

## Sacred Books and Traditions of the Yezidiz, by Isya Joseph, [1919]

### INTRODUCTION

#### THE ORIGIN OF THE MANUSCRIPT

The Arabic manuscript here translated was presented to me before I left Mosul by my friend Dâud aṣ-Ṣâîḡ as a memento of our friendship. Ḥawâja aṣ-Ṣâîḡ was a man of culture, in sympathy with western thought, and an intimate acquaintance of M. N. Siouffi, the vice-consul of the French Republic in Mosul. From the first page of the manuscript it appears that through some Yezidis he had access to their literature. I know he was in close touch with many of them, especially with the family of Mulla Ḥaidar, which is the only Yezidi family that can read and guard the sacred tradition of the sect.

The manuscript comprises a brief Introduction, the Sacred Books, and an Appendix. In the first, the compiler indicates the source of his information and gives a sketch of the life of Šeiḥ ‘Adî, the chief saint of the Yezidis.

The Sacred Books comprise *Kitâb al-Jilwah* (Book of Revelation), and *Maṣḥaf Rêš* (Black Book)--so named because in it mention made of the descent of

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the Lord upon the Black Mountain ([p. 32](#)). *Al Jilwah* [1](#) is ascribed to Šeiḥ ‘Adî himself, and would accordingly date from the twelfth century A. D. It is divided into a brief introduction and five short chapters. In each, ‘Adî is represented as the speaker. In the Preface the Šeiḥ says that he existed with Melek Ṭâ’ûs before the creation of the world, and that he was sent by his god Ṭâ’ûs to instruct the Yezidi sect in truth. In the first chapter he asserts his omnipresence and omnipotence; in the second he claims to have power to reward those who obey him and to punish those who disobey him; in the third he declares that he possesses the treasures of the earth; in the fourth he warns his followers of the doctrines of those that are without; and in the fifth he bids them keep his commandments and obey his servants, who will communicate to them his teachings. The *Black Book*, [2](#) which perhaps dates from the thirteenth century, is larger than the Book of Revelation, but is not divided into chapters. It begins with the narrative of creation: God finishes his work in seven days--Sunday to Saturday. In each day he creates an angel or king (*melek*). Melek Ṭâ’ûs, who is created on Sunday, is made chief of all. After that Fahr-ad Din creates the planets, man, and animals. Then follows a story about Adam and Eve, their temptation and quarrel; the coming of the chief angels to the world to establish the Yezidi kingdom; the flood; the miraculous birth of Yezîd bn Mu‘awiya; and certain ordinances in regard to food, the New Year, and marriages.

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The Appendix contains the following:

1. A collection of materials concerning the Yezidi belief and practice.

2. A poem in praise of Šeiḥ ‘Adî.
3. The principal prayer of the Yezidis, in the Kurdish language.
4. A description of the Yezidi sacerdotal system.
5. A petition to the Ottoman government to exempt the sect from military service, presented in the year 1872 A. D.

An analysis of the texts shows that the material is taken from different sources: part of it is clearly derived from the religious books of the sect; another part from a description of the beliefs and customs of the sect given by a member of it to an outsider; a third, partly from observations by an outsider, partly from stories about Yezidis current among their Christian neighbors. Unfortunately the compiler does not specify whence each particular part of his information is obtained. On closer examination it is evident that part, at least, of the Arabic in hand is a translation from Syriac.

The Yezidis, frequently called "Devil-Worshippers," are a small and obscure religious sect, numbering about 20,000. <sup>3</sup> They are scattered over a belt of territory three hundred miles wide, extending in length from the neighborhood of Aleppo in northern Syria to the Caucasus in southern Russia. The mass of

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them, however, are to be found in the mountains of northern and central Kurdistan and among the Sinjar Hills of Northern Mesopotamia.

By reason of their mysterious religion, the Devil Worshipers have been an object of interest and investigation for several generations. Our chief first-hand sources of information in regard to the manners, customs, and practices of these people are: Sir Henry Layard, *Nineveh and its Remains* (1849), *Nineveh and Babylon* (1853); G. p. Badger, *The Nestorians and their Rituals* (1852); my honored teacher, Rev. A. N. Andrus, veteran missionary of the A. B. C. F. M., resident in Mardin, Mesopotamia, "The Yezidis," in the *Encyclopedia of Missions*; p. Anastase, "The Yezidis," in the Arabic periodical, *Al-Mašrik*, Vol. II, (1899); Professor A. V. Williams Jackson, of Columbia University, *Persia Past and Present* (1906); "The Yezidis," in the *International Encyclopedia*, s. v.; also in *JAOS*, XXV, 178; M. N. Siouffi, in the *Journal Asiatique*, 1882 (vii<sup>e</sup> série, T. 20), p. 252, and 1885 (viii<sup>e</sup> série, T. 5), p. 78. Siouffi was the first to discover and establish the historical character of Šeiḥ ‘Adî, about whom the scholars had been puzzled. He published an extract relating to ‘Adî from Ibn Ḥallikân's *Wafaiyât ‘al-Ayân* (bibliographical work). Of the second-hand sources of information may be mentioned *Les Yezidis*, by J. Menant (Paris, 1892), and the article by Victor Dingelstedt, "The Yezidis," in the *Scottish Geographical Magazine*, Vol. XIV, pp. 259 ff. <sup>4</sup>

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In addition to these descriptions, several manuscripts have come to light of recent years which give a great deal of information about the beliefs and customs of the Yezidis

Two of these manuscripts are in the Bibliothèque Nationale, in Paris (*Fond Syriaque*, Nos. 306 and 325). A translation of the Arabic (Carshuni) texts in these manuscripts relative to the Yezidis was published by Professor E. H. Browne in an appendix to O. H. Parry, *Six Months in a Syrian Monastery*, 1895. Professor Browne at that time proposed to edit the Arabic text (see J.-B. Chabot, *Journal Asiatique*, 1896, ix<sup>e</sup> série, T. 7, p. 100); but so far as I can ascertain this intention has not been carried out.

The manuscript translated by Browne, which according to Parry (*loc. cit.*, p. 357) was written by a native of Mosul, seems to be closely related to that translated below. There are, however, some differences in contents and arrangement: my copy is divided into the Book of Revelation, the Black Book, and an Appendix; while Browne's embraces the Book of Revelation which corresponds to that in my manuscript), and two other "Accounts," the greater part of which is contained in the Black Book of my text, and the rest in the Appendix. Further, in my manuscript *Al-Jilwah* immediately follows the Introduction; while in Browne's the discussion of the sacerdotal system, the petition to the Ottoman government, and some other matters are inserted between the Introduction and *Al-Jilwah*. In Browne's, moreover, the

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[paragraph continues] Poem in Praise of Šeiḥ ‘Adī, and the Principal Prayer (in Kurdish) are absent, while the petition to the Turkish government is briefer, and lacks articles iv and xiv. The text of this petition, in its original form, was published by Lidzbarski in *ZDMG*, LI, 592 ff., after a manuscript in Berlin which was procured from Šammas Eremia Šamir.

Two Syriac texts have also been printed. The first, edited and translated by J.-B. Chabot in the *Journal Asiatique*, 1896 (ix<sup>e</sup> série, T. 7), p. 100 ff., from the Paris manuscripts referred to above, corresponds, with slight variations, to the second "Account," of Browne (Parry, *loc. cit.*, pp. 380-87).

The second was published with an Italian translation, by Samuel Giamil, under the title, *Monte Singar; Storia di un Popolo Ignoto* (Rome, 1900), from a manuscript copied for him in 1899 from an original in the monastery of Rabban Hormizd. The author of this work, a Syrian priest, Isaac, lived for a long time among the Yezidis, and not only had unusual opportunities of observation, but, as is evident from several anecdotes, possessed their confidence and esteem in a singular degree. His work is in catechetical form: a youthful Yezidi inquirer questions a teacher about the beliefs, traditions, and customs of his people, and the answers contain the fullest exposition of these matters we at present possess. Occasionally the author falls out of his role, and lets it appear that the questioner is no other than Priest Isaac himself.

The work is divided into ten sections, which treat

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respectively of the works of God and his abode (p. 3) the creation of Adam and Eve (p. 8); the wonderful deeds of the god Yezîd (p. 16); the Yezidi saints (p. 27); the New-Year (p. 32); marriage customs (p. 46); death and burial (p. 53); the pilgrimage to Šeiḥ ‘Adî's shrine (p. 67); the festivals and assemblies at Šeiḥ ‘Adî (p. 80); and the Yezidi kings (p. 87).

Apart from the *Kitâb al-Jilwah*, Priest Isaac's work is clearly the source from which is derived most of the material in the Syriac and Arabic manuscripts that have hitherto come to light.

Beside the Arabic manuscript from Dâud aṣ-Ṣaîḡ which is translated below, I have in my possession two others, which were sent me by the Rev. A. N. Andrus. The first of these written by Šammas Eremia Šamir (designated in the notes hereafter as SS), seems to be a duplicate of that from which Browne's translation was made. They agree in contents and arrangement, and in certain readings in which they differ from the other texts. At the close of SS the writer says that he compiled it (chiefly from *Al-Jilwah*) for the benefit of some of his friends who wished to acquaint themselves with the Yezidi religion.

The origin of the Yezidi sect has been the subject of much discussion, but no satisfactory solution of the problem has as yet been reached. There are those who assert that the Yezidis are the remains of the ancient Manichaeans; [5](#) others entertain the view that the Yezidis were originally Christians, whom progressive ignorance has brought into their present

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condition [6](#)--some even going so far as to connect the name "Yezidi" with "Jesus"! [7](#) Some think that the Yezidi sect takes its name from the Persian word *yazd*, 'god, or good spirit,' over against Ahriman, the evil principle; [8](#) while others associate it with *Yazd* or *Yezid*, a town in central Persia, the inhabitants of which are chiefly Parsees. [9](#) Some finally maintain that the sect was founded by Šeiḥ ‘Adî. [10](#)

The Yezidis themselves had a curious legend connecting the name with the Caliph Yezîd bn Mu‘âwiya [11](#) (see [p. 37](#)).

In a dissertation presented for the degree of Doctor of Philosophy in Harvard University I called attention to a statement of aṣ-Šahrastânî the importance of which seems hitherto not to have been appreciated, but which appears to me to give the most probable explanation of the name and of the original affinities of the sect. The passage is as follows (*Kitâb al Milal wan-Nihal*, ed. Cureton, I, 101):

The Yezidis are the followers of Yezîd bn Unaisa, who kept friendship with the first Muhakkama, before the Azariḡa; he separated himself from those who followed after them with the exception of the Abadiyah [12](#) for with these he kept friendly. He believed

that God would send an apostle from among the Persians, and would reveal to him a book that is already written in heaven, and would reveal the whole (book) to him at one time, [13](#) and as a result he would leave the religion of Mohammed, the Chosen One--

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may God bless and save him!--and follow the religion of the Sabians mentioned in the Koran. [14](#) (These are not the Sabians who are found in Ḥarân and Wasit. [15](#)) But Yezîd associated himself with the people of the Book who recognized the Chosen One as a prophet, even though they did not accept his (Mohammed's) religion. And he said that the followers of the ordinances are among those who agree with him; but that others are hiding the truth and give companions to God, and that every sin, small or great, is idolatry. [16](#)

The statement of Aš-Šahrastânî is so clear that it can bear no other interpretation than that the Yezidis were the followers of Yezîd bn Unaisa. He calls them his '*ašhâb*', that is, his followers, a term by which he designates the relation between a sect and its founder. [17](#) The statement comes from the pen of one who is considered of the highest authority among the Arab scholars on questions relating to philosophical and religious sects. [18](#) This precise definition of the position of Yezîd bn Unaisa in the sectarian conflicts of the first century of Islam seems to show that he had exact information about him.

The prediction about the Persian prophet is quoted, almost in the same words, by another great Mohammedan authority on religious sects, Ibn Ḥazm, who lived a century before Aš-Šahrastânî. (The Egyptian edition of Ibn Ḥazm, Vol. IV, p. 188, reads Zaid bn Abi *Ubaisa*; but that Unaisa should be restored is evident from the fact that Ibn Ḥazm is at pains to distinguish the author of this unorthodox prediction from

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the well-known traditionist of the name--e. g., Tabari, I, 135. [19](#)

The prophecy was perhaps preserved among the leaders of the Abaḍiyya, with which sect Yezîd bn Unaisa is associated Aš-Šahrastânî's statement, the significant part of which we have found also in Ibn Ḥazm was doubtless derived from an older written source.

Who is intended by the coming Persian prophet--if, indeed, any particular individual is meant--it is not possible to determine. Kremer [20](#) cannot be right in identifying him with Šeiḥ 'Adî, for the supposed prediction was in circulating a century or more before his time. He is said to have been, not a Persian, but a Syrian from Baalbek or elsewhere in the West; and both in Arabic authors [21](#) and in his own writings [22](#) he appears as a Moslem, a Sufi saint in good standing. The Yezidis to this day await the appearance of the Persian prophet. [23](#)

On the basis of these scanty bits of fact, it appears that: The Yezidis were originally a Ḥarijite [24](#) subsect, akin to the Abadiya, bearing the name of their founder, Yezîd bn

Unaisa. Certain distinctive Ḥarijite peculiarities seem indeed to have outlived among them the common faith of Islam; such as the tolerant judgment of Jews and Christians; the condemnation of every sin as implicit idolatry. In their new seats in Kurdistan, whither they migrated about the end of the fourteenth century [25](#) they were drawn into the movement of which Šeiḥ ‘Adî was in his life time the

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leader and after his death the saint, and ended by making of him the incarnation of God in the present age. [26](#) With this they joined elements drawn from Christianity, [27](#) with here and there a trace of Judaism, and with large survivals of the persistent old Semitic heathenism, many of which they share with their neighbors of all creeds.

Difficult problems, [28](#) however, remain unsolved, especially the origin and nature of the worship of Melek Ṭâ’ûs. [29](#) The certain thing is that the actual religion of the Yezidis is a syncretism, to which Moslem, Christian (heretical, rather than orthodox), pagan, and perhaps also Persian religions have contributed. [30](#)

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## Footnotes

[12:1](#) [p. 22](#) Al-Jilwah is said to have been written in 158 A. H., by Šeiḥ Faḥr-ad-Dîn, the secretary of Šeiḥ ‘Adî, at the dictation of the latter. The original copy, wrapped in linen and silk wrappings, is kept in the house of Mulla Ḥaidar, of Baadrie. Twice a year the book is taken to Šeiḥ ‘Adî’s shrine. (Letter from Šammas Jeremia Šamir to Mr. A. N. Andrus, of Mardin, dated October 28, 1892.)

[12:2](#) The Black Book is said to have been written by a certain Ḥasan al-Bašrî, in 743 A. H. The original copy is kept in the house of Kehyah (chief) ‘Ali, of Kasr ‘Az-ad-Dîn, one hour west of Semale, a village east of Tigris. The book rests upon a throne, having over it a thin covering of red broadcloth, of linen, and other wrappings. Then is disclosed the binding, which is of wood.

[13:3](#) The exact number of the Yezidis is unknown. See also Société de Géographie de l’Est, *Bulletin*, 1903, p. 284; Al Mašriḳ, II, 834.

[14:4](#) For a fuller account of the literature on the Yezidis, consult J. Menant, *Les Yézidis*, and Paul Perdrizet, Société de Géographie de l’Est, *Bulletin*, 1903 pp. 281 ff.

[17:5](#) Société de Géographie de l’Est, *Bulletin*, 1903, p. 297.

[18:6](#) Fraser, *Mesopotamia and Persia*, pp. 285, 287; Rich, *Residence in Kurdistan*, II, 69; *Al Mašriḳ*, II, .396; Badger, *The Nestorians and their Rituals*, I: 111; Assemani, *Bibliotheca Orientalis*, III, 439.

[18:7](#) <sup>p. 23</sup> Michel Febvre, *Theatre de la Turquie*, p. 364; Société de Géographie de l'Est, *Bulletin*, 1903, pp. 299, 301; cf. also J. Menant, *Les Yézidis*, pp. 52, 86, 132.

[18:8](#) Oppenheim, *Vom Mittelmeer sum persischen Golf*, 1900, II, 148; Victor Dingelstedt, *Scottish Geographical Magazine*, XIV, 295; Southgate, *A Tour through Armenia*, II, 317; A. V. Williams Jackson, "Yezidis," in the *New International Encyclopedia*, XVII, 939; Perdrizet, loc. cit., p. 299.

[18:9](#) A. V. Williams Jackson, *Persia Past and Present*, p. 10, *New International Encyclopedia*, "Yezidis;" Perdrizet, loc. cit.

[18:10](#) Dingelstedt, loc. cit.; *Revue de l'Orient Chrétien*, I, "Kurdistan."

[18:11](#) Société de Géographie de l'Est, loc. cit.; *Encyclopedia of Missions*, "Yezidis"; A. V. Williams Jackson, loc. cit.

[18:12](#) On these sects consult Aš-Šahrastânî, I, 86, 89, 100.

[18:13](#) Not like Mohammed, to whom, according to Moslem belief, the Koran was revealed at intervals.

[19:14](#) On the Šabians of the Koran, see Baiḍâwi and Zamaḥšari on *Suras* 2, 59; 5, 73; 22, 17.

[19:15](#) On the Šabians of Ḥarrân, see Fihrist, p. 190; on the Šabians in general consult Aš-Šahrastânî, II, 203; on the location of Ḥarrân and Wasit, see Yaḳût, II, 331, and IV, 881.

[19:16](#) To get more particular information in regard to Yezîd bn Unaisa, I wrote to Mosul, Bagdad, and Cairo, the three centers of Mohammedan learning, and strange to say, none could throw any light on the subject.

[19:17](#) Al-Haraṭiyah he describes as Ašḥâb Al-Ḥareṭ (I, 101), al-Ḥafaziyah, Ašḥâb Ḥafez (*ibid.*), etc.

[19:18](#) <sup>p. 24</sup> Ibn Ḥallikân says: " Aš-Šahrastânî, a dogmatic theologian of the Ašarite sect, was distinguished as an Imâm and a doctor of the law. He displayed the highest abilities as a jurisconsult. The *Kitâb al-Milal wan-Nihal* (this is the book in which Al-Šahrastânî traces the Yezidi sect to Yezîd bn Unaisa) is one of his works on scholastic theology. He remained without an equal in that branch of science."

[20:19](#) It is to be noticed also that the name "Unaisa" is very common among the Arabs; cf. Ibn Sa'ad (ed. Sachau), III, 154, 260, 264, 265, 281, 283, 287, 289; Musnad, VI, 434; Mishkat, 22, 724.

[20:20](#) *Geschichte der herrichenden Ideen des Islams*, p. 195.



[20:21](#) Ibn Ḥallikân (Egyptian edit., A. H. 1310), I, 316; Mohammed al-‘Omari, at-Mauṣili, "Šeiḥ ‘Adî," quoted by M. N. Siouffi, *Journal asiatique*, 1885; Yakut, IV, 374.

[20:22](#) ‘Itiḳad Ahl as-Sunna, "Belief of the Sunnites," the Waṣaya, "Counsels to the Califs"; cf. C. Huart, *History of Arabic Literature*, p. 273.

[20:23](#) See [p. 61](#) of this book.

[20:24](#) Aš-Šahrastânî regards them a Ḥarijite sub-sect.

[20:25](#) Layard, *Nineveh and its Remains*, II, 254.

[21:26](#) Mohammed al-‘Omari al-Mausili and Yâsîn al-Ḥâtib al-‘Omari al-Mauṣili, "Šeiḥ ‘Adî," quoted by M. N. Siouffi, *Journal asiatique*, Série viii, V (1885), 80.

[21:27](#) George Wards, Bishop of Arbila, *Poems*, edited by Heinrich Hilgenfeld, Leipzig, 1904.

[21:28](#) Such as their ceremonies at Šeiḥ ‘Adî (Badger, *The Nestorians*, I, 117), which have obtained for them the name Cherağ Sonderan, "The Extinguishers of Light." Bar Hebraeus (*Chronicon; Eccles.*, ed. Abeloos-Lamy, I, 219) Speaks of similar practices [p. 25](#) among what he calls "Borborians," a branch of the Manichaeans, and calls them "The Extinguishers of Light." This name is applied to other eastern sects also; see *Abhandlungen für die Kunde des Morgenlandes*, V, 124.

[21:29](#) Professor Jackson, of Columbia University, seems to trace it to the "old devil-worship in Mazanderan" (*JAOS*, XXV, 178). But it is not certain that the Yezidis believe in Melek Ṭâ’ûs as an evil spirit. In the history of religion the god of one people is the devil of another. Asura is a deity in the Rig Veda and an evil spirit only in later Brahman theology. In Islam the gods of heathenism are degraded into jinns, just as the gods of North Semitic heathenism are called še‘îrîm (hairy demons) in Lev. 17:7; or as the gods of Greece and Rome became devils to early Christians. See W. R. Smith, *Religion of the Semites*, p. 120; Fihrist, pp. 322, 326.

Professor M. Lidzbarski (*ZDMG*, LI, 592), on the other hand, argues that Ṭâ’ûs is the god Tammuz. His contention is based on the assumption that the word Ṭâ’ûs must embody the ancient god; that in Fihrist, 322, the god Tâuz has a feast on the 15th of Tammuz (July); that in Kurdish, the language of the Yezidis, *m* is frequently changed to *w*. This theory also is untenable, for one might guess at any ancient god. The exact form of the name "Tâuz" is uncertain (see Chwolsohn, *Die Ssabier*, II, 202; the statement that in Kurdish *m* is frequently changed to *w* is not true, if one would set it up as a grammatical rule to explain such phenomena; the Kurdish-speaking people never pronounce Tammuz, "Tâuz;" and, finally, in the Yezidi conception of Melek Ṭâ’ûs there are no traces of the notion held respecting Tammuz.



[21:30](#) p. 26 Such a state of affairs finds a historical parallel in other religions. Take, for example, Christianity. In it we find that the distinctive characteristics of the founder have been wrapped up in many foreign elements brought in by those who came from other religions.

## PREFACE

*In the Name of the Most Compassionate God!*

With the help of the Most High God, and under his direction, we write the history of the Yezidis, their doctrines, and the mysteries of their religion, as contained in their books, which reached our hand with their own knowledge and consent

In the time of Al-Muqtadir Billah, A. H. 295 [1](#), there lived Manṣûr-al-Ḥallâj, [2](#) the wool-carder, and Šeiḥ ‘Abd-al-Ḳâdir of Jîlân. [3](#) At that time, too, there appeared a man by the name of Šeiḥ ‘Adî, from the mountain of Hakkari, [4](#) originally from the region of Aleppo or Baalbek. He came and dwelt in Mount Lališ, [5](#) near the city of Mosul, about nine hours distant from it. Some say he was of the people of Ḥarrân, and related to Marwân ibn-al-Ḥakam. His full name is Šaraf ad-Dîn Abû-l-Fadâil, ‘Adî bn Musâfir bn Ismael bn Mousa bn Marwân bn Al-Ḥasan bn Marwân. He died A. H. 558 (A. D. 1162-63). His tomb is still visited; it is near Ba‘adrei, one of the villages of Mosul, distant eleven hours. The Yezidis are the progeny of those who were the *murids* (disciples) of Šeiḥ ‘Adî. Some trace their origin to Yezid, [6](#) others to Ḥasan-Al-Baṣrî [7](#).

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## Footnotes

[29:1](#) p. 83 A. H. 295 (A. D. 807-8). This is the date of Al-Muqtadir's accession, who reigned till A. H. 320 (A. D. 932); Cf. W. Muir, *The Caliphate*, p. 559.

[29:2](#) The life of Manṣûr-al-Ḥallâj is given in *Fihrist* (ed. Flügel), p. 190.

[29:3](#) The life of ‘Abd-al-Ḳâdir of Jîlân is given in Jami's *Nafaḥat* (ed. Lee), p. 584.

[29:4](#) The Hakkari country is a dependency of Mosul, and inhabited by Kurds and Nestorians; cf. p. 104. Ibn Ḥauḳal, *Kitâb al-Masâlik wal-Mamâlik* (ed. M. J. De Goeje). pp. 143 f.

[29:5](#) Yaḳût, IV, 373, calls it Laileš and says that Šeiḥ ‘Adî lived there.

[29:6](#) Presumably Yezîd bn Mu‘âwiya, the second caliph in the Omayyid dynasty, who reigned, A. D. 680-83; cf. W. Muir, *The Caliphate*, p. 327.

[29:7](#) The life of Ḥasan al-Baṣrī is given in Ibn Ḥallikān. He is not to be identified with Ḥasan al-Baṣrī (died 100 A. H., who, according to Mohammedan tradition, first pointed the Koran text, with the assistance of Yaḥyâ bn Yamar.

## AL-JILWAH (THE REVELATION)

Before all creation this revelation was with Melek Ṭâ'ûs, who sent 'Abd Ṭâ'ûs to this world that he might separate truth known to his particular people.

This was done, first of all, by means of oral tradition, and afterward by means of this book, Al-Jilwah, which the outsiders may neither read nor behold.

## CHAPTER V

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may dictate to you of the hidden things. Receive that that is dictated, and do not carry it before those who are without, Jews, Christians, Moslems, and others; for they know not the nature of my teaching. Do not give them your books, lest they alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

Thus endeth the book of Al-Jilwah, which is followed by the book of Maṣḥaf Reš, *i.e.*, the Black Book.

## APPENDIX TO PART I

They say our hearts are our books, and our [šeiḥs](#) tell us everything from the second Adam until now and the future. When they notice the sun rise, they kiss the place where the rays first fall; they do the same at sunset, where its rays last fall. Likewise they kiss the spot where the moon first casts its rays and where it last casts them. They think, moreover, that by the multiplication of presents to [šeiḥs](#) and idols they keep troubles and afflictions away.

