

## ON ORIGINAL YEZIDI RELIGIOUS TERMINOLOGY\*

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The Yezidi religion was formed between the 11-14<sup>th</sup> centuries, based on the doctrine of the *Adawīyya* Sufi Order founded by *Sheikh Adi bin Musafir*. The Yezidi religion was also influenced by regional concepts, local beliefs, and was formed as a syncretic religion.<sup>1</sup> Sheykh Adi died and was buried in Lalish in Northern Iraq. The sanctuary of Sheykh Adi became a central pilgrimage site for Yezidis.<sup>2</sup> Yezidi religious hymns (called *qawlūbayt*) recited during various religious rituals have their unique place in the Yezidi religious system. The religious hymns are in the mother tongue of Yezidis. Though Yezidis are an Iranian-speaking people,<sup>3</sup> the language of their religious hymns is quite complicated, full of archaic Arabic loan words and rich with Sufi elements<sup>4</sup>. Below, we will try to introduce some non-Arabic, original Yezidi religious terms from hymns and religious vocabulary.

One of the outstanding examples of Yezidi religious original terms is the self-denomination (ինքնանվանում) of the Yezidi community, that is *ēzdīxāna* (lit. “the house of Yezidis”, “the site of Yezidis”). In religious hymns, the terms *adavī/adawī*<sup>5</sup> and *sunatxāna*<sup>6</sup> are also used to denote the Yezidi community, at present the most popular term is *ēzdīxāna*.

The Yezidis call God *xwadē*, *xudē*, *xudāvand* (Persian *xodā*, Parthian,

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<sup>1</sup> **Kreyenbroek Ph.**, *Yezidism: Its Background, Observances and Textual Tradition*, New York, 1995 pp. 3-6; **Arakelova V.**, *Ethno-Religious Communities: To the Problem of Identity Markers, Iran and the Caucasus*, Vol.14, Leiden, 2010, pp. 6-7, 16; **Arakelova V.**, *Notes on the Yezidi Religious Syncretism, Iran and the Caucasus*, Vol. 8.1, Leiden, 2004, p. 28.

<sup>2</sup> Թ. Ամրյան, Եզդիների կրոնական աշխարհայացքը, Երևան, 2016, էջ 106-109:

<sup>3</sup> Their language can be considered one of idioms of Kurmanj. Yezidis themselves call their language *ēzdīkī* which is related to their national identity.

<sup>4</sup> Թ. Ամրյան, Սուֆիական ինքնակատարելագործման ճանապարհի գաղափարն արտահայտող որոշ եզրեր եզդիական կրոնական հիմներում, Բանբեր Մատենադարանի, № 24, Եր., 2017, էջ 35-46; Amryan T., *The Idea of Secret Mystical Knowledge in Yezidi Religious Hymns*, Արևելագիտության հարցեր, № 15, Yerevan, 2019, pp. 112-121.

<sup>5</sup> From the name of *Adawīyya* Sufi brotherhood.

<sup>6</sup> The term *Sunī* was the self-denomination of the Yezidis when the Yezidi community was not totally isolated from Muslim society and was considered to be a carrier/follower of Mystic Islam and not as a separate ethno-religious community. The term *sunatxāna* is mentioned many times in Yezidi religious hymns and is used as a self-denomination of Yezidi community. Yezidi religious foundations is repeatedly referred to as the self-identification of the Yezidi community (**Cefil O., Cefil C.**, *Zargotina Kurda*, II, Moscow, 1978, p. 34).

Middle Persian *Xwadāy*, Old Iranian *\*hwatada*, *\*hwata-dāta* “self-constructed”/“self-created”<sup>7</sup>, probably from Old Iranian *\*hwata-āya-*, *\*hwatāya-*, *\*hwata-* “self”, *\*āya-* “life”, Sanskrit *\*āyu-* “alive”<sup>8</sup>), though, according to Yezidi beliefs, the Creator God has “one thousand and one names”<sup>9</sup>, and in religious hymns, God is also praised/exalted as *pādsā* (lit. “king”), *malak* (Arabic “king”, “Prince”), *xāliq* (Arabic *xāliq* “creator”) and other epithets<sup>10</sup>. Nevertheless, in religious hymns, folklore and, everyday speech, the word *Xwadē* is widespread. The term *xudān* (Kurmanji *xwayī*, *xwadī*, *xāwan*, *xwadān* “Lord”, “patron”, “God”)<sup>11</sup> is used in Yezidi religious vocabulary not only to refer to God but also for some Yezidi saints.

