidis in the expression *kiras gorîn* that usually means "reincarnation".

17. The interview was conducted with Pir Zibeyda Kakê, her son Pir Rostemê Jemal, and with Pir Rizayê Kakê on 07.10.2007, Bagramyan, Armenia.

18. In the sub-dialect of Kurmanji in Transcaucasia, the *izafa* ending of plural is usually not *-êñ*, but just *-ê*, in contrast to the south Kurmanji, where the *izafa* ending of plural is *-êd* or *-êt*.

19. 'Edeñi lit.: "usual", "normal".

20. Bînaya Ç'eva, lit.: "the power of eyes to see [everything]". In the text I translated this epithet as "omnividens".

21. One of the mistakes made by some European scholars is their belief that the religious hymn *Qewlê Tawûsî Melek* is dedicated to Tawûsî Melek. They came to this conclusion based on the name of the hymn and mistakenly understanding all the epithets and description of God as epithets of Tawûsî Melek thus misjudging the status and nature of this angel.

22. *Qewl* — a religious hymn of Yezidis, one of the most respected genres of Yezidi religious oral literature.

23. *Bê gune* is translated as "without sin", which means that a speaker does not want to make any mistake, talking about such sacred subject.

24. The religious hymn *Qewlê Padişa* read below.

25. *Qewlê Seremergê* ("The Hymn of the Moment of Death"), *sebeq* 52. From the interview with Pir Tosinê Qero.

26. I. e. during the funeral ceremony.

27. *Şehdetiya Din* ("The Declaration of the Faith"), from the interview with Merwan, son of Khelil. 22.07.07, Oldenburg, Germany.

28. *Ibid.*

29. *Qewlê Tawûsî Melek*.

30. *Qewlê Padişa*, *sebeq* 27.

31. From the interview with Merwan, son of Khelil. 22.07.07, Oldenburg, Germany.

32. When Yezidis sneeze, they always say *Ya Xwedê* ("Oh God!") or *Ya Şems* ("Oh Shems!").

33. *Qewlê Padişa*, *sebeq* 19, B. F. Hecî, *Bawerî û mîtologiya êzidiyan. Çendeha têkist û vekolîn* (Belief and Mythology of Yezidis. Some Texts and Their Investigation] (Dihok, 2002), p. 204.

34. *Qewlê Padişa*, *sebeq* 4.

35. *Qewlê Hezar û Yek Nav*, *sebeq* 13, from the interview with Sheikh Deshtî son of Zeydîn. 14.04.08, Khanke, Iraqi Kurdistan.

36. *Qewlê Tawûsî Melek*, *sebeq* 12, from the interview with Merwan, son of Khelil. 09.12.2007, Nienhagen, Germany.

37. *Qewlê Afîrîna Dînyayê*, *sebeq* 19, Ph. Kreyenbroek, *Yezidism — Its Background, Observances and Textual Tradition* (The Edwin Mellen Press, 1995), p. 186.

38. Here the word *erda* (earth) is the object, which is given in the oblique case in plural form with the ending *-a*, which indicates that God created many earths. However, the verb, which should agree in the Past Tense with the logical object and not subject, because of the ergative construction, in this sentence is in singular form (*çêkir*). In the next part of the same sentence the verb is given in the plural form, which should indicate the plural form of the logical object — *ezman*, which although is given in the singular form. It is obvious that something is wrong in the grammar of this sentence. In any way, it is known from the religious literature of Yezidis that there were 14 spheres created by God, i. e. 7 levels of the earth and 7 levels of heaven. So, we could translate both objects in plural form, which should agree more or less with the grammar of this sentence, and agree with the Yezidi cosmogony.

39. *Qewlê Afîrîna Dînyayê*, *sebeqs* 20, 27: Kreyenbroek, *op. cit.*, pp. 186, 188.

40. *Qewlê Afîrîna Dînyayê*, *sebeq* 26 in: Kreyenbroek, *op. cit.*, p. 186; Kreyenbroek, Rashow, *op. cit.*, p. 69.

41. *Qewlê Afîrîna Dînyayê*; Kreyenbroek, Rashow, *op. cit.*, p. 69.

42. *Hevsurr* = *heft Surr* = "Seven Mysteries".