There is a great difference among the *kôchaks*, they contradict one another. Some say, "Melek Ṭâ'ûs appears to me and reveals to me many revelations." Others say, "We appear to people in many different ways." Some believe that Christ is Šeiḥ Šams himself. They say that they have had prophets in all times; the *kôchaks* are the prophets. One of the *kôchaks* says in one of his prophecies: "I was in Jonah's ship, where a lot was cast in my presence. It fell on Jonah; and he was thrown into the sea, where he remained forty days and nights." Another said: "I was sitting with the great God, who said, 'I hope the time will come when I shall send Christ to the world.' I said to him, 'Yes.' Then he sent him. After making a sign in the sun, Christ came down to the earth." He appeared to go

our sect only, and made for us seven circles, which are at Šeiḥ ‘Adî. Now he appeared to us because we observe the necessary order, which the other sects do not observe. Their origin and race are unknown; ours are known. We are emirs and sons of emirs; we are *šeiḥs* and sons of *šeiḥs*; we are *ḵôchaks* and sons of *ḵôchaks*, etc. But Christians and Moslems make priests and mullas for themselves out of those who had none of their kindred in those offices before, and never will have afterward. We are better than they. We are allowed to drink wine; our young men also may desire it when they, in company with women, engage in religious dancing and playing. Some of the *ḵôchaks* and *šeiḥs*, however, are not allowed to drink it. When one is about to die, he is Visited by a *ḵôchaks*, who places a bit of Šeiḥ ‘Adî’s dust in his mouth. Before he is buried his face is anointed with it. Moreover, the dung of sheep is placed on his tomb. Finally, food is offered on behalf of the dead. The *ḵôchaks* pray for the dead at the graves, for which service they are paid. They tell the relatives of the dead what they see in dreams and visions, and the condition of their dead, whether they have been translated to the human or to the animal race. Some people hide silver or gold coins that they plan to take out in case they are born the second time in this world. Some believe that the spirits of many righteous persons travel in the air. Those spirits make revelations to the *ḵôchaks*, who are acquainted with the world of mysteries and secrets. Life and death are in their hands.

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[paragraph continues] Hence the fate of the people depends on the gratitude and honor which they show the *ḵôchaks*. According to Yezidis, hell has no existence. It was created in the time of the first Adam, they say, when our father, Ibrîḵ al-Aṣfar, was born. <sup>21</sup> By reason of his generosity and noble deeds, Ibrîḵ had many friends. Now, when he viewed hell he became very sad. He had a small *baḵbûḵ aṣfar*, <sup>22</sup> into which, as he kept weeping his tears fell. In seven years it was filled. He then cast it into hell, and all its fires were put out that mankind might not be tortured. This incident relates to one of the noble deeds of our first father, Ibrîḵ al-Aṣfar. They have many more such upright men of noble deeds. Such an one is Mohammed Rašân, whose resting place is behind the mount of Šeiḥ Mattie. <sup>23</sup> He (Rašân) is exceedingly strong, so that the most sacred oaths are sworn by him. If any one becomes sick, he takes refuge in making vows to *ḥasin*, *i.e.*, pillars of idols. Now there is a place of religious pilgrimage which is called Sitt Nafîsah. This place is a mulberry tree in the village of Ba‘ašîḵa. Another such place is called ‘Abdi Rašân, and is in the villa of Ḷarabek. A third place of pilgrimage is in the village Baḥzanie, which is called Šeiḥ Bakû. Nearby is a spring, and beside this is a mulberry tree. Whoever is afflicted with fever, goes to that tree, hangs on its branches a piece of cloth from his clothes, and casts bread in the spring for the fish. All this he does that he may be cured. They entertain the belief that whoever unties or shakes off one of the shreds

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of cloth will catch the disease with which the man was afflicted when he hung it up. There are many such trees in the village of Ba‘ašîḵa, and in some other places. There is also a spring of water, called in the common language ‘Ain aṣ-Ṣafra (Yellow Spring). The Yezidis call it Kanî-Zarr. <sup>24</sup> In this swim those who are afflicted with the disease of

*abû-Şafar* (jaundice.) But those who are troubled with dropsy go for cure to the house of the Pir that lives in the village of Man Reš.

When they assemble at Šeiḥ ‘Adī’s, no one is allowed to cook anything. Everyone is to eat from Šeiḥ ‘Adī’s table. As to the *ḵôchaks*, every one of them sits on a alone, as one sits in prayer. To them the laity go, seeking succor. They give them money while making their petition, and vow to the stone on which the *ḵôchak* sits, sheep and oxen, everyone according to his means. Now, at the New Year the places are given in contract. When they assemble at the New Year, they dance and play with instruments of joy. Before eating the *kabdûš*, *i.e.*, the vowed ox, they swim in the water of Zamzam, a spring coming from beneath the temple of Šeiḥ ‘Adī. Then they eat in haste, snatching meat from the pot like fanatics, so that their hands are frequently burned. This practice is in accordance with their rules. After eating, they go up the mountain, shooting with their guns, and then return to Šeiḥ ‘Adī. Everyone of them takes a little dust and preserves it for the times of wedding and death. They wear entwined girdles which they call the ties of the

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back (belt). They baptize these and the *sanjaḵs* with the water of Zamzam. He who is called Jawiš <sup>25</sup> wears a stole which is woven from the hair of a goat It is nine spans in length and around it are *sansûls* (tinsels).

When the gathering comes to an end, they collect the money from the *ḵôchaks* and the contractors, and bring it to the emir. After everyone has taken according to his rank, the remainder goes to the emir.

They have another gathering which takes place at the feast of Al-Hijâjj. At this pilgrimage they go up to the mountain which is called Jabal al-‘Arafât. <sup>26</sup> After remaining there an hour, they hasten toward Šeiḥ ‘Adī. He who arrives there before his companions is praised much. Hence everyone tries to excel. The one who succeeds receives abundant blessings.

They still have another assembly. This is called "the road of the *ḵôchaks*," when each, putting a rope around his neck, goes up the mountain. After collecting wood they bring it to Šeiḥ ‘Adī, carrying it on their backs. The wood is used for heating purposes and for the emir's cooking.

During these assemblies the *sanjaḵs* are passed around. In the first place they are washed with water made sour with sumac in order to be cleansed from their rust. The water is given away in drinks for purposes of blessing. In return money is taken. In the second place, the *ḵôchaks* go around with the *sanjaḵs* to collect money.

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In their preaching, the šeiḥs tell the people that all kings have come from their descent, such as Nisroch, <sup>27</sup> who is Nasr-ad-Dîn, and Kamuš who is Fahr-ad-Dîn, and Artâmîs,

who is Šams-ad-Dîn, and many others, as Šabur and Yoram; and many royal names of the ancient kings, together with their own (Yezidi) kings, are from their seed. The sign of the Yezidi is that he wears a shirt with a round bosom. It differs from that of the other people, the bosom of whose shirts are open all the way down.

There is one occasion when no Yezidi will swear falsely, viz., when one draws a circle on the ground, and tells him that this circle belongs to ʾĪâ'ûs-Melek, Šeiḥ 'Adî, and Yezîd, and *baryshabaḳei*. He places him in the middle of the circle, and then tells him that Melek ʾĪâ'ûs and all those who were mentioned above will not intercede for him after his death, and that the shirt of the Jewish Nasim [29](#) be on his neck, and that the hand of Nasim be on his neck and eye, and that Nasim be his brother for the next world, and let him be to him for a *šeiḥ* and a *pir* if he does not tell the truth. Then if he swears to tell the truth, he cannot conceal anything. For an oath made under such conditions is considered greater than that made in the name of God, and even than that made in the name of one of their prophets.

They fast three days in a year from morning till evening. The fast falls in December, according to the oriental calendar. They have no prayer [30](#) except what is mentioned above, such as that referring to the sun

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and the moon, and asking help from *šeiḥs* and holy places when they say, "O Šeiḥ 'Adî, O *šeiḥ* Šams." and the like. They are all forbidden to teach their children anything, with the exception of two stanzas which they teach their children out of necessity and because it is traditional.

A story is told about them by reliable people. Once when Šeiḥ Naṣîr was preaching in a village at Mount Sinjar, there was a Christian mason in the audience who, seeing the house filled with people, thought they were going to pray. He then pretended to take a nap, that he might amuse himself with what he should hear. He knew the kurdish language. When the Christian seemed to be asleep, but was really awake and listening, Šeiḥ Naṣîr began to preach saying: "Once the great God appeared to me in vision. He was angry at Jesus because of a dispute with him. He therefore caught him and imprisoned him in a den which had no water. Before the mouth of the den he placed a great stone. Jesus remained in the den a long time, calling upon the prophets and the saints for help and asking their aid. Every one whose succor Jesus asked went to beg the great God to release him. But God did not grant their requests. Jesus therefore remained in a sorrowful state, knowing not what to do." After this the preacher remained silent for a quarter of an hour, and thus a great silence prevailed in the house. Then he went on to say: "O poor Jesus, why are you so forgotten, so neglected? Do you not know that all the prophets and all the saints have no favor with

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the great God unto Melek ʾĪâ'ûs? Why have you forgotten him and have not called upon him?" Saying this, the preacher again remained silent as before. Afterward he again

continued: "Jesus remained in the den till one day when he happened to remember Melek Ṭâ'ûs. He then sought his aid, praying, 'O Melek Ṭâ'ûs, I have been in this den for some time. I am imprisoned; I have sought the help of all the saints, and none of them could deliver me. Now, save me from this den.' When Melek Ṭâ'ûs heard this, he descended from heaven to earth quicker than the twinkling of an eye, removed the stone from the top of the den, and said to Jesus, 'Come up, behold I have brought thee out.' Then both went up to heaven. When the great God saw Jesus, he said to him, 'O Jesus, who brought thee out of the den? Who brought thee here without my permission?' Jesus answered and said, 'Melek Ṭâ'ûs brought me out of the den and up here.' Then God said, 'Had it been another, I would have punished him, but Melek Ṭâ'ûs is much beloved by me; remain here for the sake of my honor.' So Jesus remained in heaven." The preacher added, "Notice that those who are without do not like Melek Ṭâ'ûs. Know ye that in the resurrection he will not like them either, and he will not intercede for them. But, as for us, he will put us all in a tray, carry us upon his head, and take us into heaven, while we are in the tray on his head." When the congregation heard this, they rose up, kissed his clothes and feet, and received his blessing.

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Now the views of the Yezidis regarding the birth of Christ and the explanation of the name of the Apostle Peter, are found in one of their stories, which runs thus: "Verily Mary the Virgin mother of Jesus, begat Jesus in a manner unlike the rest of women. She begat him from her right side, 31 between her clothes and her body. At that time the Jews had a custom that, if a woman gave birth, all her relatives and neighbors would bring her presents. The women would call, carrying in their right hand a plate of fruits which were to be found in that season, and in the left hand they would carry a stone. This custom was a very ancient one. Therefore when Mary the Virgin gave birth to Jesus, the wife of Jonah, who is the mother of Peter, came to her; and, according to the custom, carried a plate of fruit in her right hand and a stone in her left. As she entered and gave Mary the plate, behold, the stone which was in her left hand begat a male. She called his name Simon Cifa, that is, son of the stone. Christians do not know these things as we do."

They have a story explaining the word heretic. It is this: When the great God created the heavens, he put all the keys of the treasuries and the mansions there in the hands of Melek Ṭâ'ûs, and commanded him not to open a certain mansion. But he, without the knowledge of God, opened the house and found a piece of paper on which was written. "Thou shalt worship thy God alone, and him alone shalt thou serve." He kept the paper with him and allowed no

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one else to know about it. Then God created an iron ring and hung it in the air between the heaven and the earth. Afterward he created Adam the first. Melek Ṭâ'ûs refused to worship Adam when God commanded him to do so. He showed the written paper which he took from the mansion and said, "See what is written here." Then the great God said, "It may be that you have opened the mansion which I forbade you to open." He answered,

"Yes." Then God said to him, "You are a heretic, because you have disobeyed me and transgressed my commandment."

From this we know that God speaks in the Kurdish language, that is from the meaning of this saying, "Go into the iron ring which I, thy God, have made for whosoever does contrary to my commandment and disobeys me."

When one criticizes such a story as this by saying that God drove Melek Țâ'ûs from heaven and sent him to hell because of his pride before God the most high, they do not admit that such is the case. They answer: "It is possible that one of us in his anger should drive out his child from his house and let him wait until the next day before bringing him back? Of course not. Similar is the relation of the great God to Melek Țâ'ûs. Verily he loves him exceedingly. You do not understand the books which you read The Gospel says, 'No one ascended up to heaven but he who came down from heaven.' No one came down from heaven but Melek Țâ'ûs and Christ. From this we know that the great God has been reconciled to

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[paragraph continues] Melek Țâ'ûs, who went up to heaven, just as God came down from heaven and went up again."

The following is a story told of a *kôchak*: It is related that at one time there was no rain in the village of Ba'aşîka. In this village there was a Yezidi whose name was Kôchak Berû. There were also some saints and men of vision dwelling there. They (people) gathered to ask Berû to see about the rain. He told them, "Wait till tomorrow that I may see about it." They came to him on the next day and said, "What have you done concerning the question of rain? We are exceedingly alarmed by reason of its being withheld." He answered: "I went up to heaven last night and entered into the divan where the great God, Şeiḥ 'Adî, and some other şeiḥs and righteous men . were sitting. The priest Isaac was sitting beside God. The great God said to me, 'What do you want, O Kôchak Berû; why have you come here?' I said to him, 'My lord, this year the rain has been withheld from us till now, and all thy servants are poor and needy. We beseech thee to send us rain as thy wont.' He remained silent and answered me not. I repeated the speech twice and thrice, beseeching him. Then I turned to the şeiḥs who sat there, asking their help and intercession. The great God answered me, 'Go away until we think it over.' I came down and do not know what took place after I descended from heaven. You may go to the priest Isaac and ask him what was said after I came down." They went to the priest and told him the story, and asked him what was said

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after Kôchak Berû came down. This priest Isaac was a great joker. He answered them, "After the *kôchak* came down, I begged God for rain on your behalf. It was agreed that after six or seven days he would send it." They waited accordingly, and by a strange coincidence, at the end of the period it rained like a flood for some time. Seeing this, the people believed in what they were told, and honored the priest Isaac, looking upon him as



one of the saints, and thinking that he must have Yezidi blood in him. For more than twenty years this story has been told as one of the tales of their saints.

Once Šeiḥ ‘Adī bn Musâfir and his *murids* were entertained by God in heaven. When they arrived, they did not find straw for their animals. Therefore Šeiḥ ‘Adī ordered his *murids* to carry straw from his threshing floor on the earth. As it was being transported, some fell on the way, and has remained as a sign in heaven unto our day. It is known as the road of the straw man.

They think that prayer is in the heart; therefore they do not teach their children about it. And in their book neither is there any rule regarding prayer, nor is prayer considered a religious obligation.

Some assert that at one time Šeiḥ ‘Adī, in company with šeiḥ ‘Abd-al-Ḳâdir, made a pilgrimage to Mecca, where he remained four years. After his absence Melek Ṭâ’ûs appeared to them (the two šeiḥs) in his symbol. He dictated some rules to them and taught them many things. Then he was hidden from them.

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[paragraph continues] Four years later Šeiḥ ‘Adī returned from Mecca; but they refused him and would not accept him. They asserted that he had died or ascended to heaven. He remained with them, but was without his former respect. When the time of his death came, Melek Ṭâ’ûs appeared to them and declared, "This is Šeiḥ ‘Adī himself, honor him." Then they honored him and buried him with due veneration, and made his tomb a place of pilgrimage. In their estimation it is a more excellent spot than Mecca. Everyone is under obligation to visit it once a year at least; and, in addition to this, they give a sum of money through the šeiḥs to obtain satisfaction (that Šeiḥ ‘Adī may be pleased with them). Whoever does is not is disobedient.

Moreover, it is said that the reason why the pilgrimage to his tomb is regarded as excellent by us and by God is that in the resurrection Šeiḥ ‘Adī will carry in a tray all the Yezidis upon his head and take them into paradise, without requiring them to give account or answer. Therefore they regard the pilgrimage to his tomb as a religious duty greater than the pilgrimage to Mecca.

There are some domes, huts, around the tomb of Šeiḥ ‘Adī. They are there for the purpose of receiving blessings from the tomb. And they are all attributed to the great Šeiḥs, as the hut of ‘Abd-al-Ḳâdir-al-Jîlânî; [32](#) the hut of Šeiḥ Ḳadîb-al-Bân; the hut of Šeiḥ Šams-ad-Dîn; the hut of Šeiḥ Manšûr-al-Ḥallâj, and the hut of Šeiḥ Ḥasan-al-Bašrî. There are also

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some other huts. Each hut has a banner made of calico. It is a sign of conquest and victory.

Eating of deer's meat is forbidden them, they say, because the deer's eyes resemble the eyes of Šeiḥ 'Adî. Verily his virtues are well-known and his praiseworthy qualities are traditions handed down from generation to generation. He was the first to accept the Yezidi religion. He gave them the rules of the religious sect and founded the office of the šeiḥ. In addition to this, he was renowned for his devotion and religious exercise. From Mount Lališ, he used to hear the preaching of 'Abd-al-Ķâdir-al-Jîlânî in Bagdad. He used to draw a circle on the ground and say to the religious ones, "Whosoever wants to hear the preaching of Al-Jîlânî, let him enter within this circle." The following custom, which we have, began with him: If we wish to swear to anyone, a šeiḥ draws a circle, and he who is to take an oath, enters into it.

At one time, passing by a garden, Šeiḥ 'Adî asked about lettuce; and, as no one answered, he said, "Huss" (hush). For this reason lettuce is forbidden and not eaten.

As regards fasting, they say about the month of Ramaḍân that it was dumb and deaf. Therefore, when God commanded the Moslems to fast, he likewise commanded the Yezidis, saying to them in the Kurdish language, "*sese*," meaning "three." The Mohammedans did not understand it; they took it for "*se*," "thirty." For this reason, they (Yezidis) fast three days. Moreover, they believe there are eating,

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drinking, and other earthly pleasures in the next world. <sup>33</sup> Some hold that the rule of heaven is in God's hands, but the rule of the earth is in Šeiḥ 'Adî hands. Being exceedingly beloved by God, he bestowed upon him according to 'Adî's desire.

They believe in the transmigration of souls. This is evinced by the fact that when the soul of Manṣûr-at-Ḥallâj parted from his body when the Caliph of Bagdad killed him and cast his head into the water, his soul floated on the water. By a wonderful chance and a strange happening, the sister of the said Manṣûr went to fill her jar. The soul of her brother entered it. Without knowing what had happened, she came with it to the house. Being tired, she felt thirsty and drank from the jar. At that moment the soul of her brother entered her, but she did not perceive it until she became pregnant. She gave birth to a son who resembled Šeiḥ Manṣûr himself. He became her brother according to birth and her son according to imputation. The reason why they do not use drinking-vessels which have narrow mouths, or a net-like cover, is that when one drinks water from them they make a sound. When the head of Šeiḥ Manṣûr was thrown into the water it gurgled. In his honor they do not use the small jars with narrow necks.

They assert that they expect a prophet who will come from Persia to annul the law of Mohammed and abrogate Islam. They believe that there are seven gods, and that each god administers the universe for ten thousand years; and that one of these gods is

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[paragraph continues] Lasiferos, the chief of the fallen angels, who bears also the name Melek Ṭâ'ûs. They make him a graven image after the form of a cock [34](#) and worship it. They play the tambourine and dance before it to make it rejoice with them. They (*ḵawwâls*) travel within the Yezidis' villages to collect money, at which time they take it into the houses that it may bless and honor them. Some say that Šeiḥ 'Adî is a deity; others that he is like a Vizier to God. To him all things are referred. This is Melek Ṭâ'ûs' age. The ruling and administrative power is in his hands until the thousandth year. When the time comes to an end he will deliver the power to the next god to rule and administer until another thousand years shall be ended, and so on until the seventh god. And yet there is accord and love among these gods, and none is jealous of the one who may rule and administer the world for a period of ten thousand years. They have a book named *Al Jilwah* that they ascribe to Šeiḥ 'Adî, and they suffer no one who is not one of them to read it.

Mention is made in some of their books that the First Cause is the Supreme God, who before he created this world, was enjoying himself over the seas; [35](#) and in his hand was a great White Pearl, with which he was playing. Then he resolved to cast it into the sea, and when he did so this world came into being.

Moreover, they think themselves not to be of the same seed from which the rest of mankind sprung, but that they are begotten of the son of Adam, who was born to Adam of his spittle. For this reason they

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imagine themselves nobler and more pleasing to the gods than others.

They say they have taken fasting and sacrifice from Islam; baptism from Christians; prohibition of foods from the Jews; their way of worship from the idolaters; dissimulation of doctrine from the Rafiḍis (Shi'ites); human sacrifice and transmigration from the pre-Islamic paganism of the Arabs and from the Sabians. They say that when the spirit of man goes forth from his body, it enters into another man if it be just; but if unjust, into an animal.

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## Footnotes

[55:21](#) *Ibrîḵ al-Aṣfar* means "the yellow pitcher."

[55:22](#) *Bakbûḵ* is a pitcher with a narrow spout.

[55:23](#) p. 85 *Mar Mattie* is a Syrian monastery about seven hours' ride east of Mosul, generally known by the name of Šeiḥ Mattie, in accordance with the general custom of sheltering a Christian saint beneath a Moslem title. Elijah is known as *Al-Ḥuder*, "the green one." Aphrates was bishop of Šeiḥ Mattie. The church of this monastery is a large

building,, chiefly interesting as containing the tomb of the great Bar Hebraeus, known as Abu-l-Faraj, who was ordained at Tripolis, and became in 1246 A. D. Metropolitan of Mosul. He lies buried, with his brother Barsom, in the "Beth Kadišeh (sanctuary) of the church, and over them is placed the inscription: "This is the grave of Mar Gregorias, and of Mar Barsome his brother, the children of the Hebrew, on Mount Elpep" (the Syriac name for Jabal Maḳlûb).

[56:24](#) *Kani* in Kurdish means a spring; *zarr*, yellow. In Kurdish, as in Persian, the adjective usually follows the modified noun; cf. Tartibi Jadid, Ta'alimi Faresi. *The New Method for Teaching Persian* (in the Turkish language, ed. Kasbar, Constantinople, A. H. 1312), p. 18.

[57:25](#) *Jawiš* is a Turkish word, signifying a sergeant.

[57:26](#) This ceremony, as well as the names 'Arafat, Zamzam, etc., seems to be a mere copy of the Meccah Pilgrimage. 'Arafât, "The Mount of Recognition," is situated twelve miles from Mecca, a place where the pilgrims stay on the ninth day of the day of the pilgrimage, and recite the midday and afternoon prayer. The Mohammedan legend says, that when our first parents forfeited heaven for eating wheat, they were cast down from the Paradise, Adam fell on the Isle of Ceylon, and Eve near Jiddah (the port of Mecca) in Arabia; and that, after separation of 200 years, Adam was conducted by the Angel Gabriel to a mountain near Mecca, where he found and knew <sup>p. 86</sup> his wife, the mountain being then named 'Arafat, "Recognition."

[58:27](#) The god Nisroch of Scripture, II Kings 19:37; Isa. 37: 38. *There is no footnote 27--JBH.*

[58:29](#) A superstitious name signifying an ill omen.

[58:30](#) That is, public prayers like those of the Mohammedans and of the Christians; cf. Al Mašrik, II, 313.

[61:31](#) The text has "her hand."

[65:32](#) While the Yezidis venerate 'Abd al-Ḳâdir of Jîlân, the Nusairis curse him; cf. JAOS, VIII, 274.

[67:33](#) This belief is taken from Mohammedanism.

[68:34](#) The Arabs worshiped a deity under the form of a *nasr* (eagle), Aš-Šahrastânî, II, 434; Yakut, IV, 780; *The Syriac Doctrine of Addai* (ed. George Philips), p. 24.

[68:35](#) Cf. Gen. 1: 2, and the Babylonian Creation Epic.

## APPENDIX TO PART I

They say our hearts are our books, and our *šeiḥs* tell us everything from the second Adam until now and the future. When they notice the sun rise, they kiss the place where the rays first fall; they do the same at sunset, where its rays last fall. Likewise they kiss the spot where the moon first casts its rays and where it last casts them. They think, moreover, that by the multiplication of presents to [šeiḥs](#) and idols they keep troubles and afflictions away.

There is a great difference among the *ḵôchaks*, they contradict one another. Some say, "Melek Ṭâ'ûs appears to me and reveals to me many revelations." Others say, "We appear to people in many different ways." Some believe that Christ is Šeiḥ Šams himself. They say that they have had prophets in all times; the *ḵôchaks* are the prophets. One of the *ḵôchaks* says in one of his prophecies: "I was in Jonah's ship, where a lot was cast in my presence. It fell on Jonah; and he was thrown into the sea, where he remained forty days and nights." Another said: "I was sitting with the great God, who said, 'I hope the time will come when I shall send Christ to the world.' I said to him, 'Yes.' Then he sent him. After making a sign in the sun, Christ came down to the earth." He appeared to go

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our sect only, and made for us seven circles, which are at Šeiḥ 'Adî. Now he appeared to us because we observe the necessary order, which the other sects do not observe. Their origin and race are unknown; ours are known. We are emirs and sons of emirs; we are *šeiḥs* and sons of *šeiḥs*; we are *ḵôchaks* and sons of *ḵôchaks*, etc. But Christians and Moslems make priests and mullas for themselves out of those who had none of their kindred in those offices before, and never will have afterward. We are better than they. We are allowed to drink wine; our young men also may desire it when they, in company with women, engage in religious dancing and playing. Some of the *ḵôchaks* and *šeiḥs*, however, are not allowed to drink it. When one is about to die, he is Visited by a *ḵôchaks*, who places a bit of Šeiḥ 'Adî's dust in his mouth. Before he is buried his face is anointed with it. Moreover, the dung of sheep is placed on his tomb. Finally, food is offered on behalf of the dead. The *ḵôchaks* pray for the dead at the graves, for which service they are paid. They tell the relatives of the dead what they see in dreams and visions, and the condition of their dead, whether they have been translated to the human or to the animal race. Some people hide silver or gold coins that they plan to take out in case they are born the second time in this world. Some believe that the spirits of many righteous persons travel in the air. Those spirits make revelations to the *ḵôchaks*, who are acquainted with the world of mysteries and secrets. Life and death are in their hands.