The term *ēzdān* (sometimes *yēzdān yazdān*) (Persian *īzad*, Avestan *yazata-*, Middle Persian *yazat* “diety”, “worthy to be worshipped”<sup>12</sup>, from the root *yaz-*, Sanskrit *yajata-* “worthy to be worshipped”, Indo-European *\*iaǵ-* “to praise”, Old Persian *yad-* “to praise”, Middle Persian *yaštan* “to praise”<sup>13</sup>) is also used for God. This original Iranian term is not used much in the everyday speech of contemporary Yezidi people, but it is attested many times in Yezidi religious hymns.

*Ēzdānē* ma duř dar ānī,  
Mōbat āvēta nāvē,  
Žē paydā kir du ča’vē,  
Žē harikī piř āvē.  
Āv ži duřē harikī  
Bū bahrā bē sarī bē binī. (Qawlē Āfrīnā Dinyāyē)<sup>14</sup>

Our *Lord* brought out the pearl<sup>15</sup>,  
Put the yeast into it,  
Two eyes (holes) appeared on it,  
A great deal of water flowed from it.  
Water flowed from the pearl,  
An endless sea was created.  
In Yezidi folk tradition *mēr* (Kurmanji *mēr* “man”, Persian *mard*, Old Ira-

<sup>7</sup> Цаболов Р., Этимологический словарь курдского языка, том II, М., 2010, с. 490.

<sup>8</sup> Mohammad Hasandust, Farhangē rīšēšēnāxtī zabānē fārsī, Jēldē 2, Tehran, 1395, s. 1109.

<sup>9</sup> Kreyenbroek Ph., 1995, p. 84.

<sup>10</sup> Ք. Սմբյան, Եզդիական կրոնական հիմներում Աստծուն սեծարելու համար կիրառվող իրանական և արարական ծագման մի շարք պատկանունների շուրջ, Արարա-զիտական ուսումնասիրություններ, № 11, Եր., 2019, էջ 89-90:

<sup>11</sup> Цаболов Р., том II, 2010, с. 493-494.

<sup>12</sup> Цаболов Р. Этимологический словарь курдского языка, том I. М., 2001, с. 342.

<sup>13</sup> Mohammad Hasandust, Farhangē rīšēšēnāxtī zabānē fārsī, Jēldē 1, Tehran, 1395, 336-337.

<sup>14</sup> Kreyenbroek Ph., 1995, p. 184.

<sup>15</sup> According to one of Yezidi legends of Creation of the world the universe was created from the pearl (Ք. Սմբյան, 2016, էջ 61-72).

nian *\*martya-*, Avestan *masya*, Old Persian *martiya-*, Old Indian *martya-* “human being”, “man”, Middle Persian *mart* “human being”, “man”, Parthian *mrđ* “man”, Persian *mard* “man”<sup>16</sup>, Old Iranian *\*marta(n)-* “mortal”, from *mar-* “to die” Sanskrit *márta-* “human being”, *mártya-* “mortal”<sup>17</sup> is interpreted as “sacred one”, “holy one” and denotes male saints.<sup>18</sup> It is worth mentioning that in religious beliefs of the Yezidis the hierarchy of the saints is represented as an integrity of forty saints: they are called *čil mērē dīwānā Šīxādī* (lit. “forty saints of Sheikh Adi’s Council”).