43. It is interesting that the same stanza of the same *Qewl*, which I recorded in Iraqi Kurdistan, in Beedre from Feqîr Hecî, gives another information about the days, when God began and finished the creation of the World:

Li iniyê dane 'esase

On Friday the foundations were laid

Li şembûyê kiri xilase

On Saturday was completed

Piştî hefsed sal, heft Sur hatine hindabû kase.

After 700 years the Seven Mysteries came around the Cup.

"After 700 years the Seven Mysteries came around the Cup", means that for 700 years Adam's body remained without a soul.

44. *Qewlê Padîşa, sebeq* 6.

45. *Ibid., sebeq* 32.

46. *Ibid., sebeq* 17.

47. *Qewlê Hezar û Yek Nav.*

48. QShB, *sebeq* 1, 2. From the interview with Merwan, son of Khelil. 22.07.2007, Oldenburg, Germany.

49. From the interview with Pir Tosinê Qero. 16.10.2007.

50. Lit.: "When the world was the water". According to Yezidi cosmogony, the world at first was liquid.

51. From the interview with Pir Tosinê Qero. 16.10.2007.

52. *Şehdetiya Dîn*. From the interview with Pir Rizayê Kakê, St. Petersburg, Russia.

53. *Qewlê Şêxûbekir* ("The Hymn of Sheikh Obekir"), *sebeqs* 11, 14; Kreyenbroek, *op. cit.*, p. 210, translation on p. 211.

54. *Qewlê Şêx 'Erebegê Entûşî* ("The Hymn of Sheikh Erebeg Entush"), *sebeq* 1; Kreyenbroek, *op. cit.*, p. 274, translation on p. 275.

55. *Qewlê Zebûni Meksûr*, *sebeq* 8 from the interview with Merwan, son of Khelil, 22.07.2007, Oldenburg, Germany.

56. *Qewlê Padîşa, sebeq* 7.

57. *Ibid., sebeq* 5.

58. *Ibid.*

59. *Ibid., sebeq* 12.

60. *Ibid., sebeq* 8.

61. *Ibid., sebeq* 11.

62. *Ibid., sebeq* 12.

63. *Ibid., sebeq* 5.

64. *Ibid., sebeq* 39.

65. *Ibid., sebeq* 40.

66. *Şehdetiya Dîn*.

67. *Ibid.*

68. *Qewlê Tawûşî Melek*, from interview with Feqîr Hejji, 13.04.2008, Beedrê, Iraqi Kurdistan.

69. *Qewlê Padîşa, sebeq* 8.

70. *Ibid., sebeq* 35.

71. *Ibid., sebeq* 37.

72. This variant of the religious hymn of the Lord was written down by me from Merwan, son of Khelil at 22.07.2007, in Oldenburg (Germany). This variant is known among the Yezidis in Iraq.

73. It was published in Hecî, *op. cit.*, pp. 201—08.

74. *Ewi* along with the commonly used form *wî* is also a possible form of the oblique case of the personal pronoun of the 3rd person singular *ew* in the masculine gender.

75. The word order in the poetical religious texts is not the usual SOV (subject, object, verb), but can be different and the main rule, that the verb should stay at the end of the sentence, can be broken.

76. The northern Kurmanji variant of the verb *hatin* ("to come") in the 3rd person plural form is *têñ*.

77. According to the Yezidi cosmogony, the four directions were made after the Pearl was broken into four parts.

78. In the beginning of the creation of the world there was no order in the Universe.

79. *Surr* could be translated as a "divine Mystery", but the meaning of this word is not just a "Mystery", it is much deeper.

80. About the concepts of time in Yezidism see: Kh. Omarkhali, K. Rezaniya, "Some reflections on the concepts of time in Yezidism", *Daêna to Dîn. Religion, Kultur und Sprache in Iranian Welt* (Wiesbaden, 2009), pp. 331—46.

81. *Milyaket* is an Arabic plural form meaning "angels".

82. The *izafa* ending of the plural form of a noun in the South Kurmanji could be *-êt* or *-êd* instead of the northern Kurmanji *-êñ*. In spoken language and Transcaucasian sub-dialect it could be *-ê*.

83. The term *Sur* ("Mystery") is a term with a very huge meaning but in this context it is applied for seven Angels created by God.

84. A term *Mêr* ("Holy Men") here is applied for seven *sheikhs*, who are considered as manifestations of seven Angels in the Earth.

85. According to the Yezidi tradition, God created the world from one big white Pearl (*Dur*), which was separated from God (*Qewlê Zebûni Meksûr*, *sebeqs* 6, 12; Kreyenbroek, Rashow, *op. cit.*, p. 26).