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[paragraph continues] Hence the fate of the people depends on the gratitude and honor which they show the *ḵôchaks*. According to Yezidis, hell has no existence. It was created in the time of the first Adam, they say, when our father, Ibrîḵ al-Aṣṣfar, was born. <sup>21</sup> By reason of his generosity and noble deeds, Ibrîḵ had many friends. Now, when he viewed hell he became very sad. He had a small *baḵbûḵ aṣṣfar*, <sup>22</sup> into which, as he kept weeping his tears fell. In seven years it was filled. He then cast it into hell, and all its fires were put

out that mankind might not be tortured. This incident relates to one of the noble deeds of our first father, Ibrîk al-Aşfar. They have many more such upright men of noble deeds. Such an one is Mohammed Raşân, whose resting place is behind the mount of Şeiḥ Mattie. <sup>23</sup> He (Raşân) is exceedingly strong, so that the most sacred oaths are sworn by him. If any one becomes sick, he takes refuge in making vows to *ḥasin*, i.e., pillars of idols. Now there is a place of religious pilgrimage which is called Sitt Naffisah. This place is a mulberry tree in the village of Ba‘aşıka. Another such place is called ‘Abdi Raşân, and is in the villa of Karabek. A third place of pilgrimage is in the village Baḥzanie, which is called Şeiḥ Bakû. Nearby is a spring, and beside this is a mulberry tree. Whoever is afflicted with fever, goes to that tree, hangs on its branches a piece of cloth from his clothes, and casts bread in the spring for the fish. All this he does that he may be cured. They entertain the belief that whoever unties or shakes off one of the shreds

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of cloth will catch the disease with which the man was afflicted when he hung it up. There are many such trees in the village of Ba‘aşıka, and in some other places. There is also a spring of water, called in the common language ‘Ain aş-Şafra (Yellow Spring). The Yezidis call it Kanî-Zarr. <sup>24</sup> In this swim those who are afflicted with the disease of *abû-Şafar* (jaundice.) But those who are troubled with dropsy go for cure to the house of the Pir that lives in the village of Man Reş.

When they assemble at Şeiḥ ‘Adî’s, no one is allowed to cook anything. Everyone is to eat from Şeiḥ ‘Adî’s table. As to the *ḳôchaks*, every one of them sits on a alone, as one sits in prayer. To them the laity go, seeking succor. They give them money while making their petition, and vow to the stone on which the *ḳôchak* sits, sheep and oxen, everyone according to his means. Now, at the New Year the places are given in contract. When they assemble at the New Year, they dance and play with instruments of joy. Before eating the *kabdûş*, i.e., the vowed ox, they swim in the water of Zamzam, a spring coming from beneath the temple of Şeiḥ ‘Adî. Then they eat in haste, snatching meat from the pot like fanatics, so that their hands are frequently burned. This practice is in accordance with their rules. After eating, they go up the mountain, shooting with their guns, and then return to Şeiḥ ‘Adî. Everyone of them takes a little dust and preserves it for the times of wedding and death. They wear entwined girdles which they call the ties of the

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back (belt). They baptize these and the *sanjaks* with the water of Zamzam. He who is called Jawiş <sup>25</sup> wears a stole which is woven from the hair of a goat It is nine spans in length and around it are *sansûls* (tinsels).

When the gathering comes to an end, they collect the money from the *ḳôchaks* and the contractors, and bring it to the emir. After everyone has taken according to his rank, the remainder goes to the emir.

They have another gathering which takes place at the feast of Al-Hijâjj. At this pilgrimage they go up to the mountain which is called Jabal al-‘Arafât. [26](#) After remaining there an hour, they hasten toward Šeiḥ ‘Adî. He who arrives there before his companions is praised much. Hence everyone tries to excel. The one who succeeds receives abundant blessings.

They still have another assembly. This is called "the road of the *ḵôchaks*," when each, putting a rope around his neck, goes up the mountain. After collecting wood they bring it to Šeiḥ ‘Adî, carrying it on their backs. The wood is used for heating purposes and for the emir's cooking.

During these assemblies the *sanjaks* are passed around. In the first place they are washed with water made sour with sumac in order to be cleansed from their rust. The water is given away in drinks for purposes of blessing. In return money is taken. In the second place, the *kôchaks* go around with the *sanjaks* to collect money.

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In their preaching, the šeiḥs tell the people that all kings have come from their descent, such as Nisroch, [27](#) who is Nasr-ad-Dîn, and Kamuš who is Fahr-ad-Dîn, and Artâmîs, who is Šams-ad-Dîn, and many others, as Shabur and Yoram; and many royal names of the ancient kings, together with their own (Yezidi) kings, are from their seed. The sign of the Yezidi is that he wears a shirt with a round bosom. It differs from that of the other people, the bosom of whose shirts are open all the way down.

There is one occasion when no Yezidi will swear falsely, viz., when one draws a circle on the ground, and tells him that this circle belongs to ʾĪâ‘ûs-Melek, Šeiḥ ‘Adî, and Yezîd, and *baryshabaḵei*. He places him in the middle of the circle, and then tells him that Melek ʾĪâ‘ûs and all those who were mentioned above will not intercede for him after his death, and that the shirt of the Jewish Nasim [29](#) be on his neck, and that the hand of Nasim be on his neck and eye, and that Nasim be his brother for the next world, and let him be to him for a šeiḥ and a *pir* if he does not tell the truth. Then if he swears to tell the truth, he cannot conceal anything. For an oath made under such conditions is considered greater than that made in the name of God, and even than that made in the name of one of their prophets.

They fast three days in a year from morning till evening. The fast falls in December, according to the oriental calendar. They have no prayer [30](#) except what is mentioned above, such as that referring to the sun

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and the moon, and asking help from šeiḥs and holy places when they say, "O Šeiḥ ‘Adî, O šeiḥ Šams." and the like. They are all forbidden to teach their children anything, with the exception of two stanzas which they teach their children out of necessity and because it is traditional.



A story is told about them by reliable people. Once when Šeiḥ Naṣir was preaching in a village at Mount Sinjar, there was a Christian mason in the audience who, seeing the house filled with people, thought they were going to pray. He then pretended to take a nap, that he might amuse himself with what he should hear. He knew the Kurdish language. When the Christian seemed to be asleep, but was really awake and listening, Šeiḥ Naṣir began to preach saying: "Once the great God appeared to me in vision. He was angry at Jesus because of a dispute with him. He therefore caught him and imprisoned him in a den which had no water. Before the mouth of the den he placed a great stone. Jesus remained in the den a long time, calling upon the prophets and the saints for help and asking their aid. Every one whose succor Jesus asked went to beg the great God to release him. But God did not grant their requests. Jesus therefore remained in a sorrowful state, knowing not what to do." After this the preacher remained silent for a quarter of an hour, and thus a great silence prevailed in the house. Then he went on to say: "O poor Jesus, why are you so forgotten, so neglected? Do you not know that all the prophets and all the saints have no favor with

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the great God unto Melek Ṭâ'ûs? Why have you forgotten him and have not called upon him?" Saying this, the preacher again remained silent as before. Afterward he again continued: "Jesus remained in the den till one day when he happened to remember Melek Ṭâ'ûs. He then sought his aid, praying, 'O Melek Ṭâ'ûs, I have been in this den for some time. I am imprisoned; I have sought the help of all the saints, and none of them could deliver me. Now, save me from this den.' When Melek Ṭâ'ûs heard this, he descended from heaven to earth quicker than the twinkling of an eye, removed the stone from the top of the den, and said to Jesus, 'Come up, behold I have brought thee out.' Then both went up to heaven. When the great God saw Jesus, he said to him, 'O Jesus, who brought thee out of the den? Who brought thee here without my permission?' Jesus answered and said, 'Melek Ṭâ'ûs brought me out of the den and up here.' Then God said, 'Had it been another, I would have punished him, but Melek Ṭâ'ûs is much beloved by me; remain here for the sake of my honor.' So Jesus remained in heaven." The preacher added, "Notice that those who are without do not like Melek Ṭâ'ûs. Know ye that in the resurrection he will not like them either, and he will not intercede for them. But, as for us, he will put us all in a tray, carry us upon his head, and take us into heaven, while we are in the tray on his head." When the congregation heard this, they rose up, kissed his clothes and feet, and received his blessing.

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Now the views of the Yezidis regarding the birth of Christ and the explanation of the name of the Apostle Peter, are found in one of their stories, which runs thus: "Verily Mary the Virgin mother of Jesus, begat Jesus in a manner unlike the rest of women. She begat him from her right side, [31](#) between her clothes and her body. At that time the Jews had a custom that, if a woman gave birth, all her relatives and neighbors would bring her presents. The women would call, carrying in their right hand a plate of fruits which were to be found in that season, and in the left hand they would carry a stone. This custom was a very ancient one. Therefore when Mary the Virgin gave birth to Jesus, the wife of

Jonah, who is the mother of Peter, came to her; and, according to the custom, carried a plate of fruit in her right hand and a stone in her left. As she entered and gave Mary the plate, behold, the stone which was in her left hand begat a male. She called his name Simon Cifa, that is, son of the stone. Christians do not know these things as we do."

They have a story explaining the word heretic. It is this: When the great God created the heavens, he put all the keys of the treasures and the mansions there in the hands of Melek Țâ'ûs, and commanded him not to open a certain mansion. But he, without the knowledge of God, opened the house and found a piece of paper on which was written. "Thou shalt worship thy God alone, and him alone shalt thou serve." He kept the paper with him and allowed no

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one else to know about it. Then God created an iron ring and hung it in the air between the heaven and the earth. Afterward he created Adam the first. Melek Țâ'ûs refused to worship Adam when God commanded him to do so. He showed the written paper which he took from the mansion and said, "See what is written here." Then the great God said, "It may be that you have opened the mansion which I forbade you to open." He answered, "Yes." Then God said to him, "You are a heretic, because you have disobeyed me and transgressed my commandment."

From this we know that God speaks in the Kurdish language, that is from the meaning of this saying, "Go into the iron ring which I, thy God, have made for whosoever does contrary to my commandment and disobeys me."

When one criticizes such a story as this by saying that God drove Melek Țâ'ûs from heaven and sent him to hell because of his pride before God the most high, they do not admit that such is the case. They answer: "It is possible that one of us in his anger should drive out his child from his house and let him wait until the next day before bringing him back? Of course not. Similar is the relation of the great God to Melek Țâ'ûs. Verily he loves him exceedingly. You do not understand the books which you read The Gospel says, 'No one ascended up to heaven but he who came down from heaven.' No one came down from heaven but Melek Țâ'ûs and Christ. From this we know that the great God has been reconciled to

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[paragraph continues] Melek Țâ'ûs, who went up to heaven, just as God came down from heaven and went up again."

The following is a story told of a *kôchak*: It is related that at one time there was no rain in the village of Ba'aşîka. In this village there was a Yezidi whose name was Kôchak Berû. There were also some saints and men of vision dwelling there. They (people) gathered to ask Berû to see about the rain. He told them, "Wait till tomorrow that I may see about it." They came to him on the next day and said, "What have you done concerning the question of rain? We are exceedingly alarmed by reason of its being withheld." He

answered: "I went up to heaven last night and entered into the divan where the great God, Šeiḥ ‘Adî, and some other šeiḥs and righteous men . were sitting. The priest Isaac was sitting beside God. The great God said to me, 'What do you want, O Kôchak Berû; why have you come here?' I said to him, 'My lord, this year the rain has been withheld from us till now, and all thy servants are poor and needy. We beseech thee to send us rain as thy wont.' He remained silent and answered me not. I repeated the speech twice and thrice, beseeching him. Then I turned to the šeiḥs who sat there, asking their help and intercession. The great God answered me, 'Go away until we think it over.' I came down and do not know what took place after I descended from heaven. You may go to the priest Isaac and ask him what was said after I came down." They went to the priest and told him the story, and asked him what was said

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after Kôchak Berû came down. This priest Isaac was a great joker. He answered them, "After the *kôchak* came down, I begged God for rain on your behalf. It was agreed that after six or seven days he would send it." They waited accordingly, and by a strange coincidence, at the end of the period it rained like a flood for some time. Seeing this, the people believed in what they were told, and honored the priest Isaac, looking upon him as one of the saints, and thinking that he must have Yezidi blood in him. For more than twenty years this story has been told as one of the tales of their saints.

Once Šeiḥ ‘Adî bn Musâfir and his *murids* were entertained by God in heaven. When they arrived, they did not find straw for their animals. Therefore Šeiḥ ‘Adî ordered his *murids* to carry straw from his threshing floor on the earth. As it was being transported, some fell on the way, and has remained as a sign in heaven unto our day. It is known as the road of the straw man.

They think that prayer is in the heart; therefore they do not teach their children about it. And in their book neither is there any rule regarding prayer, nor is prayer considered a religious obligation.

Some assert that at one time Šeiḥ ‘Adî, in company with šeiḥ ‘Abd-al-Ḳâdir, made a pilgrimage to Mecca, where he remained four years. After his absence Melek Ṭâ’ûs appeared to them (the two šeiḥs) in his symbol. He dictated some rules to them and taught them many things. Then he was hidden from them.

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[paragraph continues] Four years later Šeiḥ ‘Adî returned from Mecca; but they refused him and would not accept him. They asserted that he had died or ascended to heaven. He remained with them, but was without his former respect. When the time of his death came, Melek Ṭâ’ûs appeared to them and declared, "This is Šeiḥ ‘Adî himself, honor him." Then they honored him and buried him with due veneration, and made his tomb a place of pilgrimage. In their estimation it is a more excellent spot than Mecca. Everyone is under obligation to visit it once a year at least; and, in addition to this, they give a sum

of money through the *šeiḥ*s to obtain satisfaction (that *Šeiḥ* ‘Adî may be pleased with them). Whoever does is not is disobedient.

Moreover, it is said that the reason why the pilgrimage to his tomb is regarded as excellent by us and by God is that in the resurrection *Šeiḥ* ‘Adî will carry in a tray all the Yezidis upon his head and take them into paradise, without requiring them to give account or answer. Therefore they regard the pilgrimage to his tomb as a religious duty greater than the pilgrimage to Mecca.

There are some domes, huts, around the tomb of *Šeiḥ* ‘Adî. They are there for the purpose of receiving blessings from the tomb. And they are all attributed to the great *Šeiḥ*s, as the hut of ‘Abd-al-*Ḳâdir-al-Jîlânî*; [32](#) the hut of *Šeiḥ* *Ḳadîb-al-Bân*; the hut of *Šeiḥ* *Šams-ad-Dîn*; the hut of *Šeiḥ* *Manšûr-al-Ḥallâj*, and the hut of *Šeiḥ* *Ḥasan-al-Bašrî*. There are also

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some other huts. Each hut has a banner made of calico. It is a sign of conquest and victory.

Eating of deer's meat is forbidden them, they say, because the deer's eyes resemble the eyes of *Šeiḥ* ‘Adî. Verily his virtues are well-known and his praiseworthy qualities are traditions handed down from generation to generation. He was the first to accept the Yezidi religion. He gave them the rules of the religious sect and founded the office of the *šeiḥ*. In addition to this, he was renowned for his devotion and religious exercise. From Mount Lališ, he used to hear the preaching of ‘Abd-al-*Ḳâdir-al-Jîlânî* in Bagdad. He used to draw a circle on the ground and say to the religious ones, "Whosoever wants to hear the preaching of Al-*Jîlânî*, let him enter within this circle." The following custom, which we have, began with him: If we wish to swear to anyone, a *šeiḥ* draws a circle, and he who is to take an oath, enters into it.

At one time, passing by a garden, *Šeiḥ* ‘Adî asked about lettuce; and, as no one answered, he said, "Huss" (hush). For this reason lettuce is forbidden and not eaten.

As regards fasting, they say about the month of Ramaḍân that it was dumb and deaf. Therefore, when God commanded the Moslems to fast, he likewise commanded the Yezidis, saying to them in the Kurdish language, "*sese*," meaning "three." The Mohammedans did not understand it; they took it for "*se*," "thirty." For this reason, they (Yezidis) fast three days. Moreover, they believe there are eating,

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drinking, and other earthly pleasures in the next world. [33](#) Some hold that the rule of heaven is in God's hands, but the rule of the earth is in *Šeiḥ* ‘Adî hands. Being exceedingly beloved by God, he bestowed upon him according to ‘Adî's desire.

They believe in the transmigration of souls. This is evinced by the fact that when the soul of Manṣûr-at-Ḥallâj parted from his body when the Caliph of Bagdad killed him and cast his head into the water, his soul floated on the water. By a wonderful chance and a strange happening, the sister of the said Manṣûr went to fill her jar. The soul of her brother entered it. Without knowing what had happened, she came with it to the house. Being tired, she felt thirsty and drank from the jar. At that moment the soul of her brother entered her, but she did not perceive it until she became pregnant. She gave birth to a son who resembled Šeiḥ Manṣûr himself. He became her brother according to birth and her son according to imputation. The reason why they do not use drinking-vessels which have narrow mouths, or a net-like cover, is that when one drinks water from them they make a sound. When the head of Šeiḥ Manṣûr was thrown into the water it gurgled. In his honor they do not use the small jars with narrow necks.

They assert that they expect a prophet who will come from Persia to annul the law of Mohammed and abrogate Islam. They believe that there are seven gods, and that each god administers the universe for ten thousand years; and that one of these gods is

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[paragraph continues] Lasiferos, the chief of the fallen angels, who bears also the name Melek Ṭâ'ûs. They make him a graven image after the form of a cock [34](#) and worship it. They play the tambourine and dance before it to make it rejoice with them. They (*ḵawwâls*) travel within the Yezidis' villages to collect money, at which time they take it into the houses that it may bless and honor them. Some say that Šeiḥ 'Adî is a deity; others that he is like a Vizier to God. To him all things are referred. This is Melek Ṭâ'ûs' age. The ruling and administrative power is in his hands until the thousandth year. When the time comes to an end he will deliver the power to the next god to rule and administer until another thousand years shall be ended, and so on until the seventh god. And yet there is accord and love among these gods, and none is jealous of the one who may rule and administer the world for a period of ten thousand years. They have a book named *Al Jilwah* that they ascribe to Šeiḥ 'Adî, and they suffer no one who is not one of them to read it.

Mention is made in some of their books that the First Cause is the Supreme God, who before he created this world, was enjoying himself over the seas; [35](#) and in his hand was a great White Pearl, with which he was playing. Then he resolved to cast it into the sea, and when he did so this world came into being.

Moreover, they think themselves not to be of the same seed from which the rest of mankind sprung, but that they are begotten of the son of Adam, who was born to Adam of his spittle. For this reason they

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imagine themselves nobler and more pleasing to the gods than others.

They say they have taken fasting and sacrifice from Islam; baptism from Christians; prohibition of foods from the Jews; their way of worship from the idolaters; dissimulation of doctrine from the Rafiḍis (Shi'ites); human sacrifice and transmigration from the pre-Islamic paganism of the Arabs and from the Sabians. They say that when the spirit of man goes forth from his body, it enters into another man if it be just; but if unjust, into an animal.

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## Footnotes

[55:21](#) Ibrîḳ al-Aṣfar means "the yellow pitcher."

[55:22](#) Bakkûḳ is a pitcher with a narrow spout.

[55:23](#) p. 85 Mar Mattie is a Syrian monastery about seven hours' ride east of Mosul, generally known by the name of Šeiḥ Mattie, in accordance with the general custom of sheltering a Christian saint beneath a Moslem title. Elijah is known as Al-Ḥuder, "the green one." Aphrates was bishop of Šeiḥ Mattie. The church of this monastery is a large building,, chiefly interesting as containing the tomb of the great Bar Hebraeus, known as Abu-l-Faraj, who was ordained at Tripolis, and became in 1246 A. D. Metropolitan of Mosul. He lies buried, with his brother Barsom, in the "Beth Kadišeh (sanctuary) of the church, and over them is placed the inscription: "This is the grave of Mar Gregorias, and of Mar Barsome his brother, the children of the Hebrew, on Mount Elpep" (the Syriac name for Jabal Maḳlûb).

[56:24](#) *Kani* in Kurdish means a spring; *zarr*, yellow. In Kurdish, as in Persian, the adjective usually follows the modified noun; cf. Tartibi Jadid, Ta'alimi Faresi. *The New Method for Teaching Persian* (in the Turkish language, ed. Kasbar, Constantinople, A. H. 1312), p. 18.

[57:25](#) *Jawiš* is a Turkish word, signifying a sergeant.

[57:26](#) This ceremony, as well as the names 'Arafat, Zamzam, etc., seems to be a mere copy of the Meccah Pilgrimage. 'Arafât, "The Mount of Recognition," is situated twelve miles from Mecca, a place where the pilgrims stay on the ninth day of the day of the pilgrimage, and recite the midday and afternoon prayer. The Mohammedan legend says, that when our first parents forfeited heaven for eating wheat, they were cast down from the Paradise, Adam fell on the Isle of Ceylon, and Eve near Jiddah (the port of Mecca) in Arabia; and that, after separation of 200 years, Adam was conducted by the Angel Gabriel to a mountain near Mecca, where he found and knew p. 86 his wife, the mountain being then named 'Arafat, "Recognition."

[58:27](#) The god Nisroch of Scripture, II Kings 19:37; Isa. 37: 38. There is no footnote 27--JBH.

[58:29](#) A superstitious name signifying an ill omen.

[58:30](#) That is, public prayers like those of the Mohammedans and of the Christians; cf. Al Mašrik, II, 313.

[61:31](#) The text has "her hand."

[65:32](#) While the Yezidis venerate ‘Abd al-Ḳâdir of Jîlân, the Nusairis curse him; cf. JAOS, VIII, 274.

[67:33](#) This belief is taken from Mohammedanism.

[68:34](#) The Arabs worshiped a deity under the form of a *nasr* (eagle), Aš-Šahrastânî, II, 434; Yakut, IV, 780; *The Syriac Doctrine of Addai* (ed. George Philips), p. 24.

[68:35](#) Cf. Gen. 1: 2, and the Babylonian Creation Epic.

### THE PRINCIPAL PRAYER OF THE YEZIDIS

Amen, Amen, Amen!  
Through the intermediation of Šams-ad-Dîn,  
Fahr ad-Dîn, Nasir-ad-Dîn,  
Sajad ad-Dîn, Šeiḥ Sin (Husein),  
Šeiḥ Bakr, Ḳâdir ar-Raḥmân.  
Lord, thou art gracious, thou art merciful;  
Thou art God, king of kings and lands,  
King of joy and happiness,  
King of good possession (eternal life).  
From eternity thou art eternal.  
Thou art the seat of luck (happiness) and life;  
Thou art lord of grace and good luck.  
Thou art king of jinns and human beings,  
King of the holy men (saints),  
Lord of terror and praise,  
The abode of religious duty and praise,  
Worthy of praise and thanks.  
Lord! Protector in journeys,  
Sovereign of the moon and of the darkness,  
God of the sun and of the fire,  
God of the great throne,  
Lord of goodness.  
Lord! No one knows how thou art.  
Thou hast no beauty; thou hast no height.  
Thou hast no going forth; thou hast no number.  
Lord! judge of kings and beggars,  
Judge of society and of the world,  
Thou hast revealed the repentance of Adam.  
Lord, thou hast no house; thou hast no money; [p. 74](#)



Thou hast no wings, hast no feathers;  
 Thou hast no voice, thou hast no color.  
 Thou hast made us lucky and satisfied.  
 Thou hast created Jesus and Mary.  
 Lord, thou art gracious,  
 Merciful, faithful.  
 Thou art Lord; I am nothingness.  
 I am a fallen sinner,  
 A sinner by thee remembered.  
 Thou hast led us out of darkness into light.  
 Lord! My sin and my guilt,  
 Take them and remove them.  
 O God, O God, O God, Amen!

### **EVEN CLASSES OF YEZIDIS**

They are divided into seven classes; and each class has functions peculiar to itself that cannot be discharged by any of the other classes. They are:

1. Šeiḥ. He is the servant of the tomb, and a descendant of Imam, Ḥasan al-Baṣrî. No one can give a legal decision or sign any document except the šeiḥ who is the servant of Šeiḥ ‘Adî’s tomb. He has a sign by which he is distinguished from others. The sign is a belt which he puts on his body, and net-like gloves, which resemble the halters of camels. If he goes among his people, they bow down and pay him their respects. The šeiḥs sell a place in paradise to anyone who wishes to pay money.

2. Emir. The emirship specifically belongs to the descendants of Yezîd. They have a genealogical tree, preserved from their fathers and forefathers, which goes up to Yezîd himself. The emirs have charge of the temporal and governmental affairs, and have the right to say, "Do this and do not that,"

3. Ḳawwâl. He has charge of tambourines and flutes and religious hymns.

4. Pîr. To him appertain the conduct of fasts, the breaking of fasts, and hair-dressing.

5. Kôchak. To him appertain the duties of religious

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instruction, and sepulture, and interpretation of dreams, *i.e.*, prophecy.

6. Faḳîr. To him appertain the duties of instruction of boys and girls in playing on the tambourines, in dancing and religious pleasure. He serves Šeiḥ ‘Adî.

7. Mulla. To him appertain the duties of instructing children. He guards the books and the mysteries of religion and attends to the affairs of the sect.

## ARTICLES OF FAITH

At one time (A. H. 1289; A. D. 1872), the Ottoman power wanted to draft from among them an army instead of taking the tax which was its due. They presented to the government all the rules that prevented them from complying. These all pertain to religion and are moral obligations upon them. They are as follows:

### ARTICLE I

According to our Yezidi religion every member of our sect, whether big or little, girl or woman, must visit Melek Țâ'ûs three times a year, that is, first, from the beginning to the last of the month of April, Roman calendar; secondly, from the beginning to the end of the month of September; thirdly, from the beginning to the end of the month of November. If anyone visit not the image of Melek Țâ'ûs, he is an infidel.