Some Yezidi saints are called *sīyār* (Kurmanji *sīyār*, *siwar*, Persian *savār*, Old Persian *asa-bara-*, from *aspa-bāra-* “horse-rider” “horseman”)<sup>19</sup>. Seven saints in Yezidi beliefs are also called *haft sīyār* (lit. “seven horsemen”) or *haft sīyārē mālā Ādīyā* (lit. “seven horsemen of Sheikh Adi’s house”)<sup>20</sup> have an important place in Yezidi beliefs.<sup>21</sup>

Some saints and guardian spirits in Yezidi religious vocabulary are called *dawrēš* (Persian *darvīš* “dervish”, “poor”, “miserable”, Middle Persian *dargos*, Avestan *drəgu-*, *driyu-* “poor”, “destitute”,<sup>22</sup> probably from Old Iranian *\*driguška* /<*\*adari-gaušā-*/ “listener”, Sogdian *zγwšk*, *δγwšk*/*žγušk* “follower”)<sup>23</sup>. This term penetrated into European languages through Ottoman Turkish<sup>24</sup>. In medieval Islamic Iran, the term *dawrēš* was used to describe the members of Sufi brotherhoods, as well as hermits. In Yezidi folk traditions, *dawrēš*-es are introduced as wise men, hermits, or travelers and are perceived as saints. In Yezidi religious vocabulary, the term *dawrēš* also means “Lord”, “ruler”, “holy one”.<sup>25</sup> The name of one of the Yezidi saints is *Dawrēš Ard* (lit. *ard* “land”). According to religious beliefs, *Dawrēš Ard* takes care of the corpse of dead people up till the Day of Judgment<sup>26</sup>.

The Yezidis call not only Biblical (that is Judaic and Christian) prophets (*Mūsā pēxambar* “prophet Moses”) *pēxambar* (lit. “prophet”, Persian *payyāambar* “messenger”, “prophet”, Middle Persian *padgāambar*, Middle Persian *padgām*, “message”, “news”, Sogdian *padγām* “message”, “commandment”, Persian *payyām*, *payām* “message”, “commandment”,<sup>27</sup> Parthian *pdγ’m*,

<sup>16</sup> Цаболов Р., том I, 2001, с. 648.

<sup>17</sup> Mohammad Hasandust, Farhangē rīšēšēnāxtī zabānē fārsī, Ĵēldē 4, Tehran, 1395, s. 2589.

<sup>18</sup> Voskanyan V., Dawrēš A'rd, the Yezidi Lord of the Earth, Iran and Caucasus, Vol. 3-4, Tehran, 1999-2000, p.160.

<sup>19</sup> Цаболов Р., том II, 2010, с. 269.

<sup>20</sup> The plots about the fiery horsemen are also common in Armenian legend սվանդապատմութիւն (Մ. Արեղյան, Երկեր, հատոր Է, Եր., 1975, էջ 82-83):

<sup>21</sup> Թ. Ամրյան, 2016, էջ 42:

<sup>22</sup> Цаболов Р., том I, 2001, с. 279.

<sup>23</sup> Asatrian G., Arakelova V., The Yezidi Pantheon, Iran and the Caucasus, Vol. 8.2, Leiden, 2004, pp. 232-233; Бойс М. Зороастрийцы. Верования и обычаи. М., 1987, с. 46.

<sup>24</sup> Mohammad Hasandust, Ĵēldē 2, 1395, ss. 1307-1308.

<sup>25</sup> Voskanyan V., 1999-2000, p.164, fn. 2:

<sup>26</sup> Voskanyan V., 1999-2000, pp.159-166:

<sup>27</sup> Հր. Աճառյան, Հայերէն արմատական բառարան, հ. 4, Եր., 1979, էջ 38:

*pdg'm* [payyām], Old Iranian \**pati-gāma*-<sup>28</sup>, from the root *gam*- “to come”, “to go”, Sanskrit *prati+gam*- “to return”, Avestan *paiti+gam*- “to face”, “to return”, Middle Persian Turfan texts *pyg'm* “message”) <sup>29</sup>, but also Muhammad (*Mahmad pēxambar* “prophet Muhammad”): In Yezidi lore, Jesus is also called a prophet (*Īsā pēxambar* “prophet Jesus”), and he is praised/exalted as *Īsā bin Maryam* (lit. “Jesus, the son of Maria”). Some Biblical characters, who are not considered to be prophets in the Christian, Jewish or Islamic traditions, are also called *p'ēxambar* by Yezidis: for example, *Ādam p'ēxambar* (lit. “prophet Adam”), *Ayūb pēxambar* (lit. “prophet Job”), *Āqūb pēxambar* (lit. “prophet Jacob”). Although in Yezidi religious hymns the terms *rasūl*, *nabī* (Arabic “prophet”) are also used, the term *pēxambar* is more common and popular.