86. After the world was created, God entrusted it to the Seven Angels, created by Him, in particular to the leader of them, to Tawûşî Melek.

87. Obviously, the preposition *li* ("in") should be used in the beginning of the sentence: *Li hemû wexta û hemû dema*.

88. For the word "King" several words of different origin are used, i. e. *Padîşa* of the Iranian origin, and *Melik* or *Reb* of the Arabic one.

89. There is no prophet in Yezidism, but in the Yezidi religious texts the names of prophets of other religions can be found. Here the meaning of this line could be that God is God of everybody, of prophet and the Mehdi as well.

90. According to the Yezidi tradition, Sherfedîn is appeared in the role of the Mehdi during the Last Day (also called End of Time). According to Feqîr Hejji, it is Sultan Êzî(d) who will make Sherfedîn the Mehdi. But because the name of the Mehdi is

mentioned here with the prophet, whom Yezidi tradition does not have, so probably, the Mehdi here means not Sherfedin the Mehdi, but it could be the Mehdi from the Islamic tradition, where according to the Shia versions of the Islamic eschatology the Mehdi ("Guided One") is "the prophesied redeemer of Islam who will stay on earth seven, nine, or nineteen years (depending on the interpretation) before the coming of the day, Yaum al-Qiyamah (literally 'Day of the Resurrection' or 'Day of the Standing')" (C. Glassee, *The New Encyclopedia of Islam* (Altamira, 2001), p. 280).

91. Logically, it should be *'ins û cin* ("human beings and *jinns*"), who both are creatures of God.
92. *Keşîş* is used in the Kurdish language for Christian priests.
93. *Qelender* — a wandering dervish.
94. It is shown that God is the only God for everybody, for the believers of different creeds and doctrines.
95. By Yezidism, before the creation of the world there was no light: darkness was everywhere (*Qewlê Afirîna Diyayê, sebeq 1*).
96. Here 8 stanzas are given, which I added from the book of B. F. Hecî. In his book and here they are numbered 18 to 25. Hecî, *op. cit.*, pp. 204—05.
97. This could be read as *Ew e didet xoşiyê*, which than should be translated as "He is, who gives good things".
98. From here the variant of the *Qewl* of the Lord, which I recorded from Merwan, son of Khelil is continued.
99. In the sub-dialect of Kurmanji in Iraqi Kurdistan very often the diphthong *-we-* is pronounced as *-o-*: *xwe* — *xo* (reflexive pronoun); *Xweda* — *Xoda* ("God"); *werdek* — *ordek* ("duck"), etc.
100. *'Erd* lit.: "earth".
101. Such mentioning of the name of this Yezidi historical figure (Sheikh Fekhr) could be explained by the fact that he was the author of this *Qewl*, but Yezidis, whom I asked about the authorship of this *Qewl*, doubt it.
102. In the south sub-dialect of Kurmanji there is such construction of the expression of someone's possession: *Te ne wekil e*". ("You have no guardian"), while in the modern Northern Kurmanji this sentence will be following: *Wekîlê te tune* ("You have no guardian").
103. This kind of description of God, namely through the negative description, could be found in the Yezidi religious texts much more rarely than the positive description.
104. For the differences between the terms *bedîl* ("epoch", "era") and *dewr* or *dewran* ("epoch"; "period") look in: Omarkhali, Rezaniya, *op. cit.*, pp. 331—46.
105. This could also be translated as "meaningless".
106. The general ending for the majority of Yezidi religious hymns.
107. *Ibid.*
108. *Ibid.*
109. *Feqîr* is a pious Yezidi, who is a paragon of piety, wears the black woollen tunic (*kherge*) and fasts for a long time, refrains from drinking and smoking, and sleeps on hard beds, etc.
110. *Mirîd* is a caste of laymen in Yezidism. On the caste-theocratic system of the Yezidi society see Omarkhali, "Ezidizm i kastovoc delenie ezidskogo obschestva" ("Yezidism and caste division of the Yezidi society"), *Religiovedenie I* (Blagoveschensk, 2006), pp. 11—24.
111. *Qewlbêj* is a reciter of the religious hymns of Yezidis.
112. *Pîr* is a name of a priesthood caste in Yezidism. Besides *pîrs* there is another clergy caste of *sheikhs*.