### ARTICLE II

If any member of our sect, big or little, visit not his highness Šeiḥ 'Adî bn Musâfir--may God sanctify his mysteries! once a year, *i.e.*, from the fifteenth to the twentieth of the month of September, Roman calendar, he is an infidel according to our religion.

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### ARTICLE III

Every member of our sect must visit the place of the sunrise every day when it appears, and there should not be Moslem, nor Christian, nor any one else in that place. If any one do this not, he is an infidel.

### ARTICLE IV

Every member of our sect must daily kiss the hand of his brother, his brother of the next world, namely, the servant of the Mahdi, and the hand of his šeiḥ or pir. If any one do this not, he is regarded as an infidel.

### ARTICLE V

According to our religion it is something intolerable when the Moslem in the morning begins to say in prayer, God forbid! "I take refuge in God, etc." <sup>38</sup> If any one of us hear it, he must kill the one who says it and kill himself; otherwise he becomes an infidel.

### ARTICLE VI

When one of our sect is on the point of death, if there be no brother of the next world and his šeiḥ, or his *pîr* and one of the *ḳawwâls* with him to say three sayings over him, viz.; "O servant of Melek Țâ'ûs whose ways are high, you must be in the religion of the one

we worship, who is Melek Ṭâ'ûs, whose ways are high, and do not die in any other religion than his. And if some one should come and say to you something from the Mohammedan religion, or Christian religion, or Jewish religion, or some other religion, do not believe him, and do not follow him. And if you believe and follow another religion than that of the one we worship, Melek Ṭâ'ûs, you shall die an infidel," he becomes an infidel.

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#### ARTICLE VII

We have something called the blessing of Šeiḥ 'Adî, that is, the dust of the tomb Šeiḥ 'Adî--may God sanctify his mystery! Every member of our sect must have some of it with him in his pocket and eat of it every morning. And if he eat not of it intentionally, he is an infidel. Likewise at the time of death, if he possess not some of that dust intentionally, he dies an infidel.

#### ARTICLE VIII

Regarding our fasting, if any one of our sect wish to fast, he must fast in his own place, not in another. For while fasting he must go every morning to the house of his šeiḥ and his pir, and there he must beg-in to fast, and when he breaks his fast, likewise, he must go to the house of his šeiḥ and his *pîr*, and there break the fast by drinking the holy wine of the šeiḥ or the *pîr*. And if he drink not two or three glasses of that wine, his fasting is not acceptable, and he becomes an infidel.

#### ARTICLE IX

If one of our sect go to another place and remain there as much as one year, and afterward return to his place, then his wife is forbidden him, and none of us will give him a wife. If anyone give him a wife, that one is an infidel.

#### ARTICLE X

Regarding our dress, as we have mentioned in the fourth Article that every one of our sect has a brother for the next world, he has also a sister for the next world. <sup>39</sup> Therefore if any one of us make for himself a new shirt, it is necessary that his sister for the next

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world should open its neck band, *i.e.*, the neck band of that shirt, with her hand. And if she open it not with her hand, and he wear it, then he is an infidel.

#### ARTICLE XI

If some one of our sect make a shirt or a new dress, he cannot wear it without baptizing it in the blessed water which is to be found at the shrine of his highness Šeiḥ ‘Adî may God sanctify his mystery! If he wear it, he is an infidel.

#### ARTICLE XII

We may not wear a light black dress at all. We may not comb our heads with the comb of a Moslem or a Christian or a Jew or any other. Nor may we shave our heads with the razor used by any other than ourselves (Yezidis), except it be washed in the blessed water which is to be found at the shrine of his highness Šeiḥ ‘Adî. Then it is lawful for us to shave our heads. But if we shave our heads without the razor having been washed in that water, we become infidels.

#### ARTICLE XIII

No Yezidi may enter the water-closet of a Moslem, or take a bath at a Moslem's house, or eat with a Moslem spoon or drink from a Moslem's cup, from a cup used by any one of another sect. If he does, he is an infidel. [40](#)

#### ARTICLE XIV

Concerning food, there is a great difference between us and the other sects. We do not eat meat or fish, squash, *bamia* (okra), *fasulia* (beans), cabbage, or lettuce. We cannot even dwell in the place where lettuce is sown. [41](#)

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For these and other reasons, we cannot enter the military service, etc.

The names of those who affixed their signatures:

THE HEAD OF THE YEZIDI SECT, THE EMIR OF ŠEIḤÂN, ḤUSEIN.

THE RELIGIOUS ŠEIḤ OF THE YEZIDI SECT OF THE DISTRICT OF ŠEIḤÂN, ŠEIḤ NAŞIR.

THE CHIEF OF THE VILLAGE OF MAM REŞÂN, PÎR SULEIMÂN.

THE VILLAGE CHIEF OF

" " " "

" " " "

" " " "

" " " "

" " " "

MUSKÂN, MURAD.

ḤATÂRAH, AYYÛB.

BEIBÂN, ḤUSEIN.

DAHKAN, ḤASSAN.

ḤUZRÂN, NU‘MÔ.

BÂKASRA, ‘ALI.

|   |   |   |   |                    |
|---|---|---|---|--------------------|
| " | " | " | " | BÂ 'AŞİKA, JAMÔ.   |
| " | " | " | " | ĤÔŞABA, ILIAS.     |
| " | " | " | " | ĶREPAĤIN, SAĶD.    |
| " | " | " | " | ĶABÂREH, KÔCHAK.   |
| " | " | " | " | KASÔ.              |
| " | " | " | " | SINÂ, 'ABDÔ.       |
| " | " | " | " | 'AIN SIFNI, GURGÔ. |
| " | " | " | " | ĶASR- 'IZZ-AD-DÎN  |
| " | " | " | " | ĤEIRÔ.             |
| " | " | " | " | KIBERTÔ, ṬÂHIR.    |

AND OTHERS.

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These are they whose names were in the petition above mentioned, and from which we copied a few things.

The result was that when they presented this petition, they were exempted from military service, but they paid a tax in money as did the Christians.

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### Footnotes

[78:38](#) The Moslem begins his prayer by cursing the devil.

[79:39](#) That is a person of the same faith, a Yezidi.

[80:40](#) A Nuşairi, on the contrary, may become a Mohammedan with a Mohammedan, a Christian with a Christian, and a Jew with a Jew; cf. *JAOS*, VII, 298.

[80:41](#) The Sabians did not eat purslane, garlic, beans, cauliflower, cabbage, and lentis; cf. Bar. Hebraeus, *At-Târlîĥ*, ed. A. Şalĥani, Beirut, 1890, 266.

## CHAPTER I

### ***THE RELIGIOUS ORIGIN OF THE YEZIDIS***

The origin of the devil-worshippers has been the subject of much controversy; but aside from an expression of views, no satisfactory solution of the problem has as yet been reached. The different theories which have been advanced may be classified under four general heads: The Myth of the Yezidis themselves; the tradition of Eastern Christians;

the dogmatic idea of the Mohammedan scholars; and the speculative theory of the western orientalist.

## I

### THE YEZIDI MYTH

The Myth of the Yezidis concerning their origin may be derived from three different sources: from their sacred book, from the appendix of the manuscript, and from actual conversation of travellers with them or with natives [dwelling](#) among them. One

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noticeable fact is that this tradition assumes the religion of the sect as existing long before the time of their chief saint, Šeiḥ ‘Adî. Al-Jilwah begins with the statement that Melek Ṭâ‘ûs sent his servant, *i.e.*, the Yezidis, that they might not go astray. Starting from this assumption, the writer of the revealed book goes on to trace the origin of the "elect" to the very beginning of human history. He asserts that from the start God created them as a peculiar people of ‘Azazil, *i.e.*, Melek-Ṭâ‘ûs. In the main, this idea finds expression in the oral traditions. But here we have a mass of material so clouded by superstition and ignorance that it is next to impossible to come to any conclusion as to the history of this interesting people. One point the myth repeatedly emphasizes, as an explanation of the origin of the sect, is that it was descended from Adam alone; while the other sects were descended from Adam and Eve. For this reason, the same tradition implies. the Yezidis are nobler than the others. But how they have come to be such unique descendants is a question not easily answered. One account has it that when Adam and Eve disputed as to the generation of the human race, each claiming to be the sole begetter of the race, they finally agreed to put their seed in separate jars and seal them with their own seals. After nine months they opened the jars, and in Adam's jar they found two children, a male and a female. From these two the Yezidis were descended. Another explanation is that from Adam's essence was born Šeher bn Jebr,

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of whom nothing is known; and of him, a separate community, which is the sect of Melek Ṭâ‘ûs. We have, moreover, the tradition that the Yezidis are descendants of a son born to Adam of his spittle. Now whether this son be identical with Šeher bn Jebr is not certain. Writing in one of the oriental periodicals, an eastern scholar quotes a Yezidi šeiḥ in a statement which seems to corroborate the tradition that the Yezidis are a noble progeny of Adam; but the quotation differs from the instance previously cited in stating that the quarrel which took place between Adam and Eve led to their separation to places distant from each other a journey of forty days. <sup>1</sup> There, it is said, Adam miraculously gave birth to a son. Distressed by this incident, Eve asked God that she might find favor in her husband's eyes by giving birth to a child. Thereupon, it continues, she begat a very pretty daughter. Attracted by her beauty, Adam married her to his son. Now, the Yezidis, we are told, are the blessed seed of these two children. <sup>2</sup>

Not only when the tradition, tracing the origin of the Yezidis as a race, asserts that, as a religious body, they come from a very ancient time; but also when it speaks of them as a nation, it points out their antiquity. On this latter, as well as on the former point, their book and their oral tradition agree. The Yezidis are said to have sprung from a noble personage, the King of Peace, whose name was Na-‘umi, but whom they now call Melek-Miran. <sup>3</sup> The rest of mankind, however, are from the seed of Ham, who

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mocked his father. Whom they signified by Na-‘umi or Miran it is hard to say; but it is likely that they regard him as one of the other two sons of Noah. They claim also that the ancient Assyrian kings were members of their race, and that some of the Persian, Roman and Jewish kings were appointed for them by Melek Ṭâ‘ûs. They likewise seem to trace their origin to the prophets and other personages of the Old Testament; as Seth, Enoch, Noah, etc. Their religion furthermore, they assert, antedates Christ. <sup>4</sup>

There is still another tradition that traces the devil-worshippers to a different origin. I refer to the statement which Masehaf Reš makes regarding Mu‘awiya, Mohammed's servant. <sup>5</sup> Mu‘awiya was asked by his master to shave his head. While performing the duty, he cut the prophet's scalp, and began to lick the bleeding spot. When he was told that this act would result in his giving birth to a nation which would oppose the followers of his master, Mu‘awiya declared that he would not marry. He was afterwards, however, bitten by a serpent, and was told that he would die unless he married. He therefore consented to marry, but chose an old woman in order not to have children. But she miraculously became a young woman of twenty-five. And from her the God Yezid was born. The story, of course, is a myth, and it is of such a nature that no historic fact can be derived from it. It is further complicated by the fact that this Yezid is identified with Melek Ṭâ‘ûs; and, in another myth, is represented in form as being half angel and half

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Yezid, the tradition continues, learned 'Adī's religion and taught it to his followers; and, from that time on, the sect came to be called after him. <sup>6</sup> But while some, considering this legend as authoritative, venerate

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the man bearing the name, others deny all connection with him. <sup>7</sup>

The testimony of some travellers offers another explanation of the origin of the sect in question, an account which has perhaps more historical significance than the preceding theories. It is stated that the Yezidis have a tradition to the effect that they came from Baṣrah and from the country watered by the lower part of the Euphrates; that after their emigration they first settled in Syria, and subsequently took possession of the Sinjar Hill and the district now inhabited in Kurdistan. As to the date of their settlement in Mesopotamia, no positive information can be obtained. Some scholars infer that it took place about the time of Tamerlane, toward the end of the fourteenth century. <sup>8</sup> It is related that the devil-worshippers hold that, among their own number, the ancient name for God is Azd, and from it the name of the sect is derived; <sup>9</sup> that the conviction that they are Yezidis, *i.e.*, God's people, has been their consolation and comfort through the ages in their tribulations; <sup>10</sup> and that they have taken many religious observances from different bodies--Mohammedans, Christians, Jews, Pagan Arabs, Shiites, and Sabaians.

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[91:2](#) Anistase: *Al-Mašrik*, Vol. 2, p. 33.

[91:3](#) Cf. p. 35.

[92:4](#) Cf. p. 34.

[92:5](#) Cf. p. 37.

[93:6](#) *Al-Mašrik*, Vol. 2, p. 33.

[94:7](#) Scottish Geog. Mag., vol. 14, p. 295.

[94:8](#) Layard: *Nineveh and Its Remains*, vol. II, p. 254.

[94:9](#) Layard: *Nineveh and Babylon*, p. 94.

[94:10](#) S. G. M., vol. 14, p. 300.

[96:11](#) Fraser: *Mesopotamia and Persia*, p. 287.

## PART II

# THE CRITICAL DISCUSSION OF YEZIDISM

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### CHAPTER I

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[91:2](#) Anistase: *Al-Mašrik*, Vol. 2, p. 33.

[91:3](#) Cf. p. 35.

[92:4](#) Cf. p. 34.

[92:5](#) Cf. p. 37.

[93:6](#) *Al-Mašrik*, Vol. 2, p. 33.

[94:7](#) Scottish Geog. Mag., vol. 14, p, 295.

[94:8](#) Layard: *Nineveh and Its Remains*, vol. II. p. 254.

[94:9](#) Layard: *Nineveh and Babylon*, p. 94.

[94:10](#) S. G. M., vol. 14, p. 300.

[96:11](#) Fraser: *Mesopotamia and Persia*, p. 287.

## I

### THE CHRISTIAN TRADITION

But the myth of the Yezidis is not the only account that attempts to trace their religious origin; the eastern Christians have a tradition that gives a different interpretation. It is to the effect that the people in question were originally Christians, but that ignorance brought them into their present condition. The tradition

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runs that the shrine of Šeiḥ 'Adī was formerly a Nestorian monastery which was noted for the devotion of its monks, but that these were tempted by the devil and left their convent. The Church of the Monastery was dedicated to St. Thaddeus or Addai, [12](#) one of the seventy-two disciples who, after the ascension of our Lord, was sent to King Abgar of Edessa. It is said that the temple of 'Adī has a conventicle resembling that at Jerusalem. [13](#) The story of how the cloister was deserted is as follows:

On a great feast day, while the hermits bearing the cross went in procession around the church, they saw, hanging on a tree, a piece of paper with this inscription: "O ye devout



monks! Let it be known to you that God has forgiven all your sins, great and small; cease to undergo religious exercises; leave your hermitage; disperse, marry and rear children. Peace be unto you!" On the second day they observed the same thing, and were led to dispute among themselves whether this were a device of God or of a devil. When on the third day the same incident was repeated, they agreed to leave the abbey and follow what seemed to them a divine order. Šeiḥ 'Adî, the legend goes on, had foretold to the Yezidis of that district that the monks of this monastery would desert their place, would become Yezidis, would marry and beget children; that he would die during that time; and that he wishes his followers to pull down the altar of the church in that priory and bury him there. Shortly after the fulfilment of his prophecy, the Šeiḥ

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died, and was entombed in the place of the altar. And since that time, it is asserted, the spot has become the sanctuary of the devil-worshippers. In support of this statement, it is argued, that there was a Syriac inscription in the temple mentioning the name of the founder of the monastery and the patriarch in whose time it was built; that some of the Yezids themselves bear testimony to this fact, and say they have removed the writing from its former place and have hidden it at the entrance to 'Adî's temple, a spot the whereabouts of which only a few of them know. The reason why this record is hidden, it is explained, is the fear that the Nestorians may see it and reclaim the church. [14](#)

Such is the eastern Christian's tradition relative to the origin of the Yezidis. It is of course, merely a legend; but its character is such as to require careful examination and critical study. It may embody a measure of truth that will indirectly throw some light on the subject in hand.

One noticeable thing regarding this current view is, that it is not a recent invention; else it might be said to be the creation of ignorance at a time far removed from the event which it records. Assemani, himself an oriental of distinguished scholarship, in that part of his book wherein he treats of the religion of Mesopotamia, according to the natives of the country, says that the Yezidis were at one time Christians, who, however, in the course of time, had forgotten the fundamental principles of their faith. [15](#) This statement

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is incorporated in the writings of all western orientals that have travelled in the East. [16](#)

Another thing worthy of notice is that the Christians should have such a sacred regard for his tradition as to hand it down to posterity at the risk of their own reputation. Certainly the Christians are not cherishing this theory with any expectation of receiving honor by assuming relation with the Yezidis. The devil-worshippers are utterly despised by all their neighbors. Nor do they do it out of love, that they may arouse the sympathy of the dominating race for this degraded people. Oriental Christians themselves despise the Yezidi sect. They would not, and could not, help them. There must then be some truth in a legend that leads the church to regard a despised people as having been at one time co-religionists.

Were the antiquity of the tradition, and the unfavorable result which its entertainment causes, the only two reasons for its consideration, we might just as well dismiss it. But there are other things which go to point out some historic facts underlying the current theory. One such fact is that the family name of the Yezidis around Mosul is Daseni, plur Dawasen. The Christians and the Mohammedans know them by this name, and they themselves also use it, and say it is the ancient name of their race, existing from time immemorial. <sup>17</sup> Now Daseni, or Dasaniyat, was the name of a Nestorian Diocese, the disappearance of which is simultaneous with the appearance of the Yezidis in these places. <sup>18</sup>

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It is stated, moreover, that all the people of Sinjar were formerly Christians, belonging to the ancient Syriac Church and having a very prominent diocese, which was called the diocese of Šaki, *i.e.*, Sinjar; and that the diocese continued to exist till the middle of the eighteenth century: What goes to verify this tradition is that, at present, there is a library at Jabal Sinjar, under the control of the Yezidis, that consists of ancient Syriac books. They are kept in a small room guarded by a Yezidi. On Sunday and Friday of every week they burn incense and light lamps in honor of the manuscripts; and once a month they take them out in the sun to dust and to preserve them from destruction by dampness. After the door is locked, the key is kept by the Šeiḥ, besides whom and his son no one else is allowed to touch the books. What is more interesting, the people of Sinjar say they have inherited the library from their forefathers, who were Christians. <sup>19</sup> It is pointed out, furthermore, that the names of the principal towns of the Yezidis are Syriac. Ba‘šika comes from "the house of the falsely accused, or oppressed"; Ba‘adrie from "the place of help or refuge"; Baḥzanie from "the house of visions or inspiration"; Talḥas from "the hill of suffering," where many Christians were martyred by Persians. These are a few of many Yezidi villages having Syriac names.

The Yezidis have religious practices which are to be found only in the Christian Church. I mean the rites of baptism and the Eucharist. It is true that

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the use of water as a rite is practised by other non-Christian sects, such as the Mandeans; but it is argued that this ordinance as observed by the Yezidis is so similar to that of the Christians that its origin is to be traced back to Christianity, rather than to any other system. Like their neighbors, the Dawaseni must if possible baptize their children at the earliest age. In performing the rite, the Šeiḥ, like the Christian priest, puts his hand upon the child's head. In regard to the sacrament of the Lord's supper, it is strictly Christian in character. The Yezidis call the cup the cup of Isa (Jesus); and when a couple marry, they go to a Christian town to partake of Al-Ḳiddas (the Eucharist) from the hand of a priest, a custom which prevails among eastern Christians. What requires special note is that this practice is observed where the Yezidi influence is not very strong, a fact which seems to indicate that the Apostate Nasara, who lived remote from strongly Yezidising influences, were able to retain some of their originally much favored practices, and vice versa. <sup>20</sup>

Finally, the Dawaseni entertain great reverence for Christianity and the Christian saints. They respect the churches and tombs of the Christians, and kiss the doors and walls when they enter them; but they never visit a Mohammedan mosque. In the Black Book a statement is made that on her way to the house of her bridegroom, a bride should visit the temple of every idol she passes by, even if it be a Christian Church. <sup>21</sup> They have also professed reverence for

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[paragraph continues] ‘Isa (Jesus). They affect more attachment to An Naşara than to Mohammedans. Such a religious affinity cannot be fully accounted for on any other ground than that of their sincere respect for [Christianity](#), a feeling which clearly indicates that these people must at one time have had a very close connection with Christianity. This intimate relation cannot be explained by their ignorance, or by kindred experiences, as some scholars seem to think. <sup>22</sup> It is true the Christians have been co-sufferers with them; both have lived for generations under the same yoke of bondage and oppression and under similar circumstances. But this alone could not create sympathy between them. Such an assumption cannot be verified by the facts collected through our observation of the Yezidis' character as a religious body. They are sincere in their beliefs, and never compromise in religious matters. History has shown again and again that they have suffered martyrdom for their faith, in which they have been as sincere and unshaken as have been the heroes of any religion. No matter how uneducated they may be, they are not hypocrites in their faith. The theory is also refuted by our understanding of the nature of the affinity in question between the Yezidis and the Christians. It is not a matter of sympathy but of religion. They believe in some forms of Christianity; and when they visit a church, they want to exercise their faith and not to express their-sympathy. What is more, the eastern Christians have no sympathy for the devil worshippers, at least,

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not more than they have for any other religious body. Such an affinity is wanting between the Jews and the Christians or the Yezidis, yet they all live under the same conditions.

I am not here advocating the theory, or implying, that the Yezidi sect is a corrupt form of Christianity, but am simply aiming to show that if the similarity of a certain religion with another in some phases be taken as a ground for the explanation of its origin, the Christian tradition can be regarded as a more probable theory to account for the rise of Yezidism than any other view: And, hence, to point out, what seems to me to be the best position, that the explanation must be found ultimately in some historical document which will give us a reasonable clew in the tracing of the sect in question to its founder.

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## Footnotes

[97:12](#) Fraser: Ibid, p. 147.

[97:13](#) Rich: *Residence in Kurdistan*, vol. II, p. 69.

[98:14](#) *Al-Mašrik*, vol. II, p. 396.

[98:15](#) Ibid, vol. III, p. 493.

[99:16](#) Fraser: Ibid; Rich, *ibid*.

[99:17](#) Badger: *Nestorians and Their Rituals*, vol. I, p. 111; Fraser, *ibid*, p. 285.

[99:18](#) *Al-Mašrik*, *ibid*, p. 36.

‘Abdišû was at one time bishop of Sinjar; cf. Fardaisa de ‘Eden, ed. by B. Cardaḥi, Beirut, 1889, p. 5.

[100:19](#) Ibid, pp. 56, 110, 832.

[101:20](#) [p. 139](#) Ibid. This rite is practiced by the Yezidis of Ḥalitiyeh, a dependency of Darbeker, where the Yezidis are few in number.

[101:21](#) Southgate: *A Tour Through Armenia*, etc., Vol. II, p. 179.

[102:22](#) See [p. 42](#) of this book. Badger, *ibid*, p. 128.

#### IV

### THE DOGMATIC VIEW OF MOHAMMEDAN SCHOLARS

While the Yezidi myth regards the sect as descendants of Adam, of Yezîd bn Mu‘awiya, or of a colony from the north, while the Christian tradition of the East traces them to a Christian origin, while among the western orientalisists some say that they were founded by Yezîd bn Mu‘awiya, others that they are of Persian origin, etc., the Mohammedan dogmatics, on the other hand, assert that they are *Murtaddoon*, that is, apostates from Islam. To understand the significance of this term, I must mention the several words used for those who are considered as infidels according to Mohammedan theology. *Kafir* is one who hides or denies the truth; *Mushrik* is one who ascribes companions to God; *Mulhid* is one who has deviated from the truth; *Zandik* is one who asserts his belief in the doctrine of dualism; *Munafik* is one who secretly disbelieves in the mission of Mohammed; *Dahri* is an atheist; *Watani* is a pagan or idolator; and finally *Murtadd* is one who apostasizes from [Islam](#). The Yezidis are put in the category of those who, after once accepting the religion of Islam, later rejected it.

One author, of those to whose writings I had access, in an explicit statement regards these people as apostates. I refer to Amin-al-‘Omari-al Mausili (of Mosul). After praising Šeiḥ ‘Adî, the Mosulian goes

on to say, "God tried him (*i.e.*, 'Adî) by a calamity, to wit, the appearance of Al-Murtaddoon, called the Yezidis because they pretended to have been descended from Yezid. <sup>43</sup> Another Mohammedan scholar that mentions these people is Yasin Al-Ḥatib-al-'Omari-al Mausili. Writing on Šeiḥ 'Adî, and praising him as the former writer does, he says, "He was versed in the knowledge of the divine law. God tried him by a calamity by raising up the Yezidis, who pretend that this Šeiḥ is God, and who have made his tomb the object of their pilgrimage. <sup>44</sup>

While these authors throw some light on the subject that the sect in question derives its appellation from a historic person, they leave us entirely in the dark as to who that person was, as the Arab historians mention many prominent men who bore the name Yezid.

This obscurity regarding the person of the founder of the sect is made clear by one whose work is equally, if not more, authoritative than that of any other Mohammedan scholar on matters pertaining to religious and philosophical sects. This authority is Mohammed Aš-Šahrastani. He is the only Mohammedan writer that I could reach that, in a clear language, traces this most interesting sect to its founder.