There are gigantic, but less intelligent creatures<sup>30</sup> in Yezidi folk tradition that are called *dēw* (Indo-European \**deiwos*, Old Iranian \**daiwa*, Avestan *daēva*-, Old Persian *daiva*, Old Indian *deva* “god”, “deity”, “divine”, Middle Persian *dīv*, *dēv* “evil spirit”, “devil”<sup>31</sup>, Sanskrit *devá*- “divine”, Indo-European \**deiwo*- “God”, Greek *Δεός* “God”, Latin *deus* “God”, Latin *Diēspiter*, *Iuppiter*, “divine”).<sup>32</sup> The word *dēv* originally meant “god”, “deity”, but after Zoroastrism was spread in Iran this term came to denote evil forces. This perception of the “*dēv*”-s as demons spread in Asia Minor. In the beliefs of many Iranian peoples, the demons are introduced as giants, who are capable of transforming into human beings. These vicious creatures are called *dīv*<sup>33</sup>. Thus, the term *dēw* in the Yezidi language has lost its original meaning and is used as “demon” or “evil gigantic creature”<sup>34</sup>.

The creatures called *parī* (Avestan *pairikā*- “magician”, Middle Persian *parik* “magician”, Old Iranian \**parīkā*-, Indo-European \**per*- “to give birth” (δύω), Latin *parēre* “to give birth”, Middle Persian Turfan texts *pryg* [*parīg*] “fairy” “female spirit”, Sogdian *pr'ykh*)<sup>35</sup> were considered to be spirits in Old Iranian beliefs, who started to be considered as non-evil spirits in the Middle Ages and later, after the introduction of Islam, started to be perceived as good spirits<sup>36</sup>. In Armenian beliefs, the creatures called *pērī* are considered to be female spirits, fairies.<sup>37</sup> The creatures called *parī* or *pērī* in Yezidi beliefs are beautiful female holy creatures who help lost travelers and lead them home.<sup>38</sup>

<sup>28</sup> Hallock R., Persepolis Fortification Tablets, Chicago, 1969, p. 743.

<sup>29</sup> Mohammad Hasandust, *Ĵeldē* 2, 1395, s. 781.

<sup>30</sup> Ա. Ավդալ, Եզդիի քրդերի հավատալիքները, Եր., 2006, էջ 47:

<sup>31</sup> Հր. Աճառյան, Հայերեն արմատական բառարան, հատոր 1, Եր., 1971, էջ 658:

<sup>32</sup> Mohammad Hasandust, *Ĵeldē* 2, 1395, ss. 1402-1403.

<sup>33</sup> Պ. Սաստրյան, Դիվականք, Իրան-Եսամբ, № 4-5 (14-15), Երևան, 1995, էջ 29:

<sup>34</sup> Թ. Ասիբյան, 2016, էջ 59-61:

<sup>35</sup> Mohammad Hasandust, *Ĵeldē* 2, 1395, s. 682.

<sup>36</sup> Asmussen P., A Zoroastrian “De-demonization” in Judeo-persian, Irano-Judaica, Jerusalem, 1982, pp. 116-117.

<sup>37</sup> Մ. Աբեղյան, 1975, էջ 84:

<sup>38</sup> Ա. Ավդալ, 2006, էջ 51:

One of the castes<sup>39</sup> within the Yezidi community is called *pīr* (Persian *pīr* “old”, “wise”, “religious leader”, Old Iranian *\*parvya-*, Old Persian *\*paruviya-*,<sup>40</sup> Middle Persian *pīr*, Old Iranian *\*prvya-*, *\*prva-* “the first”, Sanskrit *pūrvyá-* “old”, *pūrva-* “the first”, Avestan *paoirya-* “the first”, “early one”).<sup>41</sup> In Yezidi religious vocabulary, some spirits that embody different natural phenomena are also called *pīr*. For example, the spirit of fire is called *Pīrē Āgir* (lit. “the *pīr* of fire”).<sup>42</sup> The Zaza people also believe that fields, valleys, mountains, forests, and even rocks have their own spirits – *pīr-s*.<sup>43</sup> There are spirits of water, forests, and mountains in Armenian beliefs too.<sup>44</sup> The word *pīr* in Armenian dialects was used to mean “saint” or “patron”. Such examples are found in Armenian literature. For example, *Saint Karapet*, the patron of rope dancers/rope-walkers and musicians in Armenian beliefs, was called “*čāngī pīr*” (lit. “the *pīr* of a musical instrument”)<sup>45</sup>.

In Yezidi religious tradition, *ōstā* or *hōstā* (Persian *ōstād*, *ūstād*, Middle Persian *ōstād* “teacher”, “master”<sup>46</sup>, Old Iranian *\*ava-stāta-* “nominated”, “chosen”, Middle Persian Turfan texts *ʾystʾd [awestād]* “teacher”, “master”)<sup>47</sup> is the priest who has the function of a spiritual teacher. In Yezidi religious hymns, many Yezidi saints are praised as *hōstā*. The prototypes of those saints are the first followers of Sheikh Adi who preached the teachings of their leader and were called *hōstā*.<sup>48</sup>

The leader of the *faqraya-s*, female servants in the shrine of Sheikh Adi, is called *kabānī/kavānī* (Kurmanji *kavānī/kabānī* “housewife”, Persian *kadbānū* “hostess”, “mistress”, Middle Persian *\*kat-bānūk* “housewife”<sup>49</sup>, Middle Persian *bānūg* “lady” “mistress”<sup>50</sup>, *kad* “home”, “shelter”, *bānū* “mistress”).<sup>51</sup>

There is a ritual of a unique type of baptism in Yezidism<sup>52</sup> that is called *mōr kirin* (lit. “to anoint”, “to baptize”, Kurmanji *mōr*, Persian *mōhr* “seal”, “sign”, Middle Persian *muhr* “seal”, Old Iranian *\*muθra-*,<sup>53</sup> Greek. *μύρον*, “fra-

<sup>39</sup> There are 3 castes in Yezidi community: sheykhs (*šēx*) and pirs (*pīr*) are priests, the mrids (*mīrd*) are laymen.

<sup>40</sup> Цаболов Р., том II, 2010, с. 119.

<sup>41</sup> Mohammad Hasandust, *Ĵēldē 2*, 1395, s. 767.

<sup>42</sup> Ա. Ավդալ, 2006, էջ 88:

<sup>43</sup> Ք. Սասարյան, Ջազաների ավանդական աշխարհայացքը, Իրաննամե, № 6-1(16-17), Երևան, 1995–1996, էջ 39:

<sup>44</sup> Մ. Աբեղյան, 1975, էջ 82:

<sup>45</sup> Ղ. Աղայան, Արություն և Մանվել, Երկեր, Երևան, 1979, էջ 212:

<sup>46</sup> Цаболов Р., том I, 2001, с. 446.

<sup>47</sup> Mohammad Hasandust, *Ĵēldē 1*, 1395, s. 201.

<sup>48</sup> Açıkyıldız B., *The Yezidis. The History of a Community, Culture and Religion*, London, 2010, p. 98.

<sup>49</sup> Mohammad Hasandust, *Ĵēldē 4*, 1395, s. 2141.

<sup>50</sup> Mohammad Hasandust, *Ĵēldē 1*, 1395, s. 399.

<sup>51</sup> Цаболов Р., том I, 2001, с. 509.