"The Yezidis are the followers of Yezîd bn Unaisa, who [said that he] kept friendship with the first Muhakkama before the Azariḡa, and he separated himself from those who followed after them with the

exception of Al-Abaḡia, for with these he kept friendship. He believed that God would send an apostle from among the Persians and would reveal to him a book that is already written in heaven, and would reveal the whole (book) to him at one time, <sup>45</sup>and as a result he would leave the law of Mohammed, the Chosen One, may God bless and save him!-- and follow the religion of the Sabians mentioned in the Koran. But these are not the Sabians who are found in Ḥaran and Wasit. But Yezid kept friendship with the people of the book who recognized the Chosen One as a prophet, even though they did not accept his (Mohammed's) religion. And he said that the followers of the ordinances are among those who agree with him; but that others are hiding the truth and give companions to god and that every sin, small or great, is idolatry. <sup>46</sup>

It is clear, then, that Aš-Šahrastani finds the religious origin of this interesting people in the person of Yezîd bn Unaisa. He calls them his *Aseḡab*, *i.e.*, his followers, a term by which he designates the relation between a sect and its originator. At-Ḥaraṡiyah he describes as "Aseḡab al-Hareṡ," and "Al Ḥafeziyah Aseḡab Hafez," and so on. We are to understand, therefore, that to the knowledge of the writer, bn Unaisa is the founder of the Yezidi sect, which took its name from him.

Mohammed Aš-Šahrastani states also, in a logical way, the theological views of the head of the Yezidis. Yezid, he says, is on the positive side, in sympathy

with the first Muḥakkamah before the Azariḳa. Now, the first Muhakkamah is an appellative applied to the Muslim schismatics called Al-Ḥawarij, because they disallowed the judgment of the Hakaman, *i.e.*, the two judges, namely ‘Abd Mousa al-Aš-‘Aree and Am ibn-al-‘As; and said that judgment belongs only to God. And Al-Azariḳa were a heretical Muslim sect called Al-Ḥawarij or Ḥeroriyah, so named in relation to Nafi‘ ibn-Al-Azraḳ. They asserted that ‘Ali committed an act of infidelity by submitting his case to arbitration, and that the slaying of him by Ibn Muljama was just; and they declare that the companions (of the Prophet) were guilty of infidelity. Yezid moreover, is said to have been in sympathy with Al-Abaḏiyah, a sect founded by ‘Abd-Allah Ibn Ibad, who taught that if a man commits a kabirah or great sin he is an infidel and not a believer.

It is evident, therefore, that according to this exposition the Yezid in question was one of Al-Ḥawarij, and their principle is expressly attributed to him: every sin, small or great, is idolatry. According to this it might be inferred that the Yezidis were originally a Ḥarijite sub-sect. They still hold to the Ḥarijite principle. (Cf. their position to the Ottoman Government, pp. 71-74). As we said some Mohammedan writers other than Ashahr-Astani also (pp. 118-119) regard them as apostate Moslems, Aš-Šahrastani himself classes them with the Moslem heretics. Now Al-Ḥawarij were the first to rebel against ‘Ali at Ḥaroora, a certain suburb of Al-Koofa,

from which it is distant two miles. They are called also Al-Ḥeroriyah, because they first assembled there .and accepted the doctrine that government belongs only to God. And one sect of Al-Ḥawarij was An-Nâṣibiyah who made it a matter of religious obligation to bear a violent hatred to ‘Ali. Such is the place of bn Unaisa among the Moslem heretics, but this is only one side of his religious system. [47](#)

There is another side to Yezid's doctrine. He held that God would send an apostle from Persia, to whom he would reveal a book already written in heaven. This apostle was to be an opponent of the prophet of Islam in that he would leave, Mohammed's religion and follow that of the Sabians mentioned in the Koran. These are referred to by Mohammed, together with the Christians and the Jews, in three different places in the Book. One such reference is in Surah 2, 59: "They who believe as well as Jews, Christians and Sabeans, whoever believeth in God and in the Last Day, and do that which is right, shall have their reward with their Lord!"

Surah 5, 73, also:

"They who believe as well as Jews, Christians and Sabeans, whoever of them believe in God and the last Day, and do what is right, on them shall no fear come; neither shall they be put to grief."

And Surah 22. 17:

"They who believe as well as Jews. Sabeans and Christians and the Magians, and those who join gods

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with God, verily God shall decide between them on the Day of Resurrection."

In these passages Mohammed seems to regard the Sabians of the Koran as believers in the true God and in the resurrection. And in Surah 22, 17, he seems to distinguish them from Magians and polytheists. Hence we are to infer that the Apostle of whom Yezid bn Unaisa says that he will come from the land of the 'Ajam (Persian), will identify himself with the religion of the Sabians. This implies that he will believe in the true God and in the Day of Resurrection. But from some Arab writers we learn more of these Şabian beliefs than the Prophet of Islam has mentioned. According to some the Şabians were a sect of unbelievers who worshipped the stars secretly, and openly professed to be Christians. According to others, they were of the religion of Şabi, the son of Seth, the son of Adam; while others said they resembled the Christians, except that their *kiblah* was toward the South, from whence the wind blows. In the *Kamûs* it is said that they were of the religion of Noah. Al-Baiḍawī says that some assert that they were worshippers of angels, and that others say that they are the worshippers of stars. Al-Bertuni <sup>48</sup> calls the Manichaeans of Samarḳand Sabians. Bar Hebraeus <sup>49</sup> asserts that the religion of the Sabians is the same as that of the ancient Chaldeans. In commenting on Surah 2, 59, Zamaḥşari (Al-Keşşaf) says that the name Şabian comes from a root meaning one

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who has departed from one religion to another religion, and that the Şabians were those who departed from Judaism and Christianity and worshipped angels. On this same verse, Şams Ad-Din Mohammed Al-Ḥarrani (Jami Al-Bijan fi Tafsir Al-Koran) says: "The Sabians, *i.e.*, those who departed from one religion to another religion, stood between the Magians and the Jews and the Christians without having any revealed religion of their own. According to some they were people of the Book; according to others they were worshippers of angels; while others say, they believed in one God but followed no Prophet." This same commentator on Surah 5, 73, says: "The Şabians were a Christian sect; some say that they were worshippers of angels; others assert that they worshipped God alone, but had no revealed religion." On this same verse Zamaḥşari remarks, "The Şabians were those who departed from all religions."

Now what Mohammed Aş-Şahrastani really means by the Şabians of the Koran, I am unable to state. In his general discussion of Şabianism however (vol. 2, pp. 201-250), he seems to speak of two main Şabian sects. He refers to one together with the ancient philosophers; and declares that the Şabians followed rational ordinances and judgments which originally they may have derived from some prophetic authority, but that they



denied all prophecy. The philosophers followed their own devices and took their system from no prophetic source. The authority we are quoting

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calls this sect "the original Sabian sect," and says that it followed Seth and Enoch. In another place (vol. 1, p. 24) he writes, "The Jews and the Christians follow a revealed Book; the Magians and the Manichæans, a like Book; the original Şabian sect, ordinances and judgments, but accepts no Book; the original philosophers, the atheists, the star-worshippers, the idol-worshippers, and the Brahmans believe in none of these."

The other main Şabian sect is mentioned together with the Jews, the Christians, and the Moslems. The difference between these religious bodies, according to Aš-Şahrastani, is that "the Sabians do not follow the Law (of God) or Islam; the Christians and the Jews believe in these, but do not accept the Law (religion) of Mohammed; while the Moslems believe in them all.

Aš-Şahrastani, moreover, derives the name Şabian (p. 203) from a root meaning one who turns aside, deviates; and declares that the Şabians were those who turned aside from the statutes of God), and deviated from the path of the prophets. He seems to regard the notion that man is incapable of approaching God, and that therefore he is in constant need of intercessors and mediators, as a controlling idea in Şabianism. This belief, the writer points out, has manifested itself in three different forms: in the veneration of angels among what he calls the followers of angels; the adoration of stars among the followers of stars; and in the worship of idols among the followers of idols, heathens (pp. 203, 244). The

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last two, we are told, are polytheists, and referred to in the Koranic statement:

("When Abraham said to his father, Azar, 'Dost thou take idols for gods?--Surah 6, 74. Said be--Abraham--'Do ye serve what ye hew out?--Surah 37, 93. When he--Abraham--said to his father, 'Oh my sir! why dost thou worship what can neither hear nor see nor avail thee aught?--Surah 19, 43.")

And in the following references:

("And when the night overshadowed him he saw a star and said, 'This is my Lord! And when he saw the moon beginning to rise he said, 'This is my Lord! And when he saw the sun beginning to rise he said, 'This is my Lord, this is greatest of all.'")--Surah 6, 76, 77, 78.

But Mohammed Aš-Şahrastani makes mention of another Şabian sect which he names Al-Ĥarbâniyah (pp. 248-250). Its distinctive feature, he says, is the belief that the Creator indwelleth in other beings. They held that God is one in his essence, but many in his appearances. He dwells in the seven planets, and in the earthly beings that are, rational,

good, and excellent in righteousness. Human body is his temple; he may abide within it and live and move as a man. He is too good, we read, to create anything evil. God is the source of good, and evil is either an accidental and necessary thing, or related to the evil source. They believed also, our authority informs us, in the transmigration of souls, and taught that the Resurrection of which the prophets had spoken was only the

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end of one generation and the beginning of another here on earth. This doctrine, the Mohammedan critics affirm, is alluded to in the passages:

("Does he promise you that when ye are dead, and have become dust and bones, that then ye will be brought forth? Away, away with what ye are promised,--there is only our life in the world! We die and we live and we shall not be raised.")--Surah 23, 37-39.

Now I cannot say which of the Şabian sects are those that "are mentioned in the Koran," which Yezîd bn Unaisa says, the Persian Apostle will follow; nor can I say which are those that "are found in Ḥarran and Wasit." One thing, however, is clear: according to Aš-Şahrastani the Şabians of the Koran differ in their faith from those of Ḥarran. The Ḥarranians were remnants of the old heathen of Mesopotamia; they were polytheistic, and star-worship hid the chief place in their religion, as in the worship of the older Babylonian and Syrian faiths. They were regarded as such by the Mohammedans, so that under Al-Mamûm, they sheltered themselves under the name, Sabians, that they might be entitled to the toleration which the Sabians of the Koran have because they were considered among the people of the Book. [50](#) Another thing to be noticed is that there is a close resemblance between the belief of the Şabian sect which Aš-Şahrastani calls Al-Ḥarbaniyah and that of the Yezidi sect.

Such is, in the main, the religion of the Persian

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[paragraph continues] Apostle and is logically the religion of Yezîd bn Unaisa which announces the coming of such a messenger. We may conclude, therefore, that the founder of the Yezidi sect believed in God and in the Day of Resurrection; that he, perhaps, honored the angels and the stars, and that he was neither polytheistic nor a true believer in the Prophet of Islam. This last point is referred to also explicitly in the statement quoted, that Yezid associated himself with those of the people of the Book who recognized Mohammed as a prophet though they did not become his followers. This is the negative aspect, so to speak, of bn Unaisa's religious views. He is also said to have claimed that the followers of the ordinances [51](#) agreed with him. This statement tends to indicate that he might have accepted some phases of the Muslim faith. And the fact that he belonged to *Al-Hawarij* implies that he was one of those who were "condemning and rejecting 'Ali for his scandalous crime of parleying with Muawiya, the first of the Omayyid line, and submitting his claims to arbitration." Such are in brief the fundamental elements in the religious system of one who may be held responsible for the rise of the sect in question.

There can be no doubt, it seems to me, that the Yezidis are the followers of Yezîd bn Unaisa. The statement of our authority, Mohammed Aš-Šahrastani (see pp. 119-120), is so clear that it can bear no other interpretation. And what is far more important, it comes from the pen of one who is considered of the

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highest authority among the Arab scholars on questions relating to philosophical and religious sects. In his bibliographical work *Ibn Ḥallikan* speaks of his profound scholarship in the highest terms: "Aš-Šahrastani, a dogmatic theologian of the 'Ašarite sect, was distinguished as an Imam and a doctor of the law. He displayed the highest abilities as a jurisconsult. The *Kitab al-Milal wa n-Niḥal* (treatise on religions and sects) is one of his works on scholastic theology. He remained without in equal in that branch of science." Now, Mohammed Aš-Šahrastani (A. H. 467-549) A. D. 1074-1133 was a contemporary of 'Adî (A. H. 465-555) A. D. 1072-1162, yet he makes no allusion to him when he refers to the rise of this most interesting sect; nor does he make mention of any other supposed founder except the one he records. For these reasons I accept the historical assertion of this distinguished author.

I am of the opinion, therefore, that the Yezidis received their name from Yezid bn Unaisa, their founder as a kharijite sub sect in the early period of Islam; that, attracted by Šeiḥ 'Adî's reputation, they joined his movement and took him for their chief religious teacher; that in the early history of the sect and of 'Adî many Christians, Persians, and Moslems united with it; and that large survivals or absorptions of pagan beliefs or customs are to be found in modern Yezidism. In other words the actual religion of the Yezidis is syncretism in which it is easy to recognize

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[paragraph continues] Yezidi, Christian, Moslem, especially sufism and pagan elements.

Like the master they believe in the true God and in the Resurrection, honor the angels and the stars, disbelieve in the mission of Mohammed and ignore 'Ali, regard every sin, small or great, as idolatry or infidelity, and expect the appearance of a prophet from Persia. The fact of their connection with such a religious leader explains the reason why they are hated by both the Sunnites and the Shiites. The followers of bn My'awiya can only be despised by the latter; but the believer such a heretical one as the son of Unaisa are necessarily condemned by the former also. For he was, as I have, already stated, anti-Mohammed and anti-'Ali. And it is worth remembering also that the fourth Calif is more honored among the Moslems of Persia than his son Husein is; and consequently any contemptuous attitude toward the father will give rise to more bitter feeling on the part of his followers than the murder of the son would occasion.

There is one question, however, which does not appear to be very easy to answer; namely, how the Yezidis came to trace their origin to Yezîd bn Mu'awiya and not to Yezîd bn Unaisa. Three explanations may be given. One is that their ignorance led them to mistake the former for the latter, as they have identified many of their šeiḥs with

angels and deities. Among ignorant people, as these are, without record and without any one who can read, the

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occasion of such an error is not strange. Another answer is that they intentionally made the identification in order to escape the persecution of the Sunnites, among whom most of them lived. Though specious, this idea is not tenable, for it is not their habit to deny their origin for the sake of safety. Even in that case, they would still be hated by the Shiites. The third theory is that they have a notion that they are descended from a noble personage, and the second Calif being such a personage, their ignorance led them to take him for their founder. And the identity of the two names, of course, helped much toward the formation of the legend.

It is to be noticed that the religion of this Yezid contained, from its inception, a fundamental doctrine which appealed to the pagans of Persia more than it did to Al-jahaleen of Arabia. In its very structure it insulted the latter country by despising its prophet. On the other hand, it expressed its sympathy with a prophet from Persia and with his religion. This declaration magnified Persia and its inhabitants and gave them preëminence, thereby making an impression on the attitude of the people toward Yezidism. Therefore they looked on it not as a foreign but as a native cult. The entertaining of such a view, consequently, led many fire, or devil-worshippers and the followers of Zoroastrianism to embrace the new religion (Al-mašrik, vol. 2, p. 35). And if the predicted teacher arose, we can imagine the great success which he must have had among his countrymen.

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[paragraph continues] This fact not only accounts for the existence of traces of old Persian religion, but it gives the reason why the Kurdish predominates over the Arab element in Yezidism.

The new sect appears to have existed as a very loose organization after the death of its founder: this looseness put them in a condition to follow any one who would exhibit some qualifications for leadership. Therefore, when they heard about ‘Adî they naturally flocked to him. And it is very likely that, entertaining the idea of a coming prophet as they still do, they might have thought him the promised one. What might have added to the confirmation of this notion was his fame as a saint, to whom a number of miracles were attributed. Even the lions and the serpents which lived in his neighborhood and paid him frequent visits were endowed, it is said, with supernatural sweetness.

From what we know of ‘Adî's movement, we have sufficient reason to conclude that many Moslems and Christians followed him. The historians of both faiths bear witness to the fact that ‘Adî's reputation was widespread, and that people of every condition followed him (see pp. [111](#)-115). The Nestorian bishop of Arbela, whom Yasin Al-‘Omari quotes (see [p. 114](#)) asserts that innumerable multitudes flocked to him, deploring the situation of the Christian church resulting from this uprising, and complains of the

possession by the *šeiḥ* of a monastery belonging to his denomination. Moreover, as has been shown, there

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exist among the Yezidis certain Moslem and Christian practices which cannot be accounted for on any other ground, since, so far as we know their character, they make no compromise in matters of religion.

Not only Yezidi, Persian, Moslem, and Christian elements are to be found in modern Yezidism, but there are many remains of the old pagan religions which find expression in the devil-worshippers of to-day. Such is the notion of the sacredness of the number seven, an idea which belongs to the common stock of the ancient inhabitants of Mesopotamia. The Yezidis have seven sanjaks, each has seven burners; their [cosmogony](#) shows that God created seven angels or gods; their principal prayer is the appeal to God through seven *šeiḥs*; the sceptre engraved on the front of the temple of their great saint has seven branches. This reminds us at once of the *Šabians* who adored seven gods or angels who directed the course of seven planets; the seven days of the week were dedicated to their respective deities. Moreover, we note in the Babylonian-Assyrian poem, the seven gates through which *Ištar* descended to the land without return. Likewise, the number seven played an important part in the religious system of Israel.

Further, like the *Harranians*, the modern *Šatan-parast* worship the sun and the moon at their rising and setting. The sun was worshipped also in Canaan, I Sam. 6: 9. The horses of the sun were worshipped in the temple at Jerusalem, II Kings 25: 5, 11. The

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worship of the host of heaven (the sun, the moon, the planets), were found in Judea. In Babylon, there were at least two shrines to sun-god *Šamas*, one at Sippar, and the other at Larsa.

Other survivals of the ancient religions found in Yezidism are the worship of birds (see [p. 150](#)); the special importance attached to the New Year because of its bearing on individual welfare by reason of the good or evil decision of the gods rendered them (see pp. [46](#), [174](#)); and the belief in occurrences of nuptials in the heavens (see [p. 174](#)).

Moreover, many religious beliefs of the Pre-Islamic Arabs survive among the modern Yezidis. Such is the belief in sacred wells in connection with sanctuaries found in all parts of the Semitic region, the most conspicuous of which is that of Mecca. Gifts were cast into this holy water of Zamzam, as they were cast into the sacred wells of other places. When the grandfather of Mohammed ‘Abd Al-Muttalib cleaned out the well, he found two golden gazelles and, a number of swords. The water of such holy springs was believed to possess healing power, and was carried home by pilgrims, as the water of Zamzam now is (Yakut I, 434). [s2](#) An impure person, furthermore, dare not approach the sacred waters. A woman in her uncleanness was afraid for her children's sake to bathe in the holy water at the sanctuary of Dusares. According to Ibn Hišam "A woman who

adopts Islam breaks with the heathen god by purifying herself in this pool." This was taken to mean that her

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act was a breach of the ritual of the spot. And all the pilgrims changed their clothes when they entered the sacred precinct. [53](#)

Another common heathen practice in the time of Al-jahliya was the worship of holy trees. According to Tabari there was a date-palm tree at Nejran. It was adored at an annual feast, when it was hung all around with fine clothes and women's ornaments. A similar tree to which the people of Mecca resorted annually, and hung upon it weapons, garments, ostriches' eggs, and other things, is spoken of in the tradition of the prophet under the name of "dhat anwat," or "tree to hang things on." [54](#) The Goddess Al-'Ozza was believed to reside in a tree. According to Yakut (III, 261), the tree at Hadaibiya, mentioned in the Koran (sura XLVIII, 18) was visited by pilgrims who expected to derive a blessing from it, till it was cut down by the Calif Omar lest it should be worshipped like Al-Lat and Al-'Ozza. It was considered deadly to pluck a twig from such sacred trees.

The prevalence of stone-worship is another sign of paganism existing before Islam, and noteworthy is the theory advanced by the Mohammedan writers to account for its origin. According to Ibn Hišam [55](#) the beginning of this idolatry was that "the Meccans when their land became too narrow for them spread abroad over the country, and all took stones from their sanctuary, the Kaaba, out of reverence for their temple, and they set them up whenever they formed

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a settlement; and they walked around them as they used to go about the Holy House. This led them at last to worship every stone that pleased their fancy."

It is to be noticed, furthermore, that poly-demonism, *i.e.*, the belief in divine powers, in spirits, is the most characteristic feature of the old nomad religions. Many traces of this belief have been preserved in the Old Testament, and also in the popular religion of the Syria and Palestine of to-day. There are many instances in the Old Testament of the belief in divine powers inhabiting springs, trees, stones. We may refer to the sacred wells at Kadeš (Gen. 14: 7) and at Beeršeba (Gen. 21, 28, 30, 31 to the sacred oracular tree at Shekem (Gen. 12, 6; Deut. 11, 3); to the sacred stone of Bethel, which gave the place its name as it is called "a house of God" (Gen. 28, 22). [56](#)

Now, the traces of all these religious beliefs are found in modern Yezidism. In connection with the temple of Šeiḥ 'Adî, there is a sacred spring, and there are similar ones in different parts of the Yezidi districts. The water of these springs is held to have healing power, and is carried by pilgrims to their homes. In these pools, especially in that of 'Adî's, the Yezidis cast coins, jewelry, and other presents, which, they think, the chief saint takes from time to time; and to this day no one may enter the holy valley with its

sacred fountain, unless he first purify his body and clothes. [57](#) The devil-worshippers adore, likewise, sacred trees. They make pilgrimages to

The original idea might have been that the waters, the stones, and the trees themselves were divinities. In Jud. 5: 21, we have the statement: "The river Kishon swept them away, that ancient river, the river Kishon." Now Kais was the name of an Arabian god in Pre-Islamic time. In Num. 5: 17 seq., an accused woman is tested by a sacred water. In Deut. 32: 4, "He is the rock," "rock" is as much a term for God as El, or elohim; cf. verses 15, 18, 30-31; II Sam. 23: 3. In Ps. 18: 2, the word rock is used of God, "the Lord is my rock." Jacob took the stone which he had put under his head as a pillow, and raised it up as a pillar, poured oil upon it and called it the "house of God," Gen. 28: 18, 19, 22. "The sound of a going in the tops of the mulberry trees" (II Sam. 5: 24), for which David was to wait, was nothing less than the divine voice speaking to David in accordance with ancient conceptions. }

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them, hang things on them, and entertain the belief that whoever unties or shakes off a shred of cloth will be afflicted with disease. Again, the Yezidis kiss the stones that satisfy their imagination, and make vows to them (see pp. [41](#), [56](#)). Nor is this all. The shouting of the Yezidi pilgrims, as they reach the sacred territory, and the noisy ceremony of their hajj, with its dancing [58](#) and its excitement--a rite which has brought against them all sorts of accusations [59](#)--are nothing but the remnants of Pre-Islamic paganism. [60](#)

Such, then, are the steps which the religion of Yezid took before it came to shape itself into its present form. It is made up of five different elements, pagan, that contributed by the founder, Persian, Mohammedan, and Christian. Does not such a state of affairs find a historical parallel in some other religions? Take, for example, Christianity. In it we find that the distinctive characteristics of the founder have been wrapped up in many foreign elements brought in by those who came from other religions.

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## Footnotes

[119:43](#) Manhal-al-Uliya wa Mašrab ul Asfiya, "Šeiḥ ‘Adî," quoted by M. N. Siouffi, Journal Asiatique, 1885, p. 80.

[119:44](#) Al-Der-Al-Maknun fi-l-Miater Al-Madiyat min Al-Ḳerûn, "Šeiḥ ‘Adî," quoted by M. N. Siouffi, Journal Asiatique, 1885, p. 81.

[120:45](#) Contrary to Mohammed to whom, according to Moslem belief, the Koran was revealed at intervals.

[120:46](#) Kitab Al-Milal wa n-Nihal, vol. I, p. 101 seq.



Ḥarran was a city in the north of Mesopotamia, and southeast of Edessa, at the junction of the Damascus road with the highway from Nineveh to Carchamish. The moon-god had a temple in Ḥarran, which enjoyed a high reputation as a place of pilgrimage. The city retained its importance down to the time of the Arab ascendancy, but it is now in ruins. Yaḳūt (vol. II, p. 331) says: "It was the home of Ṣabians; that is, the Harranians who are mentioned by the authors of Kutub Al-Milal wa n-Nihal." As to Wasit this same Yakut (vol. IV, p. 881) mentions about twenty different places bearing this name. The most prominent one is that built by At-Hajjaj in 83 A. H. It is called Wasit "the intermediate" because it was situated midway between Kufa and Basrah. Another place Yakut (p. 889) mentions is Wasit ul-Raḳḳat, a town on the western side of the Euphrates, and about two days' journey from Ḥarran. Perhaps this is the Wasit that Aš-Šahrastanî means.

[122:47](#) On these sects. See Aš-Šahrastanî, *ibid*, vol. II, pp. 85, 87, 89, 100 (42). His history, ed. Sachau, Leibzig, 1878, p. 207.

[123:48](#) p. 142 At-Tarih, ed. Alton Salhanî, Beîrut, p. 266.

[123:49](#) There is no footnote 49 in the original--JBH.

[127:50](#) Filarist, p. 320. The Arabs used to call the Prophet Aṣ-Ṣabi, because he departed from the religion of the Koreish to Al-Islam; cf. Al-Keššaf on Surah XXII, 17.

[128:51](#) Hudud, pl. of Hadad, restrictive ordinances, or statutes, of God respecting things lawful and things unlawful. The Hudud of God are of two kinds: First, those ordinances respecting eatables, drinkables, marriage, etc., what are lawful thereof and what are unlawful. Second, castigations, or punishments, prescribed, or appointed, to be inflicted upon him who does that which he has been forbidden to do. The first kind are called Hudud because they denote limits which God has forbidden to transgress; the second, because they prevent one's committing again those acts for which they are appointed as punishments, or because the limits thereof are determined. See Lane's Arabic Dictionary in Loco.

[134:52](#) Cf. also W. R. Smith, *Religion of the Semites*, p. 167. and D. B. Stade's *Biblische Theologie des Alten Testaments*, pp. 111 and 290.

[135:53](#) R. Smith, *ibid*, p. 49; cf. Ex. 3: 5, "And he said. Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"; and Josh, 5: 15, "And the captain of the Lord's host said unto Joshua: Loose thy shoe from off thy feet, for the place whereon thou standest is holy. And Joshua did so."

In idolatrous days the Arabs did not wear any clothing in making the circuit of the Kaaba. In Islam, the orthodox way is as follows: Arrived within a short distance of Mecca, the pilgrims put off their p. 143 ordinary clothing and assume the garb of a hajjee. Sandals may be worn but not shoes, and the head must be left uncovered. In Mandeism, each person as he or she enters the Miškana, or tabernacle, disrobes, and bathes in the little circular reservoir. On emerging from the water, each one robes him or herself in the rasta, the

ceremonial white garment.--*The London Standard*, Oct. 19, 1894." Prayer Meeting of the Starworshippers.

[135:54](#) Cf. R. Smith, *ibid*, p. 185, and Stade, *ibid*, p. 111 seq.

[135:55](#) Weil's translation, p. 39.

[136:56](#) Cf. R. Smith, *ibid*. pp. 203-212; S. I. Curtiss' *Primitive Semitic Religion To-day*, pp. 84-.89; Stade, *ibid*, p. 114, seq.; see also II Sam. 5: 24, and John 5: 2, 3.

[136:57](#) Layard: *Nineveh and Its Remains*, vol. I, p. 280.

[137:58](#) p. 144 Dancing might have been also a religious ceremony in the Pre-Kanaanitic religion of Israel.

[137:59](#) The people in the East are under the impression that the Yezidis violate the law of morality during their festivals. According to Hurgonje (vol. 2, pp. 61-64), immorality is practised also in the sacred mosque of Mecca. This practice may be a survival of the institution of Kadeshes, who offered themselves in honor of the Deity in the sacred places where license usually prevailed during the festivals (Gen, 38: 21, and Deut. 23: 18).

[137:60](#) Cf. R. W. Smith, *ibid*, p. 432.

## **CHAPTER II**

### **THE ESSENTIAL ELEMENTS IN YEZIDISM**

Although comparatively few in number, ignorant, and practically without a literature of any sort, the followers of Yezid are not without definitely formulated doctrines of faith which bind them together as a sect, and distinguish them from every other religious body. They cherish two fundamental beliefs. They believe in a deity of the first degree, God; and in a deity of the second degree, who, they seem to think, is composed of three persons in one, Melek Tâ'ûs, Šeiḥ 'Adî and Yezid. [1](#)

#### **I**

### **THE YEZIDI VIEW OF GOD**

It is not easy to discover whether the conception of God, which exists to-day among the Yezidis, however shadowy, has come from Mohammedan or Christian sources, or whether it comes from that primitive stage where the worship of God and of inferior deities exists side by side. One thing, however, is apparent, and that is that the Yezidi notion of God does not seem to be influenced by any "positive religion"

which traces its origin to the teachings of a great religious founder, who spoke as the organ of a divine revelation, and deliberately departed from the traditional religion. The Yezidis' idea of God is rather an image left on their mind than the result of any reflection. Hence, simple as it is, this conception is not so easy to define. The notion, so prominent in Greek philosophy, of God as an existence absolute and complete in himself, unchangeable, outside of time and space, etc., is unknown in Yezidi theology. So also the theocratic conception of Jehovah in Judaism is foreign to the dogma of this sect. Not even the Mohammedan idea of God as an absolute ruler, and the distinctive notion which the Christians have of God as Christ-like in character, are to be found in the religion of the devil-worshippers. And we have accustomed ourselves to think of the Supreme Being in these conventional terms. There is one element, however, which may be traced to Judaism, Christianity and Islam, namely, the belief in a personal God. But Yezidism holds that this deity is only the creator of the universe and not its sustainer. Its maintenance, according to this system, is left to the seven gods. Another element which may be said to be a remnant of some other religions is the idea of a transcendent God. But in this point, as in the other, the notion of transcendentalism in the religion of the devil-worshippers is not of the same degree as that of the other religions. The former conceives of the Almighty as retiring far away, and as having nothing to do with

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the affairs of the world, except once a year, on New Year's day, when he sits on his throne, calls the gods unto him, and delivers the power into the hands of [the](#) god who is to descend to the earth. To sum up, the Yezidis' conception of a personal God is transcendental and static of the extreme type. In this it resembles somewhat the Platonic idea of the absolute. They call God in the Kurdish Khuda, and believe that he manifested himself in three different forms; in the form of a bird, Melek Ṭâ'ûs; in the form of an old man, Šeiḥ 'Adî; and in the form of a young man, Yezid. They do not seem to offer him a direct prayer or sacrifice.

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## Footnotes

[145:1](#) p. 167 P. Anastase: *Al-Mašrik*, Vol. II, p. 151; Bedrus Efendi Ar-Riḍwani, his letter to A. N. Andrus, April 22, 1887.

## II

### THE DEITY OF THE SECOND DEGREE

#### 1. MELEK ṬĀ'ŪS

A distinguished modern scholar (see the printed text, [p. 80](#), lines 12-35) argues that Ṭâ'ûs is the god Tammuz. His argument is that the word Ṭâ'ûs must embody an ancient god, but owing to the obscurity in which the origin of Yezidism. and the being of Melek Ṭâ'ûs

are wrapped, it is very difficult to say which god is meant. And to determine this, he assumes that the term does not come from the Arabic word ٲâ'ûs, but was occasioned by some "folk-etymology," and that we must look, therefore, for some god-name which resembles the word ٲâ'ûs. Taking this as a

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starting point, the critic calls attention to the fact that in *Fihrist*, p. 322, l. 27f, which treats of the feasts and gods of the Haranians, we read that the god Taz had a feast in middle of Tammuz. He infers from this that the god Taz is identical with Melek ٲâ'ûs. And to the question who this god Taz is, he answers it is Tammuz. To justify his explanation, the writer contends that the Yezidis speak in Kurdish, and according to Justi's *Kurdische Grammatik*, p. 82ff, the change of meem to waw in this language is frequent. [2](#)

However plausible this process may seem to be, philologically it cannot here yield a satisfactory conclusion. For it is based on wrong premises. It is not true that the word ٲâ'ûs signifies an ancient deity. It denotes the devil and nothing else. This is so clear to the Yezidis, or to anyone acquainted with their religion, as to leave no need for further discussion. And to question the religious consciousness of a sect is to engage in pure [speculation](#). Likewise, the method of determining this supposed god by the name of some deity resembling it is objectionable. There are many such names. One might also infer that the sect worship Christ under the form of the devil. This theory has actually been advanced.--*Theatre de la Turquie*, 364. The statement that in Kurdish the letter meem is changed to waw frequently is untenable, if one would set it up as a grammatical rule to explain such phenomena. What is more, the Kurds pronounce the name tammuz, and nothing else, unless

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some one has a physiological difficulty which will not permit him to close his lips, so that instead of saying tammuz, he would mutter taz. The following are a few of many instances to show that meem is not changed to waw in Kurdish even in words of Arabic origin: 'Amelie şaliḥ (good works), zamanie aḥerat (the last day), the well of Zamsam, Mohammed, and Mustafa (the chosen one), when applied to the prophet, Melek (king), when applied to ٲâ'ûs. Further the assumption that ٲâ'ûs does not come from the Arabic ٲâ'ûs is unverifiable. Unquestionably the attempt to trace this term to taz, then to Tammuz, was suggested to Professor Lidzbarski by the fact that ammuz was the name of an ancient Babylonian god, and that Abu Sayyid Wahb ibn Ibrahim, quoted by an-Nedim, an Arab author of the tenth century, states that the god Taz has a feast in his honor on the fifteenth of Tammuz (*Fihrist*, p. 322). But according to the author of "*Die Sabier and Sabismus*" (p. 202) the original form of this word is unknown.

Not only the inference which identifies ٲâ'ûs with Tammuz is based on wrong premises; but, in the Yezidi conception of Melek ٲâ'ûs, there are no traces of the notion which is held respecting Tammuz. The latter was originally a sun-god, and son of Ea and the goddess Sirdu, and the bridegroom of the goddess Ištar. The legendary poems of

Babylonia described him as a shepherd, cut off in the beauty of youth, or slain by the boar's tusk in winter, and mourned for long and

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vainly by the goddess Ištar. The god Tammuz made his way to Canaan, Cyprus, and thence to Greece. "He had ceased to be the young and beautiful sun-god, and had become the representative of the vegetation of spring, growing by the side of the canals of Babylonia, but parched and destroyed by the fierce heat of the summer. Hence in Babylonia his funeral festival came to be observed in the month of June, and in Palestine two months later. Tammuz had changed his character in passing from country to country, but the idea of him as a slain god, and of his festival as the idealization of human sorrow, a kind of "All Souls Day," was never altered wherever he was adored." <sup>3</sup> Such beliefs are not found in the Yezidi view of their King Peacock. On the contrary his festival is for them the occasion of joy and pleasure.

I conclude, then, that Ṭâ'ûs is the Arabic word meaning peacock, just as Melek is the Arabic word meaning king or angel. The sect write it, pronounce it, and believe it to be so. The faith of the sect finds expression in the fact that they represent their angel Azazil in the form of the peacock.

It seems to me that the real question is not what Melek Ṭâ'ûs is, but how the devil-god came to be symbolized by the image of a bird. This question finds an answer in the fact that the worship of a bird appears to have been the most ancient of idolatry. It is condemned especially in Deut. 4: 16, 17: "Lest ye corrupt yourselves and make a graven image, the

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similitude of any figure, the -likeness of any winged fowl that flieth in the air." And Layard, in his *Nineveh and Its Remains*, vol. II, p. 462, gives the sketch of a bird from one of the slabs dug up at Nimrud. He remarks that the Iyuges, or sacred birds, belonged to the Babylonian and probably also to the Assyrian religion. They were a kind of demons, who exercised a peculiar influence over mankind, resembling the feroher of Zoroastrianism. The oracles attributed to Zoroaster describe them as powers anointed by God.

Their images, made of gold, were in the palace of the king of Babylonia. According to Philostratus they were connected with magic. In Palestine the dove was sacred for the Phoenicians and Philistines. The Jews brought accusation against the Samaritans that they were worshippers of the dove. Sacred doves were found also at Mecca. Nasar (eagle) was a deity of the tribe of Ḥamyar. <sup>4</sup>

A question suggesting itself is how the Yezidi god came to be designated by the form of a peacock. This bird is a native of Ceylon, and not of Mesopotamia or Kurdistan where the Yezidis live. <sup>5</sup> The answer may be found in the Muslim tradition <sup>6</sup> that when the first parents forfeited heaven for eating wheat, they were cast down upon earth. Eve

descended upon 'Arafat; Adam at Ceylon; the peacock at Gabul, and Satan at Bilbays. In this myth the devil and the peacock are figured as sharing the same penalty at the same time. According to Surah 2,

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[paragraph continues] 28-31, the crime of the former was pride, but nothing is said about the guilt of the latter. We learn, however, from other sources, that the bird in question is thought of as a symbol of pride. In his article "Peacock," in the Enc. Brit., vol. 18, p. 443, Professor A. Newton says: "The, bird is well known as the proverbial [personification](#) of pride. It is seldom kept in large numbers for it has a bad reputation for doing mischief in gardens." Hence we may infer that the notion of the peacock as a symbol of pride together with the Koranic idea of Satan's sin led to the formation of the myth; that this story was current among the followers of Yezîd bn Unaisa; and that, under the influence of the devil-worshippers of Persia the old tradition lost its original significance, and came to be understood to represent the peacock as a symbol of the god-devil.

Among the three branches of the deity in the second degree, Melek Ṭâ'ûs holds an important place in the theology of the Yezidis. The language used in his praise is so elevated that one is led to think that he is identical with God. Some scholars deny this theory on the ground that the principal prayer of these people is directed to God and no mention is made of King Peacock. Hence they contend also that no direct worship is offered to the latter deity. <sup>7</sup> It seems to me that such a contention is not justifiable. In the first place, the people themselves confess their loyalty to the chief angels. Moreover, the expression in this prayer, "Thou hast neither feather, nor wings, nor

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arms, nor voice" (see [p. 74](#)) is more applicable to the symbol Peacock than to God. There can be no doubt I think, that in the conception of the sect 'Azazil appears to be identical with God. This fact finds definite expression in the Book of Jilwah. In Chapter I he is represented as being from eternity to eternity, as having absolute control of the world, as being omnipresent and omnipotent and unchangeable. In Chapter II he is said to appear in divers manners to the faithful ones; and life and death are determined by him. And in Chapter III he is declared to be the source of revelation. While this is true, there are other phrases which refer to Ṭâ'ûs as being inferior to the great God, but superior to all other gods. He was created, and is under the command of God; but he is made the chief of all.

It is not quite easy to understand the underlying idea in worshipping the devil. Some <sup>8</sup> explain this by supposing he is so bad that he requires constant propitiation; otherwise he will take revenge and cause great misery. For this reason, it is claimed, <sup>9</sup> they do not worship God, because he is so good that he cannot but forgive. This is the usual interpretation, and it is confirmed by the nature of the religious service rendered. It seems to partake much more of a propitiatory than of a eucharistic character, not as the natural expression of love but of fear. This reminds us at once of the Babylonian religion. According to this religion, when any misfortune overtook the worshippers, they regarded it as a sign that their deity

was angry, and had therefore left them to their own resources or had become their enemy. To be thus deserted was accounted a calamity because of the innumerable dangers to which the soul was exposed from the action of the powers seen and unseen. So that as a matter of precaution, it was well to maintain a propitiatory attitude. Hence the great object of worship was to secure and retain the somewhat capricious favor of the deity. [10](#) This is in accord with the natural feeling of man in his primitive state, which leads him rather to dread punishment for his sin than to be thankful for blessings received.

Others [11](#) hold that the Devil-worshippers believe that their Lord is a fallen angel, now suffering a temporary punishment for his rebellion against the divine will because he deceived Adam, or because he did not recognize the superiority of Adam as commanded by God. But it is not for man to interfere in the relations of God with his angels, whether they be fallen or not; on the contrary man's duty-is to venerate them all alike. The great God will be finally reconciled to ʾĪḥûs, and will restore him to his high place in the celestial hierarchy.

Still others [12](#) assert that the sect does not believe in an evil spirit but as a true divinity. This theory is not generally accepted, but seems more probable than the preceding ones. For there is nothing in the sacred book to indicate that Melek ʾĪḥûs is an evil spirit or a fallen angel. On the contrary the charge that he was rejected and driven from heaven is repudiated.

The mentioning of his name is looked upon as an insult to and blasphemy against him because it is based, the Yezidis think, on the assumption that he is degraded. Finally, he is declared to be one of the seven gods, who is now ruling the world for a period of 10,000 years.

It is interesting to note that, in the history of religion, the god of one people is the devil of another. In the Avesta, the evil spirits are called daeva (Persian Div); the Aryans of India, in common with the Romans, Celts, and Slavs gave the name of dev (devin, divine, divny) to their good or god-like spirits. Asura is a deity in the Rig Veda, and an evil spirit only in later Brahman theology. Zoroaster thought that the beings whom his opponents worshipped as gods, under the name of daeva, were in reality powers by whom mankind are unwittingly led to their destruction. "In Islam, the gods of heathenism are degraded into jinn, just as the gods of north Semitic heathenism are called šēirim (hairy demons) in Lev. 17: 7, or as the gods of Greece and Rome became devils to the early Christians." [13](#)

The Yezidis' veneration for the devil in their assemblies is paid to his symbol, the sanjak. It is the figure of a peacock with a swelling breast, diminutive head, and widespread tail. The body is full but the tail is flat and fluted. This figure is fixed on the top of a candlestick around which two lamps are placed, one above the other, and containing seven burners. The stand has a bag, and is taken to pieces when



carried from place to place. Close by the stand they put water jugs filled with water, to be drunk as a charm by the sick and afflicted. They set the sanjaḳ at the end of a room and cover it with a cloth. Underneath is a plate to receive the contributions. The ḳawwâl (sacred musician) kisses the corner of the cloth when he uncovers Melek-Ṭâ'ûs. At a given signal, all arise, then each approaches the sanjaḳ bows before it and puts his contribution into the plate. On returning to their places, they bow to the image several times and strike their breasts as a token of their desire to propitiate the evil principle.

The Yezidis have seven sanjaḳs, but the Fariḳ (Lieut.-Gen. of the Turkish Army), who tried to convert them to Mohammedanism in 1892, took five of them. Some deny, however, that they were real ones; they say they were imitations. Each sanjaḳ is given a special place in the Emir's palace, where it is furnished with a small brazen bed and a vessel in the form of a mortar placed before it. They burn candles and incense before it day and night. Each sanjaḳ is assigned a special district, the name of which is written on a piece of paper and placed on its shoulder. On the shoulder of the first the district of Şeiḥan, which comprises the villages around Mosul, is indicated; on the second Jabal Sinjar; in the third the district of Halitiyah, which is one of the dependencies of Diarbeker; on the fourth the district of Ḥawariyah, *i. e.*, the Koçḥers; on the fifth the district of Malliah, the villages around Aleppo; on the sixth

the district of Sarḥidar, which is in Russia; and the seventh remains at the tomb of Şeiḥ 'Adî.

When sent from village to village of its respective district, a sanjaḳ is put in a hagibah <sup>14</sup> (saddle-bag) and carried on a horse that belongs to a pir (religious teacher). On nearing a certain place, a messenger is sent to announce in Kurdish "Sanjaḳ hat," "the Sanjaḳ has come." Then all the people don their fineries and go out to welcome it with tambourines. As the representative of Melek Ṭâ'ûs reaches the town, the pir cries out in Kurdish language, "Sanjaḳ mevan ki sawa?" (literally: "Whose guest shall the sanjaḳ be?"). On hearing this, each person makes a bid for the privilege of entertaining it. Finally he who bids the highest receives the image. At that moment the accompanying pir takes the hagibah off the horse's back and hangs it on the neck of the person who is to keep the symbol of the devil over night.

The Yezidis say, that in spite of the frequent wars and massacres to which the sect has been exposed, and the plunder and murder of the priests during their journeys, no Melek Ṭâ'ûs has ever fallen into the hands of the Mohammedans. When a ḳawwâl sees danger ahead of him, he buries the Melek Ṭâ'ûs and afterwards comes himself, or sends some one to dig up the brazen peacock, and carries it forward in safety.

Besides revering the devil by adoring his symbol, the Yezidis venerate him by speaking with great

respect of his name. They refer to him as Melek Ṭâ'ûs, King Peacock, or Melek al-Ḳawwat, the Mighty King. They never mention his name; and any allusion to it by others so irritates and vexes them that they put to death persons who have intentionally outraged their feelings by its use. They carefully avoid every expression that resembles in sound the name of Satan. In speaking of shatt (river) they use the common Kurdish word Ave, or the Arabic ma (water). In speaking of the Euphrates, they call it Ave 'Azim, or ma al-kabir, *i.e.*, the great river, or simply al-Frat.

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### Footnotes

[148:2](#) Lidzbarski Z. D. N. G., vol. LI, p. 592; he is followed by Makas *Kurdische Studien*, p. 35.

[150:3](#) See "Tammuz" in Jastrow's religion of Babylonia and Assyria, and Cheney's Dictionary of the Bible.

[151:4](#) R. W. Smith: Religion of the Semites, p. 219; Aš-Šahrastanî, Vol. II, p. 434. Yakut (vol. IV, p. 780) says: Originally nasr was worshipped by the people of Noah, and from them was brought to the tribe of Ḥamyar. According to the Syriac doctrine of Addai (Ed. George Philips, p. 24) the people of Edessa worshipped "the eagle as the Arabians."

[151:5](#) So far as I am aware no writer on the Yezidis has ever raised this question.

[151:6](#) Hughes: *Dictionary of Islam*, p. 21.

[152:7](#) Victor *Dingelstedt*, SGM, vol. XIV.

[153:8](#) Badger: *The Nestorians*, vol. I, p. 125; Layard, *Nineveh*, vol. I, p. 297.

[153:9](#) p. Anastase: *Al-Mašrik*, vol. II, p. 152.

[154:10](#) The Hibbert journal, vol. V, No. 2, Jan., 1907. p. 337.

[154:11](#) Layard: *Ibid*; Victor *Dingelstedt*, *Ibid*, p. 299.

[154:12](#) *Dingelstedt*: *Ibid*.

[155:13](#) R. W. Smith: *Religion of the Semites*, p. 220; Fihrist, p. 322, 326, calls the gods of the Harranians devils.

[157:14](#) p. 168 *Hagibah* is a Turkish word, meaning a saddleback.

## 2. Šeiḥ ‘Adî

Next to the devil in rank comes Šeiḥ ‘Adî. But he is not the historical person whose biography is given by the Mohammedan authors. He is identified with deity and looked upon as a second person in a divine trinity. He is sent by Melek Ṭâ’ûs to teach and to warn his chosen people lest they go astray. He is conceived to be everywhere, to be greater than Christ; and, like Melek-Şedek, has neither father nor mother. He has not died and will never die. In verse ten of the poems in his praise, he is distinctly said to be the only God. His name is associated with all the myth that human imagination can possibly create about a deity. To express the Yezidi dogma in terms of Christian formula, Šeiḥ ‘Adî is the Holy Spirit, who dwells in their prophets, who are called

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kochaks. He also reveals to them truth and the mysteries of heaven.

The entertaining of such views has led some modern critics to think ‘Adî the good and Melek Ṭâ’ûs the evil principle. In the poem (30-32) he is represented as the good deity and the source of all good. Others identify him with Adde or Adî, a disciple of Manes or Mani. Still others regard his name as one of the names of the deity. In this case, his tomb is a myth and the prefix "Šeiḥ" is added to deceive the Mohammedans, and thus to prevent them from desecrating the sacred shrine, just as the Christians call Mar Mattie, Sheikh Mattie, and the convent of Mar Behrian, ḥuder Elias. <sup>15</sup> But the most ingenious theory is that advanced by the Rev. G. p. Badger. He queries whether "the Yezidi ‘Adî be not cognate with the Hebrew Ad, the two first letters in the original of Adonai, the Lord, and its compounds, Adonijah, Adonibezek. The writer is aware, however, that "This derivative is open to objection on the ground that the Yezidis write the word with ‘ain and not with alif." But he explains: "They write so only in Arabic, of which they know but very little, and not in their own language (Kurdish) in which they do not write it at all. Moreover, they may have assimilated the mode of expressing the title of their deity in bygone days to that of ‘Adî, one of the descendants of the Merawian Califs, with whom, from fear of being persecuted by the Mohammedans, they sometimes identified him." Having thus expounded his own

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view, this English scholar proceeds to repudiate the suggestion that Šeiḥ ‘Adî "is the same Adî," one of the disciples of Mani, Since there is no proof, according to him, that Mani himself was deified by his followers.

So far as the application of the method of comparative philology is concerned, Badger's theory is more reasonable and tenable than that of Lidzbarski, who, by the same method, attempts to identify Melek Ṭâ’ûs with Tammuz. Nevertheless, the inference of the former is beyond any possible justification. For such a starting-point is misleading when it is not supported by historical proof. A failure to support it thus cannot be regarded as other than deficiency in treatment Now, while one may be misguided by the Yezidi myth

surrounding the personality of Šeiḥ ‘Adî, the critical mind can find much in it to aid him in his efforts to discover the true identity of the man. In verse fifty of his poem, for our critic draws his conclusions in the light of this poem, the Šeiḥ receives his authority from God who is his lord; in verse fifty-seven he is a man, ‘Adî of Damascus, son of Musafir; in verse eighty he declares that the high place which he had attained is attainable by all who, like him, shall find the truth. To justify my criticism, I need only ask the reader to recall the description by the Mohammedan biographers of the person in question.

The Yezidis offer their worship to Šeiḥ ‘Adî, usually when they assemble at his shrine. This is his tomb within a temple. The latter lies in a narrow

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valley which has only one outlet, as the rock rises on all sides except where a small stream forces its way into a large valley beyond. The tomb stands in a courtyard, and is surrounded by a few buildings in which the guardians and the servants of the sanctuary live. In the vicinity are scattered a number of shacks, each named after a šeiḥ, and supposed to be his tomb. Toward sunset these sacred places are illuminated by burning sesame oil lamps, putting one at the entrance to each tomb in token of their respect, the light lasts but a short time. There are also a few edifices, each belonging to a Yezidi district, in which the pilgrims reside during the time of the feast; so that each portion of the valley is known by the name of the country of those who resort thither. On the lintel of the doorway of the temple, various symbols are engraved,---a lion, a snake, a hatchet, a man and a comb. <sup>16</sup> Their mystical meaning is unknown. They are regarded as mere ornaments placed there at the request of those who furnished money for building the temple. The interior of the temple is made up of an oblong apartment which is divided into three compartments, and a large hall in the centre which is divided by a row of columns; and arches support the roof. To the right of the entrance are a platform, and a spring of water coming from the rock. The latter is regarded with great veneration, and is believed to be derived from the holy well of Zamzam at Mecca. It is used for the baptism of children and for other sacred purposes. Close by there are two

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small apartments in which are tombs of the saints and of some inferior personage. In the principal halls a few lamps are usually burning, and at sunset lights are scattered over the walls.

The tomb of Šeiḥ ‘Adî lies in the inner room, which is dimly lighted. The tomb has a large square cover, upon which is written Ayat al-Kursi, that is, the verse of the throne, which is the 256th verse of surat-al-Baḳarah, or Chapter II of the Koran.

"God. There is no God but He, the Living, the Abiding. Neither slumber nor sleep seizeth Him. To Him belongeth whatsoever is in heaven and whatsoever is on earth. Who is he that can intercede with Him but by His own permission? He knoweth what has been before them and what shall be after them; yet naught of His knowledge do they

comprehend, save what he willeth to reveal. His throne reacheth over the heavens and the earth, and the upholding of both burdeneth Him not. He is the High, the Great."

It is related (in the Mishkat, Book IV, 1. 19, Part III) that 'Ali heard Mohammed say in the pulpit, "That person who repeats the Ayat al-Kursi after every prayer shall in no wise be prevented from entering into Paradise, except by life; and whoever says it when he goes to his bedchamber will be kept by God in safety together with his house and the house of his [neighbor](#)." Šeiḥ 'Adî might have been in the habit of repeating this verse; and this, perhaps, led to its inscription on the tomb.