<sup>52</sup> Թ. Ամրյան, Կնքելու և ձեռնադրելու ծեսերը եզդիականության մեջ, ՀՀ սոցիալ-տնտեսական կայուն զարգացման հիմնախնդիրները, № 3 (19), Եր., 2013, էջ 215-217:

<sup>53</sup> Цаболов Р., том I, 2001, с. 680.

grant/anoointing liquid” “anoointing oil”, Armenian *myūrōn* “myrrh”, “myron”,<sup>54</sup> English *smear*, Germ. *schmierem* “to anoint”,<sup>55</sup> Old Iranian *\*mudra-* “seal”, Middle Persian *muhr* “seal”,<sup>56</sup> Sanskrit *mudrā-* “seal”, Middle Persian *muhrag*, Middle Persian Turfan texts *mwhr* [*muhr*] “seal”, Sogdian *myðr(y)* “seal”)<sup>57</sup> The ceremony *mōr kirin* is carried out by a priest serving near the holy spring called *Kānīyā Spī* in Lalish.<sup>58</sup>

There is a ritual only for male members of the Yezidi community. That ritual is called *bisk hildān* (lit. “to take a bunch of hair”) or *bisk biřtn* (lit. “to cut a bunch of hair”). Family members do not cut the hair of the boy till the day of this ritual. Then *the brother of hereafter* visits the family, prays, and cuts a bunch of hair from the head of the child. This simple ceremony symbolizes the boy’s entry into the Yezidi brotherhood<sup>59</sup>. The term *bisk* (Kurmanji *bisk*, “bunch of hair”)<sup>60</sup> Armenian *pisak* “bunch”, Middle Persian *\*pusāg, pusaγ*, Avestan *pusā-* “bunch”, “wreath”,<sup>61</sup> Old Iranian *\*basta-āka-*, *ba(n)d-*, Sanskrit *pūccha-* “tail”)<sup>62</sup> is an original Iranian term.

The Yezidis call fasting *řōžt* (Persian *rūzē* “fast”, Persian *rūzī* “daily food”, “the food for one day”, Middle Persian. *\*rōčīk* “daily food”,<sup>63</sup> Armenian *řōčīk* “wages”, Middle Persian *rōzag* “fast”, *pād-rōzag* “fasting”)<sup>64</sup>. Yezidis fast for 3 days, mostly before Yezidi religious holidays. There is also a practice of 40-day fasting among the Yezidi religious servants who live in Lalish.<sup>65</sup> Besides *rožt*, there is no other term for fasting in Yezidi religious vocabulary.

In Yezidi religious hymns, prayer is called *nimēž/nivēž* (Pers. *namāz* “prayer”, Old Iranian *\*nam-*, Avestan *nam-* “to bow”, “to bend”, *namah* “adoration”, “veneration”/ “respect”, “benediction” “blessing”, Old Indian *nam-* “to bow”, Middle Persian *namāč* “adoration”<sup>66</sup>, Middle Persian *namāč* “adoration”, Old Iranian *\*namah-hāč-ya*, from *namah-hāč-* “somebody who adores/praises worships”, *nam-* “to bow”, Sanskrit *nāmas-* “worship”)<sup>67</sup>. Yezidi priests interpret the term *nimēž* as “the prayer of Muslims”. This means that in Yezidi language *nimēž* has gained a new meaning, which is the consequence of its negative attitude towards Islam due to historical events<sup>68</sup>. Interestingly, *nivēž*

<sup>54</sup> Մ. Օրմանյան, Ծիսական բարարան, Երևան, 1992, էջ102:

<sup>55</sup> Հր. Աճառյան, Հայերեն արմատական բարարան, հ. 3, Եր., 1977, էջ 326-327:

<sup>56</sup> Mohammad Hasandust, *Ĵeldē* 4, 1395, s. 2670.

<sup>57</sup> Mohammad Hasandust, *Ĵeldē* 4, 1395, s. 2671.

<sup>58</sup> Թ. Ամրյան, 2013, էջ 215:

<sup>59</sup> Թ. Ամրյան, 2016, էջ 184:

<sup>60</sup> Цаболов Р., том I. 2001, сс.190-191.

<sup>61</sup> Հր. Աճառյան, հատոր 4, 1979, էջ 110:

<sup>62</sup> Mohammad Hasandust, *Ĵeldē* 2, 1395, s. 693.

<sup>63</sup> Հր. Աճառյան, հատոր 4, 1979, էջ 145:

<sup>64</sup> Mohammad Hasandust, *Farhangē řišēšēnāxtī zabānē fārsī*, *Ĵeldē* 3, Tehran, 1395, s. 1686.