In the center of the inner, room, close by the tomb,

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there is a square plaster case, in which are small balls of clay taken from the tomb. These are sold or distributed to the pilgrims, and regarded as sacred relics, useful against disease and evil spirits. It is said that there are three hundred and sixty lamps in the shrine of 'Adî, which are lit every night. The whole valley in which the shrine lies is held sacred. No impure thing is permitted within its holy bounds. No other than the high priest and the chiefs of the sect are buried near the tomb. Many pilgrims take off their shoes on approaching it, . and go barefooted as long as they remain in its vicinity.

Such is the sanctuary of 'Adî, where they offer him their homage. Their worship may be divided into two kinds, direct and indirect. The former consists of traditional hymns sung by the *ḳawwals*, the sacred musicians of the sect. They are chanted to the sound of flutes and tambourines. The tunes are monotonous and generally loud and harsh. The latter kind consists in celebrating their religious rites with great rejoicing on the feast day of their great saint. And their *Ḳubla*, the place to which they look while performing their holy ceremonies, is that part of the heaven in which the sun rises.

The great feast of Šeiḥ 'Adî is held yearly on April fifteenth to twentieth, Roman calendar, when the Yezidis from all their districts come to attend the festival celebration. Before entering the valley, men and women perform their ablutions, for no one can enter the sacred valley without having first purified

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his body and his clothes. The people of the villages are gathered and start together, forming a long procession, preceded by musicians, who play the tambourine and the pipe. They load the donkeys with necessary carpets and domestic utensils. While marching they discharge their guns into the air and sing their war cry. As soon as they see the tower of the tomb, they all together discharge their arms.

The *šeiḥs* and the principal members of the priesthood are dressed in pure white linen, and all are venerable men with long beards. Only the chief and the *ḳawwals* and two of the order of the priesthood enter the inner court of the temple, and they always go in barefooted. They start an hour after sunset. <sup>17</sup> The ceremony begins with the exhibition of

the holy symbol of Melek Tâ'ûs to the priests. No stranger is allowed to witness this ceremony or to know the nature of it. This being done, they begin the rite. The *ķawwals* stand against the wall on one side of the court and commences a chant. Some play on the flute, others on the tambourine; and they follow the measure with their voices. The *ŗeiĥs* and the chiefs form a procession, walking two by two; the chief priest walks ahead. A *faķir* holds in one hand a lighted torch, and in another a large vessel of oil, from which he pours into the lamp from time to time. All are in white apparel except the *fakirs*, who are dressed in black. As they walk in a circle, they sing in honor of *ŗeiĥ 'Adî*. Afterward, they sing in honor of 'Isa (Jesus). As they proceed the excitement

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increases, the chants quicken, the tambourines are beaten more frequently, the *faķirs* move faster, the women make *tahlil* with a great shouting, and the ceremony comes to an end with great noise and excitement. When the chanting is ended, those who were marching in procession kiss, as they pass by, the right side of the temple entrance, where the serpent is figured on the wall. Then the emir stands at this entrance to receive the homage of the *ŗeiĥs* and elders who kiss his hand. Afterward all that are present give one another the kiss of peace. <sup>18</sup> After the ceremony the young men and women dance in the outer court until early in the morning.

In the morning the *ŗeiĥs* and the *ķawwals* offer a short prayer in the temple without any ceremony and some kiss the holy places in the vicinity. When they end, they take the green <sup>19</sup> cover of the tomb of *ŗeiĥ 'Adî* and march with it around the outer court with music. The people rush to them and reverently kiss the corner of the cloth, offering money.

After taking the cover back to its place, the chiefs and priests sit around the inner court. *Kochaks* at this time bring food and call the people to eat of the hospitality of *ŗeiĥ 'Adî*. <sup>20</sup> After they have finished their meal, a collection is taken for the support of the temple and tomb of their saint. All people that come to the annual festival bring dishes as offerings to their living *ŗeiĥ*. After he has indicated his acceptance of them by tasting, these are given to the servants of

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the sanctuary. When the feast comes to an end, the people return to their several abodes.

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## Footnotes

[159:15](#) Badger: Ibid, p. 247. (137) Ibid, p. 112.

Mr. Badger seems to contend that the Kurdish-speaking people do not pronounce the letter 'ain. This is not true, the Kurds pronounce this letter as well as other gutturals. They

sometimes even change the Arabic Alif to ain. This is to be said, however, that in some localities the 'ain is pronounced alif, just as the kaf is changed to alif, but this is not confined to the Kurds, such changes are made by the Arabic- and the Syriac-speaking people also.

[161:16](#) The figures of the bull and of the serpent, or of the bull and of the lion were placed at the right and left of the palaces of the Assyrian kings to protect their path. Layard, *Nineveh and Babylon*, p. 162; *Nineveh*, Vol. II, p. 315; B. F. Harper, *Assyrian and Babylonian Literature*, pp. 139, 148, 153. The lion was both an ornament and support in the throne of Solomon, Layard, *Nineveh*, Vol. II, p. 301. The hatchet was among the weapons of those who fought in chariots, and carried in the quiver, with the arrows and short angular bow, *Nineveh*, Vol. II, p. 343.

[164:17](#) The Mandeans, the star-worshippers, also begin their rasta ceremony after the sunset, and continue it through the night.--*London Standard*, October 19, 1994, *Al-Mutaḵtataf*, 23, 88.

[165:18](#) The kiss of the peace is a regular part of the church service in the East.

[165:19](#) In Mohammedanism, green is the color of šeiḥs.

[165:20](#) This is a communal meal.

### (3.) YEZID

The third essential element in the religion of the devil-worshippers is the belief that their sect has taken its origin from Yezid, whom frequently they call God and regard as their ancestral father, to whom they trace their descent. No other worship is offered him. He is given, however, a place of honor in the court of the temple, where, on one side, there is the inscription "Melek Yezid, the mercy of God be upon him"; on the other side "Šeiḥ 'Adî, the mercy of God be upon him." In the corner of this court a lamp is kept burning all night in honor of the two.

## CHAPTER III

# OTHER DEITIES AND FESTIVALS

### I

#### THE SO-CALLED SEVEN DIVINITIES

Besides their great saint, the Yezidis believe in seven other šeiḥs through whose intermediation they invoke God. These are also deified and assigned places of honor at Šeiḥ 'Adî's side. In their case as in that of their chief, the tradition has led some critics to



believe that they are archangels; others, different attributes of God; and still others, the seven Amshaps of Zoroaster, or immortal spirits of the Avesta. The last conjecture is made by Victor Dingelstadt. <sup>1</sup> Cholsohn goes a step further in making the assertion, "Der Tempel des sheikh Shams ist ohne allen Zweifel ein sonnentempel der so gebaut ist, dass die ernsten Strahlen der sonne so häufig als möglich auf ihn fallen." The ground for this positive statement is, we are told "Layard berichtet." <sup>2</sup> Now, the English scholar seems to base his contention on the fact that the building is called the sanctuary of Šeiḥ Šams; that the herd of white oxen which are slain on great festivals at Šeiḥ ‘Adī’s M

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are dedicated to Šams; "that the dedication of the bull to the sun" was generally recognized in the religious system of the ancients, which probably originated in Assyria; and that the Yezidis may have unconsciously preserved a myth of their ancestors. <sup>3</sup> To my mind the ground for such a view is the apriori assumption that the religion of the devil-worshippers is the remnant of an ancient cult, and that every phenomenon in it is to be regarded, therefore, a survival of the past system. For certain reasons I hold that such is not the case.

One reason, as Badger rightly remarks, the Yezidis so designate the place for the sake of brevity, is the entablature over the doorway records the name in full, "Sheikh Shams Ali Beg and Faris." Two persons are mentioned in the inscription. <sup>4</sup> In like manner, the word Šams frequently enters into the construction of Mohammedan names. The most celebrated one that bore this name was Šams u-d-Din of Tabriz, the friend and spiritual guide of Jalal ad-Din, who flourished during the first half of the 13th century of our era.

Moreover, round about the tomb of Šeiḥ ‘Adī are many such abandoned shrines, each of which is dedicated to a similar deified šeiḥ. Many of these šeiḥs are known to be historical personages. Take for example, Šeiḥ ‘Abd al-Ḳadir of Gilan. He is Šeiḥ Muḥiyyu d Din ‘Abd al Ḳadir of Gilan in Persia, the founder of the Ḳadiri order of dervishes. He was born in A. H. 471 (A. D. 1078-9) and died

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[paragraph continues] A. H. 516 (A. D. 1164-5). So also Šeiḥ. Ḳaḍib al-Ban. He was from Mosul, and was a contemporary of Šeiḥ ‘Adī. In giving the life of Muḥi ad Din al-Šharnozuri, Ibn Ḥallikan (v. 2,651) says, "His corpse was removed to a mausoleum built for its reception outside the Maidan Gate of Mosul, near the tomb of Ḳadib al-Ban, the celebrated worker of miracles." Further, Manṣur al-Ḥallaj was a celebrated mystic, revered as a saint by the more advanced sufis. He was put to death with great cruelty at Bagdad in A. H. 309 (A. D. 921-2) on a charge of heresy and blasphemy, because he had said in one of his ecstasies, "Ana-l-Ḥaḳḳ, I am the truth, God." All biographers of sufi saints speak of him with admiration.

There are still others who are mentioned even among the seven šeiḥs enumerated in the principal prayer. Šeiḥ Ḥasan (written also Šeiḥisin) was from Baṣrah. He was a

celebrated theologian and died in A. D. 728. His life is given by Ibn Ḥallikan. He was noted for self-mortification, fear of God and devotion. And Faḥr ad-Din is ibn Abd Allah Mohammed Ibn Amar al-Ḥaṣain Ibn al-Ḥaṣan, Ibn ‘Ali Al-Taim al-Bakri al-Taberstani ar-kai-zi (native of Kai in Tabarestan), surnamed Faḥr ad-Din (glory of faith). He was a doctor of the Shafīte sect, a pearl of his age, a man without a peer. He surpassed all his contemporaries in scholastic theology, and preached both in Arabic and Persian. He would draw floods of tears from his eyes. His virtues and merits were boundless, He was born at Kai, 25th of

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[paragraph continues] Ramadan, A. H. 54D (A. D. 1150), and died at Ḥerat, the first of Shawal, A. H. 606 (March A. D. 1210). (See ibn Ḥallikan in loco.)

In the light of these facts, I conclude, then, that those who cannot be identified--for many bear the same name, and we do not know which is which--are also historical personages.

This is what I mean by the statement that in order to yield satisfactory results the inductive method must be supported by historical investigations.

In a question like this, however, the philosophical method also, when carried on critically, may yield a satisfactory result. Accordingly, observations should be made in the sphere of religious consciousness. Now one of the characteristics of the human mind is the tendency to deify man. This is shown in the titles which men gave to their superiors. In the Tell-al-Amarna tablets, we find various kinglets of Syria, in writing to the king of Egypt, address him as "my gods" (ilani-ia). Thus Abimilki of Tyre writes: "To my lord, the king, my son, my god." What is more, a superhuman character is attributed to the dead. This appears from the attitude which the primitive mind entertained towards the deceased. At first, the relation to the dead was hostile, hence their spirits were feared. Gradually, the relation became familiar, so that their association was sought and sacrifices and gifts were offered to them. They came to be looked upon as *elohim*, who knew the future events. Thus we find that in the Old Testament, worship was

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offered to the dead, and that the tombs of ancestors and heroes frequently appear as places of worship, as, *e.g.*, the grave of Miriam at Kadish (Num. 26: 1). Even to-day tombs of saints are common in Arabia, and thousands of people visit them annually to ask the intercession of the saints. Likewise, the Nuṣairiyeh of Syria have deified ‘Ali, the Drus their chief Hakim, the Babis their Beha, and the Christians their saints. <sup>5</sup> We cannot, therefore, be surprised that the Yezidis have deified their *ṣeiḥs* and heroes. They have only shown that common trait of the mind--the tendency to deify man.

It is to be noticed, further, that in the historical development of religions we find that when the stage of the mere belief in spirits is past, individual deities stand out from the great mass of the spirits, and these are plainly imagined to be personal gods, such as Astarte and Ba‘al by the side of Hadad and Aschirat. <sup>6</sup> Now this is practically what we

find in the evolution of modern Yezidism. Out of many šeiḥs and murids, seven, next to šeiḥ ‘Adî, stand out as individual [divinities](#).

Yearly festivals in honor of these šeiḥs are commemorated in April at different villages with the same rites as those observed at Šeiḥ ‘Adî's tomb. Lamps are nightly lighted and left to burn in the shacks called after the names of their respective kits; and in those to which a room is attached, ḳawwals assemble at sunset every Tuesday and Thursday, when they burn

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incense over each tomb; and after watching a short time, and smoking their pipes, they return home.

An interesting festival is that of Šeiḥ Mohammed, celebrated by the people of Ba‘šiḳa, where his tomb exists. They say that they are solemnizing the nuptials of Šeiḥ Mohammed, whom they believe to be married once a year. The men and women dance together while the ḳawwals play on their flutes and tambourines. They bring Melek Ṭâ’ûs in procession from Baḥazanie to Ba‘šiḳa amid rejoicing and sound of music: Two pirs precede the bearer of the sacred peacock, carrying in their hands lighted candles which they move to and fro. As they pass along the bystanders bow in adoration and, immersing their hands in the smoke, perfume with it their arms and faces. They carry the image of Melek Ṭâ’ûs to the house of the one who is the highest bidder for the honor of entertaining it. Here it remains two days, during which all profane festivals are suspended and visits are paid to it.

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## Footnotes

[169:1](#) S. G. M., *ibid.*

[169:2](#) *Die Sabien*, I, 296.

[170:3](#) *Nineveh and Its Remains*, Vol. II, p. 239.

[170:4](#) *Nestorians and Their Rituals*, vol. I, p. 117.

[173:5](#) S. J. Curtis. *Primitive Semitic Religion To-day*, p. 96; J. A. O. S., vol. 8, 223.

[173:6](#) Cf. Marti's *Die Religion des A. T.*, pp. 28-29.

## II

## THE DAY OF SARSAL

In addition to the festivals mentioned above is the one observed on New Year's day, the first Wednesday in April. On this day, the Yezidis say, no drums are to be beaten, for God sits on the throne, holding a conference at which he decrees the events of the year. They also stick wild scarlet anemones to the entrance

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of their houses. The refraining from the sound of instruments of pleasure on the part of orientals signifies a state of contrition. Hence, it is very likely that the Yezidis entertain the view that on this day God is decreeing their destiny for the coming year; that they must now, therefore, adjust their relation to him with sincere sorrow for sin. If this is so, the significance of the hanging of the flowers at the entrance of their houses can be taken as intended to propitiate the Evil Principle, and to ward off calamity during the coming year. Such a belief has a parallel in many religions. According to Babylonian mythology human destiny was decreed on New Year's day and sealed on the tenth day thereafter. It was therefore necessary to placate the deity, or at least to make sure of one's relation to him, before this particular day. The New Year period was held, therefore, to be of special importance because of the bearing on individual welfare by reason of the good or the evil decision of the gods. Our modern custom of wishing our friends a Happy New Year has perhaps some connection with this idea. [7](#)

The Day of Atonement (Lev. 23: 27; 25: 29) had a most important place in the Jewish ecclesiastical year. This was the occasion of a thorough purification of the whole nation and of every individual member thereof in their relation to Yahweh. It was designed to deepen afresh the national and individual sense of sin and dread of the judgment of God. According to Talmud (Mišna, Roš hašana, vol. I, 2)

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[[paragraph continues](#)] Roš hašana is the most important judgment day, on which all creatures pass for judgment before the Creator. On this day, three books are opened wherein the fate of the wicked, the righteous and those of the intermediate class are recorded. Hence prayer and works of repentance are performed on the New Year from the first to the tenth that an unfavorable decision might be averted (Jewish Ency., art. Penitential Day). R. Akiba says: "On New Year Day all men are judged; and the degree is sealed on the Day of Atonement (Ibid, art. Day of Judgment).

Moreover, the red lilies of the doors of the Yezidis remind us at once of the blood sprinkled on the doorposts of the dwellings of the Israelites in Egypt as a sign for the Destroying Angel to pass over. This notion is found also in a similar practice among the Parsees of India, who hang a string of leaves across the entrances to their houses at the beginning of every new year.

In the light of what has been said, the Yezidis' idea in giving food to the poor at the grave on the day of Sarsal (New Year day), is to propitiate God on behalf of the dead, who are, according to their belief, reincarnated in some form or other. [8](#)

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## Footnotes

[175:7](#) The Hibbert journal, *ibid.*

[176:8](#) For different interpretation of the Yezidi New Year, see Brockelmann in Z. D. M. G., vol. 55, p. 388.

# CHAPTER IV

## SACRAMENTS, RELIGIOUS OBSERVANCES AND SACERDOTAL SYSTEM

### I

#### SACRAMENTS

Circumcision, the Eucharist and baptism are the three religious rites administered by the followers of Yezid. The first rite is optional. But with baptism the case is different; it is a matter of obligation. When a child is born near enough to the tomb of Šeiḥ ‘Adî to be taken there without great inconvenience or danger, it should be baptized as early as possible after birth. The *ḳawwals* in their periodical visitations carry a bottle or skin filled with holy water to baptize those children who cannot be brought to the shrine. The mode of baptism is as follows: A *šeiḥ* carries the baby into the water, takes off his clothes, and immerses him three times. After the second time, putting his hand on the child's head, he mutters, "Hol hola soultanie Azid, tou bouia berḥe Aizd, saraka rea Azid." ("Hol hola! [1](#) Yezid is a sultan. Thou hast become a lamb of Yezid; thou mayest be a martyr for the religion of Yezid.") The parents are not admitted to the domed shack of the spring; they remain outside.

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[\[paragraph continues\]](#) The *šeiḥ* is paid for his services by the father of the child. If the baby be a male, the gift must be more valuable than if it be a female.

Within twenty days from the time of baptism, a male child is circumcised. To perform the rite, two *šeiḥs* are employed. One holds the child in his lap, the other performs the operation. Before starting, he asks the child to say: "As berḥe Azide Sarum." ("I am the lamb of illuminating Yezid.") If he be too small to repeat, the *šeiḥ* who holds him repeats the sentence for him. All this is done in the presence of the parents, the relatives and the

friends, amid rejoicing with the sound of the flute and the tambourine. When the ceremony is ended, the father of the child entertains all those present for seven successive days, during which period they dance, sing and eat the food sent to them by the friends and neighbors of the circumcised child. When this comes to an end, the two *šeiḥs* are presented with gifts. Then every one returns home. The reason why they observe the two rites, they say, is that if one does not work the other may, and neither is harmful.

As to the Eucharist, <sup>2</sup> its observance is local. It is usually administered by the Yezidis of a place called *Ḥalitiyeh*, a dependency of Diarbeker. It is observed in the following manner: They sit around a table. The chief among them holding a cup of wine, asks in Kurdish, "Ave Chia." ("What is this?") Then he himself answers, "Ave Kasie 'Isaya." ("This is the cup of Jesus.") He continues, "Ave 'Isa naf

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rounishtiya." ("Jesus is sitting and present in it.") Having first partaken himself, he passes the cup around. The last person drinks all that is left in the cup.

There is another sacrament among the Yezidis. I refer to the rite of repentance. When persons quarrel, the guilty one, covering his face with his hands, betakes himself to the most venerable *šeiḥ* to confess his sin. The latter, giving the penitent instructions, enjoins him to kiss the hands of his enemy and those of the members of the priesthood. This having been done, if still no reconciliation be effected, the offending person, whoever he may be, must undergo again the same exercises. When peace is established, the penitent one slaughters a sheep and offers wine to the reconciled one and the clerical body. This rite of repentance, however, is not obligatory. <sup>3</sup>

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## Footnotes

[178:1](#) p. 185 Hol Hola is an interjection, or exclamation, expressing sudden emotion, excitement, or feeling. as "Oh!" "Alas!" "Hurrah!" "Hark!" in English.

[179:2](#) P. Anastase: *Al-Mašrik*, vol. II, p. 309.

[180:3](#) Ibid, p. 311.

## II

### SOME OTHER RELIGIOUS PRACTICES

Fasting is one of the religious observances. It is kept for three successive days in the month of December, when they profess to commemorate the death of Yezid. Some observe also the forty days' fast in the spring of the year, when the Eastern Christians celebrate the memory of Christ's abstinence from food at the time of his temptation in the

wilderness. One person in a family may fast for the rest. During this period fasters abstain from animal food. The chief

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šeiḥ fasts rigidly one month in the year, eating only once in twenty-four hours and immediately after sunset.

Prayer is not considered a religious duty. They never pray; they do not even have a form of prayer, and acknowledge that they do not pray. It is said that when Šeiḥ ‘Adî came from Mecca, he told his followers in one of his sermons: "God commanded me to tell you that there is no need of prayer; believe in the power of Melek Ṭâ’ûs and ye shall be saved." They have, however, what is called morning recital, which the devout among them mutters in Kurdish as he rises up from his bed. It is as follows:

*"Chand-il-manhatie sobayaka rošh halatie. Hatna mesarmen dou jaladie, meskino raba. Beda šade šada dina mize eik Allah melek šeih-sin Habib Allah maḵlub al-mergie ṣalaḥ maḵlub w-mergie al-jem's, ṣalaḥ Al-bani ma-ieh al-jem'sieh wal jot ḵuobaieh Kwa-šamsi Tauris wal-Fahra-Dinn, washeikho Pir. Kawata deira sor, hanpouteka deira chankulie wa-Kabri Zaman wa-ahro douni, Amin."* <sup>4</sup>

"How often two executioners came upon me as the morning sun arose. O poor man, stand up and bear witness! Witness for my religion. God is one; the angel Šeiḥ ‘Adî and upon his congregation; upon the great shack and the shack of šeiḥ Tauris and Faḥr ad-Din and to every šeiḥ and pir, and the power of Deir Zor and Deir Chankalie (two Christian monasteries), and the grave of time (mysterious power), and the Last Day."

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## Footnotes

### III

## THE SACERDOTAL ORDERS

The hierarchical orders of the Yezidi sect are four. The head šeiḥ is the patriarch of the sect. He directs all, the religious affairs of the community and leads them in their rites. He is also the principal interpreter of their religion, the chief spiritual judge, a sacred person, whose hearth is regarded as a sanctuary, only second in importance to Šeiḥ ‘Adî's temple, and whose will must be obeyed. His powerful weapon is excommunication. He presides over a tribunal composed of ecclesiastical superiors, which has jurisdiction in religious offences, in questions relating to marriage, and in disputes between the clergy. His charge is hereditary, in direct succession; but if his eldest son be considered unworthy, he may appoint another to succeed him. He is said to be descended from Šeiḥ ‘Adî, and is believed to be endowed with supernatural power for healing diseases, and for blessing cattle and crops. Twice a year he visits the neighboring villages to collect



contributions, and sends his *ḳawwals* to far distant districts for the same purpose. Occasionally he takes part in celebrating the marriage of persons of distinction in his community. He is also at times solicited to preside over funeral rites, which are generally conducted by the *ḳawwals* and *šeiḥs*. The chief *šeiḥ* wears a black turban and white garments.

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Besides the head *šeiḥ*, the Yezidis have many other *šeiḥs*. Each has a parish to look after. Twice a year he visits his parishioners to receive their free-will offerings. If a member of a congregation does not satisfy his *šeiḥs*, he is anathematized by his spiritual leader, and no one will speak to him or eat with him. Every one of these *šeiḥs* is supposed to possess a special power, such as the power to drive scorpions away by praying over water and sprinkling it in the corners of the house. They have one called *Šeiḥ Deklie*, that is, *šeiḥ* of the Cocks. His office is to go from village to village to collect chickens. Several of these *šeiḥs* always reside at *Šeiḥ ‘Adī’s*.

The next in dignity are *pirs*, from the Persian meaning an old man. They wear red turbans and black garments. Then come the *ḳawwals*, from the Arabic, meaning one who speaks fluently, an orator. And lastly, the *fakirs*, from the Arabic poor. These are the lowest order in the Yezidi priesthood. (For the different offices of the last three orders, (see [p. 69.](#))

The clergy of all ranks enjoy particular respect. Their persons and homes are held inviolate. They take precedence at public gatherings. And the *šeiḥs* and *pirs* possess the much dreaded power of excommunication.

Besides the above, the Yezidis have a temporal chief, who is called *amir*. His dignity is also hereditary and confined to one family. He is believed to be a descendant of *Yezid*. He exercises a secondary

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authority over the Yezidis. He is a mediator between his sect and the Turkish government. He has the power to cut off any refractory member from the community. He has charge of fifty *ḳawwals* who try to collect for him at their annual visits to each Yezidi district a certain amount of money. The money received by them is divided into two equal parts, one of which goes to the support of the tomb of *Šeiḥ ‘Adī*, and the second part is divided, one-half being for the *amir*, the other half being shared equally by the *ḳawwals*.

The name of the present *amir* is *‘Ali*, and he resides in *Ba‘adrie*.

## CHAPTER V

# THEIR CUSTOMS

## I

### MARRIAGE

The Yezidis are endogamic. They forbid union between the secular and the religious classes, as also within certain degrees of relationship. A šeiḥ's son marries only a Šeiḥ's daughter; so pirs' sons, pirs' daughters. A layman cannot marry a šeiḥ's or a pir's daughter, but he may take for a wife a ḳawwal's or a kochak's daughter; and ḳawwals' or kochaks' sons may marry laymen's daughters. But if a layman marries a šeiḥ's or a pir's daughter, he must be killed. Marriage is for life, but it is frequently dissolved, divorce being as easy to obtain among them as among Moslems. When a man wants to get rid of his wife, he simply lets her go. Polygamy is allowed, but usually confined to rich men, who generally have two wives. The number of wives is limited to six, except for the amir. A man must have money or cattle in order to be able to get married. The price is called ḳalam. A respectable girl will not sell herself at a low price. Parents get rich if they have several pretty girls; they are the father's property. The ḳalam,

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dowry, is usually thirty sheep or goats, or the price of them. The man must give presents to the relatives of his bride, parents, brothers, etc. If a couple love each other and cannot marry because the man has no money to pay his sweetheart's father, then they elope. They usually make arrangements before elopement as to where they will stay for a few weeks to escape detection. Some strong men accompany them when they elope. The father of the girl with his relatives follow. If they catch the fugitives, bloodshed may ensue. But if they succeed in escaping, they return after some time and are then forgiven. According to a Kurdish proverb everything is pardoned the brave.

The couple choose one another, The girl informs her mother that she loves so and so. The latter informs her husband. The father acquaints the father of the young man with the fact. When they agree, and the daughter is given to the young man, his kindred come to the house of the bride's father on an appointed day, and give the girl a ring; then they dance, rejoice all night, play, wrestle, and eat black raisins. After that the young couple are allowed to arrange nuptial meetings in the company of a matron, who is presented with a gift.

When the time of marriage comes, the family of the bridegroom invites the relatives. Each takes with him a silk handkerchief as a present for the bride. For three days they drink "ārak," sing and dance to the sound of flutes and drums at the house of the young man. After that, the women, two by two, ride on

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horseback together, and likewise the men. The men take with them their children, who ride behind them. In this manner they go to the bride's house, discharging their guns as they proceed. When they reach the house they all discharge their guns together. Hearing the sound, the father comes out and according to the custom, asks the visitors what they want. They respond "Your daughter," all answering at once. Then he goes in and tells his wife. After putting upon their daughter a scarlet ḥailiyah (veil), which covers her from head to foot, they bring her out. Everyone of the children takes a spoon from the bride's house and sticks it in his turban. After being brought to the house of the bridegroom, the bride is kept behind a curtain in the corner of a darkened room for three days, and the young man is not allowed to see her during this period.

On the third day, the bridegroom is sought early in the morning, and led in triumph by his friends from house to house, receiving at each a small present. He is then placed within a circle of dancers, and the guests and bystanders wetting small coins stick them to his forehead. The money is collected as it falls in an open handkerchief held by his companions. After this ceremony a number of the young men, who have attached themselves to the bridegroom, lock the most wealthy of their companions in a dark room until they are willing to pay a ransom for their release. The money thus taken is added to the dowry of the newly married couple.

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On the evening of the third day the šeiḥ takes the bridegroom to the bride. Putting the hand of one in that of the other, and covering the couple with a ḥailiyah, he asks the bride, "Who are you?" "I am the daughter of so and so," responds she. Then he asks the bridegroom the same question. After receiving an answer, the šeiḥ asks, "Will you take this young woman as a wife," and "Do you want this young man as a husband?" After hearing each say "Yes:" the šeiḥ marks their shoulders and foreheads with red ink, and hands them a stick. As each holds one end of it, he asks them to break it in the middle, leaving one-half in the hand of each. Then the šeiḥ says, "So you remain one until death breaks you asunder."

When this is done, he takes the couple to a too and locks them in, waiting at the door. After a while the bridegroom knocks at the door three times. Understanding the signal, the priest discharges his gun, and all the bystanders outside follow his example. After shouting and dancing for some time. the šeiḥ sends them home. When they first meet, the newly wedded husband strikes his young wife with a small stone as a token of his superiority over her. For seven days, they stay at home and do no work. Now, if the husband dies first, the wife goes to her father's house.

With the Yezidis, the family bonds are stronger than those of the tribe. The family proper consists of parents and their children; married, and unmarried, living in the same house. Respect for parents and

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elder persons is considered a virtue, as it is among all the eastern people. The head of the family is the sole proprietor of the possessions of the family, and holds full control over his wife and children, who are bound to obey him. Only personal objects and dress are the property of the wife. He can punish his wife and the children. If a son leaves his father's house, he is beyond the father's authority, but not beyond his moral influence. A father is to maintain his family, defend it, and answer charges brought against its members. Next to the father in authority stands the eldest son.

Women are inferior to men; married women must obey their husbands. They work like men; they till the ground, take care of cattle, fight the enemy and are courageous and very independent. This enables the young women to choose their sweethearts and run away with them. They converse with men freely. A woman does not conceal her face unless she is stared at, when she draws a corner of her mantle over her face.

Married women are dressed entirely in white, and their shirt is of the same cut as the man's, with a white kerchief under their chin, and another over their heads, held by the 'agal or woollen cord of the Bedouins. The girls wear white skirts and drawers, and over them colored zabouns, long dresses open in front and confined at the waist by a girdle ornamented with pieces of silver. They bind fancy kerchiefs

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around their heads and adorn themselves with coins as well as with glass and amber beads.

The men wear shirts closed up to the neck, and their religious law forbids them to wear the common eastern shirts open in front. Their shirt is the distinctive mark by which the Yezidi sect is recognized at once. They are clothed besides with loose trousers and cloaks, both of white, and with a black turban. From beneath which their hair falls in ringlets. They usually carry long rifles in their hands, pistols in their girdles, and a sword at their side.

In their physical characteristics they are like the Kurds, wild, rough, uncultured. They are muscular, active, and capable of bearing great hardship. In general, they are a fine, manly race: tall or of medium stature, with large chest; strong deep voice, audible afar; clear, keen eye; frank and confident, or fierce and angry; nose of moderate length, and fairly small head. Their legs are rather short, but the soles of their feet are large. Their complexion is usually dark and their eyes are black. But there are different types. The predominant type is tall, with black hair, fine regular nose, and bluish brown eyes. The rest are of shorter stature, with longer features; light, bright eyes; and large, irregular nose. The Yezidis sometime shave the hair off their head, leaving only a long, thin forelock.

## II

### FUNERALS

If a young or well-known man dies, they make in his likeness a wooden form and clothe it in the dead man's clothes. Then the musicians play mourning tunes, while the relatives stand round the model. After wailing for a while, they walk in procession in a circle around the form, and now and then kneel down to receive a blessing from it. Those who come to the scene, according to their custom, ask the parents of the dead man, "What have you?" They reply, "We have the wedding of our son." They continue wailing for three days. Afterward they distribute food on behalf of the dead. For a year they give a plate of food with a loaf of bread daily to some person, thinking that thereby they are feeding their own dead. On the seventh and fortieth day from the time of death, they visit the grave to mourn over their lost one. Now, if the dead be a common man, he is not honored with such a ceremony. He is usually buried an hour or two after his death.

The funeral rites are simple. The body of the Yezidi, like that of a Mohammedan, is washed in running water. After being laid on a flat board, they dress him with his former clothes, close the openings in his body with pieces of cotton, place the sacred clay of Šeiḥ 'Adî in his mouth, on his face and forehead, under his shoulders and eyes, and on his

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stomach. This done, they carry the dead on the board to the cemetery. The *ḳawwals*, burning incense, lead the procession; the immediate relatives, especially the women, following, dressed in white and throwing dust over their heads, and accompanied by male and female friends and neighbors. If the dead be a man, they then dance, the mother or the wife holding in one hand the sword or shield of the dead, and in the other, long locks cut from her own hair. They bury him with his face turned toward the north star. Everyone present throws a little dust over the grave while saying, "O man, thou wert dust and hast returned to dust to-day." Then the *šeiḥ* says, "When we say, 'Let us rise and go home,' then the dead man will say, 'I will not go home with the people.' And when he tries to get up, his head will strike the stone, when he will say, 'O, I am among the dead.'" When they return home, the family slaughters oxen and sheep and gives meat to the poor. The poor kill four or five sheep; the rich, a hundred. The *kochaks* prophesy of the dead, whether he will return to the earth or will go to another world.

They hold that some will be eternally condemned, but that all will spend an expiatory period; and that the dead have communion with the living, in which the good souls dwelling in the heavens make revelations to their brethren on earth.

### III

## NATIONALITY

Four different theories have been advanced as to the race to which the Yezidis belong. There are those who think them to be of Indo-European origin, for there is a type among them that has a white skin, a round skull, blue eyes and light hair. And there are those who suppose them to be Arabs on the ground that the color of skin of another type is brown, their eyes are wide, their lips are thick and their hair is dark. The western writers,

moreover, have in the past always taken them for Kurds because of the close resemblance of the two in appearance and manners. In his "La Turquie d'Asie," Vitol Cunet says that though the Yezidis have been taken for Kurds, they can no longer be regarded as such, for in many ways they resemble other nationalities. On the other hand Hormuzd Rassam, in his "Asshur and the Land of Nimrud" seems to agree with those who suppose them to be of Assyrian origin. He bases this inference on the independent and martial spirit which they possess, and their tendency to rebel against their oppressors, which, according to him, may be taken as an indication of ancestral inheritance. [1](#)

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### Footnotes

[194:1](#) p. 200 In his letter to me, of date August 6, 1907, the Rev. A. N. Andrus, of Mardin, expresses the opinion that "many of the Yezidis around 'Sinjar might have come from Indian stock" on the ground that "they are darker and more lithe than the Kurds around them."

## IV

### LOCALITY

The Yezidis dwell principally in five districts, the most prominent among these being that of Šeiḥan. This term is the Persian plural of šeiḥ, an old man; and it signifies the country where šeiḥs dwell. This district lies northeast of Mosul, covering a wide area in which are many villages. It is their Palestine. In it lies their Mecca, Lališ, where their sacred shrine, the tomb of Šeiḥ 'Adî, is. Lališ is the centre of their national and religious life. It is situated in a deep, picturesque valley. Its slopes are covered with a dense wood, and at the bottom of it runs the sacred water. Other notable places here are the two adjoining villages, Ba'ašika and Baḥazanie, at the foot of the mountain of Rabban Hormuzd, a six hours' ride from Mosul. The former is the center of the tombs of their šeiḥs; the latter is their principal burial place, to which bodies are carried from all the various districts. It was formerly a Christian village with a monastery. And Ba'adrie, northeast of the City of Mosul, about ten hours' ride away, is the village where their amir resides. It is close to Šeiḥ 'Adî's.

Next in importance is Jabal Sinjar. The term "Sinjar" is Persian, meaning a bird, perhaps an eagle. It signifies that its inhabitants are, like the eagle, safe and cannot be caught. [2](#) Sinjar is about three days' journey from Mosul. It is a solitary range, fifty

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### Footnotes

[195:2](#) p. Anastase: *Al-Mašrik*, vol. II, p. 831.

miles long and nine miles broad, rising in the midst of the desert. From its summit, the eye ranges on one side over the vast level wilderness stretching to the Euphrates, and on the other over the plain bounded by the Tigris and the lofty mountains of Kurdistan. Nisibin and Mardin are both visible in the distance. One can see the hills of Ba‘adrieh and Şeiḥ ‘Adî. Among the sacred places of this district are two villages: Assofa, where two ziarahs are found, and distinguished from afar by their white spires, and Aldina, where one ziarah exists. In almost every Sinjar village, there is to be found a covered water which they use as a fortress during their fights with the Kurds or with the Turkish army. The devil-worshippers of this locality are commonly called Yezidis, while those of Şeiḥan are known both as Yezidis and Dawaseni.

Another district is Ḥalitiyeh, which includes all the territory north and northeast of the Tigris in the province of Diarbeker. The Malliyeh region includes all the territory west of the Euphrates and Aleppo. And the Saraḥdar section includes the Caucasus in southern Russia. Some regard the Lepchos of India also as Yezidis, who, in the early appearance of the sect, went there to proselyte the Hindoos. [3](#)

[196:3](#) Cf. *Al-Mašrik*, vol. II, p. 734.

## V

### DWELLINGS

In regard to their dwellings, the Yezidis are divided into two classes: Ahl al-ḥaḍar, the people of the villages or cultivated land, and Ahl al Wabar, the people of the tents. The villages are built of clay, stone or mud, and unburned brick. A village consists of about sixty houses. A house is divided into three principal rooms, opening one into another. These are separated by a wall about six feet high, upon which are placed wooden pillars supporting the ceiling. The roof rests on trunks of trees raised on rude stones in the centre chamber, which is open on one side to the air. The sides of the room are honeycombed with small recesses like pigeon-holes. The whole is plastered with white plaster, fancy designs in red being introduced here and there. The houses are kept neat and clean. They say that cleanliness is next to heaven.

Now, the people of the tents are, like the Arab Bedouins, nomadic, having no houses and no permanent place of abode. They form but a small portion of the Yezidis, and are called Kotchar.

## VI

### THE LANGUAGE

The language of the Yezidis, in common with the Kurds, is Kurdish, which belongs to the Iranian group of the Indo-European or Indo-Germanic stock. This Kurmanji possesses a



number of dialects not differing much from one another, except the zaza dialect, which is spoken in eastern Mesopotamia by the Kurds, called Ali Alla. The main characteristic of the Kurmangi are the great brevity of its words and the simplicity of its grammatical forms. It is fairly rich in vowels, and richer in deep guttural sounds. Though Kurdish is the general language of the Yezidis, their religious mysteries are in Arabic. Both languages are spoken by those living in the Sinjar hills and in Šeiḥan.

## VII

### OCCUPATION

Generally speaking, the Yezidis are an industrious people, but they do not engage in business. This is due to their belief that any form of business leads to cheating and lying, and hence to cursing Melek-Ṭâ'ûs, *i.e.*, the devil. Their usual occupation is agriculture and cattle-raising. The Yezidis of Sinjar, who constitute almost the entire population, raise fruit, such

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as figs and grapes; also almonds and nuts. Jabal Sinjar is famous for its figs. Those who live in the Russian territory, like the sweeper class of India, are mainly engaged in menial work. But those in the districts of Reḍwan and Midyat are given to housebreaking and highway robbery; they are the terror of those regions.

The Yezidis seldom appear in the cities; and when they do they conceal their peculiarities as much as possible, for the Christians and Mohammedans are wont to seek amusement at their expense. When they find a Yezidi in their company, they draw a circle about him on the ground, from which he superstitiously believes he cannot get out, until some one breaks it. They annoy him by crying out, Na'lat Šaitan, *i.e.*, Satan be cursed. Moreover, city people keep aloof from the habitations of these despised devil-worshippers. Accordingly the Yezidis have little intercourse with their neighbors.

## CHAPTER VI

### LIST OF THE YEZIDI TRIBES

(The materials were collected for me by A. N. Andrus, of Mardin)

#### THE TRIBES ACROSS THE RIVER FROM MOSUL

1 The tribe named Šeiḥan lives in the mountains of Al-Ḳôš, and has sixteen villages. They are all under the orders of Šeiḥ 'Ali Beg Paša, the Amir, or chief of the Yezidis. This tribe can furnish 1,600 guns for war. Said 'Ali Paša has received from the Turkish government the order of Amir ul-Umara "the Amir of Amirs." He has a brother who has

received the order of Miry Miran, "the Amirs of Amirs." He has a second brother who has received the order of Romeli Beglar Begi, "the Beg of Beks." These three are all sons of the former Amir Husein Beg.

2 The Denôdi tribe lives in Dakoke district. It occupies fifteen villages, and can bring 800 guns to war.

3 The Howari tribe lives in the region of Zaĥo. This tribe is nomadic, lives in tents, and can furnish 200 guns for war. It has two chiefs, Bedri Sohr and Dar Bazi Husein. They are all shepherds.

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### THE TRIBES AT SINJAR AND JEZIREH DISTRICTS

| Tribes.  | Tents. | Villages. | Guns.     | Population. | District. |
|----------|--------|-----------|-----------|-------------|-----------|
| Aldaghi  |        | 1         | 100       | 500         | Sinjar    |
| Bekura   |        | 1         | 100       | 500         |           |
| Chalka   |        | 1         | 100       | 500         |           |
| Dalka    |        | 1         | 100       | 500         |           |
| Fakir    |        | 1         | 100       | 500         |           |
| Gabara   |        | 2         | 150       | 650         |           |
| Haska    |        | 1         | 200       | 1,000       |           |
| Hubaba   |        | 6         | 900       | 4,500       |           |
| Jabri    |        | 1         | 50        | 250         |           |
| Jovana   |        | 6         | 500       | 2,000       |           |
| Kiran    |        | 2         | 600       | 3,000       |           |
| Menduka  |        | 2         | 300       | 1,500       |           |
| Mihrka   |        | 2         | 200       | 1,000       |           |
| Sumoka   |        | 6         | 1,200     | 6,000       |           |
| Uleki    |        | <u>1</u>  | <u>70</u> | 350         |           |
|          |        | 34        | 4,570     |             |           |
| Amoad    | 400    | ...       | 400       | 2,000       | Alĥoš     |
| Dunadi   | ...    | 15        | 800       | 4,800       | Duhok     |
| Havveri  | 100    | ...       | 100       | 500         | Zaĥo      |
| Shekan   | ...    | 16        | 1,200     | 7,200       | Alĥoš     |
| Rashukan | 150    | ...       | 150       | 750         | Jezireh   |

|             |     |    |       |              |
|-------------|-----|----|-------|--------------|
| Samukie     | ... | 6  | 500   | 2,500 Midyat |
| Sohranie    | ... | 15 | 300   | 1,500        |
| Grand total | 650 | 86 | 8,020 | 42,000       |

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### **THE TRIBES OF MIDYAT REGION, USUALLY CALLED JABAL TOR AL-'ABEDIN (MOUNTAIN OF THE WORSHIPERS)**

This region lies one day's journey east of Mardin. There are three tribes here.

1 The tribe of Šemmike. This tribe inhabits six villages and can produce, when needed, 500 guns.

2 The tribe called Soḥrani. There are fifteen small villages to this tribe with 300 guns. These all have houses built of stone, and till the ground.

3 The tribe called Mamila. This tribe has seven villages:

Mazazah, Bajinne, Kochano, Keunos, Taka, Harobia, and Namirdani.

Mr. Andrus writes me that he has learned of this tribe from Kaş Samuel, a Jacobite Syrian priest of Mazazeh near Midyat.

The tribe of Beşreyeh, northwest of Jabal Al-Tor.

There was only one tribe in this district; it was called H̄altah. This tribe had five villages:

Reḍwan, Dooshah, Selaḥar, Bimbarik, and Şoolân.

On account of the oppression of the government on the one hand, and of the Kurdish tribes around them on the other, this tribe has moved to the Sinjar Mountains.

The tribes around Weran Šahr or Goran Šahr, "the destroyed or the sunken city," because it was destroyed by earthquake or in war. This district lies southwest of Mardin.

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1 The Denodi tribe. This is probably an offshoot of the Dahoke tribe of the same name. It occupies three villages, and has Ḥasan Kañjo for the chief. He is now the right arm of Ibrahim Paşa of the Ḥamideyeh army. The three villages are Salmi, Payamlo and Desi.

2 The tribe called Šerkiân. This tribe has seven subdivisions:

a. Turnah lives in one village called Lulanji.

- b. **Ḳupan** occupies four villages: (1) Aḥmazut. (2) Nuḳti. (3) Al-Ašeḥan. (4) Ṣhda AuṢman.
- c. Beleki has six villages: (1) Sahda Nasu. (2) Mouzan Šeiḥ Bersef. (3) Mouzan AuṢo. (4) Menkšuri Minet. (5) Al-Ḳaureyee. (6) Menmenik.
- d. Adi has three villages: (1) Tal Ṭarik. (2) Karmi Apo ‘Alo Rešo. (3) Karmi Sim, u, Kor Kahiah. Sim means hoof; u, and; kor, blind; kahiah, head man.
- e. Mardanah occupies two villages: (1) Hajj Zain (2) Ḳara Ḳuzeye.
- f. Malla Ḳachar has one village: Malla Ḳachar means the Mulla flees.
- g. Maskan occupies two villages: Birj Baluji.
- h. Suhan has one village, Kafar Bali.

## CHAPTER VII

### PERSECUTION

The history of the Yezidis, like that of the Jews, their has been one of persecution. The causes of their misfortune have been (1) the fact that they are not regarded as the people of the Book; and with such the Mohammedans have no treaty, no binding oath, as they do with the other non-Mohammedan bodies. For this reason they have to make choice between conversion and the sword, and it is unlawful even to take taxes from them. Consequently they must accept the faith or be killed. (2) Their ceremonies have given rise among their neighbors to fables confounding their practices with those of the NuṢairi of Syria and ascribing to them certain midnight orgies, which obtained for them the name of cherag sanderañ <sup>1</sup>, i.e., the extinguisher; of light. (3) Their determined refusal to enter the military service. The Yezidis with the Christians have been exempt from the military service on the general law sanctioned by the Koran; namely, that none but true believers can serve in the armies of the state. But from time to time the Turkish government has endeavored to raise recruits for the regular troops among the Yezidis on the ground that, being of no recognized infidel sect

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they must be included like the Druses of Mount Lebanon among Mohammedans. But they have resisted the orders, alleging that their religious law absolutely forbids them to take the oath to which the Turkish soldiers are weekly subjected, to wear the blue color and certain portions of the uniform, and to eat several articles of food that are offered to the troops. Hence they have suffered severely at the hands of the local authorities.

One of the most cruel persecutions which the Yezidis have suffered was that brought upon them in the Šeiḥan district by the famous Beg Rawmanduz in 1832, who had united most of the Kurdish tribes of the surrounding mountains under his command. His cry was to crush the hateful sect of the devil-worshippers. The forces of ‘Ali Beg, the then amir of the Yezidis, were much inferior in number to those of the Khurdish Beg. The latter (Ali Beg) was defeated, therefore, and fell into the hands of his enemy, who put him to death. The people of Šeiḥan fled to Mosul. It was in the spring and the river had overflowed and carried the bridge away. A few succeeded in crossing, but the greater multitude of men, women and children were left on the opposite side and crowded on tal ‘Armus. The hostile Beg followed and butchered them indiscriminately, showing no mercy, while the people of Mosul were witnessing the horrible massacre from the other side of the stream and hearing the cry of the unfortunate for their help, unwilling to render any assistance. For the Christians

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were helpless and Mohammedans rejoiced to see the devil-worshippers exterminated. From this crud action of the Beg of Rawanduz, the mounds of Nineveh gained the name "Kuyunjik," *i.e.*, "the slaughter of the sheep."

Soon after this Suleiman Paša of Bagdad sent a large army to Sinjar under the command of Lutfee Effendi, who set fire to the Jabal Sinjar and caused all the inhabitants to flee. Then Ḥafiz Paša of Diarbeker attempted the subjugation of the Yezidis of Sinjar, on the ground that they were plunderers. After meeting some resistance, he accomplished his purpose in 1837, and appointed a Moslem to watch over them. At another time Mohammed Rašid Pasha of Mosul attacked Sinjar. On both occasions there was a massacre. The Yezidis took refuge in caves, where they were either suffocated by smoke or killed by the discharge of cannon. And thus the population was reduced by three-fourths. These and other similar injustices at the hands of the Pašas of Bagdad and Mosul and the Kurdish chiefs led the Yezidis from time to time to send a deputation to lay their grievances before the agents of the European powers, and they have even sent commissioners to the Sultan. They finally succeeded in enlisting the interest of Lord Stratford in 1847 to obtain at Constantinople a proper recognition of their religion and exemption from military service.

But the severest of all persecutions, to which I was on eye-witness, was perhaps the one which the Yezidis

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of both Šeiḥan and Sinjar suffered in 1892 at the hands of Fariḳ ‘Omar Paša, lieutenant-General of the Turkish Army. This Fariḳ was sent in the summer of 1892 as a special commissioner by the Sultan to accomplish certain definite things in the states of Mosul and Bagdad: to collect twenty years' unpaid taxes; to induce the Bedouins to exchange their nomadic life for village life; to convert the Yezidis of Šeiḥan and Jabal Sinjar from their idolatry to the true faith. He was a harsh man in his manners and methods. He first invited some of their chiefs to Mosul. They came and listened to what the new Paša had

to say. They met him when Mijlis al-Edarah, council of the state, composed of ‘Olama and a few Christians, was in session. In the presence of these noblemen he began to tell them that if they would give up their devil-worship, they would be rewarded with high place and rank, and would please the great Allah. But they answered not. When the Farik saw that his words failed to persuade them, he began to apply the weapon of cruelty. He cast them into prison; some died; others fled; and a few, through the fear of torture and painful death, pronounced al-šehâdah <sup>2</sup> with their lips but not from their hearts. Then he sent an army to their villages, and commanded them to choose between Islam and the sword. ‘Omar Beg, his son, who was commanding the soldiers, directed them to slaughter the men, and take captives the pretty women and girls and marry them. He slew about five hundred men. Many became

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[paragraph continues] Moslems from fear, among these Merza Beg, their civil chief.

Then he placed mullas among them to teach the children the Muslim faith, and ordered the newly converted Yezidis to pray five times every day and to perform all the religious rites. To make them continue to be Mohammedans, he tore down their shrines, especially those at Baḥzanie and Baaşıka. Such events encouraged the Kurds to come down and add greater cruelty to what was already done.

But amir ‘Ali Beg, their chief in civil and religious affairs, after long imprisonment and torture, did not change his religious belief. That he might not be an example of firmness to the Yezidis, the Fariḳ banished him with soldiers to Katamuni, a place near Constantinople.

As a consequence of these persecutions, the number of the Yezidis has been considerably decreased. In the fifteenth century there were 250,000. At the beginning of the nineteenth century there were 200,000. They are still declining and remaining under the clouds of misconception, and are consequently objects of aversion and hatred. But they console themselves with the idea that they suffer in the cause of their religious convictions.

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## NOTES ON CHAPTER VII

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### Footnotes

[205:1](#) Cherog sonderan is Turkish; sonderan is the participle of the infinitive of to put out, and cherag, literally lamp, is the object of sonderan. In Turkish the object precedes the verb; cf. Yani sarfi Otamani "the New Turkish Grammar" (in the Turkish language, ed. Ahmad Jaudat & Co., Constantinople, 1318 A. H.), p. 77.

[208:2](#) Kalimatu, š-Šehâdah is as follows: "I testify that there is no deity but God and that Mohammed is apostle of God."

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