<sup>65</sup> Kreyenbroek Ph., 1995, pp.115, 152-153.

<sup>66</sup> Цаболов Р., том II, 2010, с. 46.

<sup>67</sup> Mohammad Hasandust, *Ĵeldē* 4, 1395, s. 2776.

<sup>68</sup> Throughout history, the Yezids have been persecuted and massacred by their Muslim

which has the same origin as *nimēž* is interpreted by the Yezidi priests as “prayer”.

Though Yezidis also use the word *du'ā* (Arabic *du'ā*, “prayer”, “blessing”), in religious hymns very often *dirōzga/dirōza* (Persian *durūd*, *durōd* “greeting”, “blessing”, “worship”, Old Iranian *\*druvatāt-* “health”, Avestan *drvatāt-*, Old Persian *\*duruvatāt-*, Middle Persian *drōt*<sup>69</sup>, Armenian *drvatēl* “to praise”<sup>70</sup>, Sanskrit *dhurvā-* “steady”, *dhru'vi-* “stable”, Middle Persian Turfan texts *drwd* [*drod*] “health”, Middle Persian *dru-* “stable”, Parthian *drwdg* [*drōdag*] “health”<sup>71</sup>) is used. Sometimes the term *du'ā* is used in combination with *dirōza/dirōzga* as *du'ā-dirōza* or *du'ā-dirōzga*<sup>72</sup>.

In the homes of the Yezidis of the Caucasus, there are special beddings considered to be holy. These beddings are called *stēř* (Persian *āstar* “lining”, Middle Persian *āstar*, Old Iranian *\*ā-starna-*, from the root *star-* “to spread”, “to unroll”, Sanskrit *āstārana-* “mat”, “straw”, “carpet”, “bed”, *upastārana-* “cover”, “bedding”<sup>73</sup>, Old Iranian *\*star-* “to put on bedding”, Old Indian *ā-stara-* “bedding”<sup>74</sup>). According to Yezidi beliefs, a spirit called *Pīrā stēř* (lit. “the old lady of bedding”), considered to be the guardian of the house, lives in the bedding<sup>75</sup>.

There are lamps and wicks used in the sanctuary of Sheikh Adi in Lalish called *č'irā* (Persian *čirāy*, Middle Persian *\*čirāg*, *čirāy*<sup>76</sup>, Parthian *cr'g*, *cr'γ* [*čarāy*], Middle Persian Turfan texts *cr'h* [*čarāh*], Sogdian *cr'γ*, Armenian *črāg* “lamp”<sup>77</sup>). For these lamps, Yezidi religious servants use oil obtained from olive trees not far from the sanctuary of Sheykh Adī<sup>78</sup>. The largest lamp of the sanctuary is called *Č'irā Lālīšē* (lit. “the lamp of Lalish”) or *Č'irā Šīxādī* (lit. “the lamp of Sheykh Adī”)<sup>79</sup>.

In Yezidi religious hymns, the discs of the Sun and the Moon are called *māng* (Kurdish *māng* “moon”, Old Iranian *\*mānh(a)-*, *\*māh(a)-* “moon”, Avestan *mānhō*, Zaza *māngī*, Talishi *maṅg*<sup>80</sup>, Persian *māh*, Old Iranian *\*māh-*, *\*mānha-*, Avestan *mānha-*, Old Persian *māha-*, Old Indian *mās-* “moon”<sup>81</sup>,

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neighbors, which is why there is a negative perception of Muslims in the Yezidi community (Guest J., *The Yezidis: A Study in Survival*, New York, 1987: 43, 44, 46; Գ. Սասարյան, Ա. Փոլարյան, Եզդիները դավանանքը, Պատմաբանասիրական հանդես, № 4, Եր., 1989, էջ 131-132):

<sup>69</sup> Цаболов Р., том I, 2001, с. 313.

<sup>70</sup> Հր. Աճարյան, հատոր 1, 1971, էջ 700:

<sup>71</sup> Mohammad Hasandust, *Ĵēldē* 2, 1395, s. 1399.

<sup>72</sup> Celewa Şêx Dewreş, *Duha û drozê êzdiya*, Bonn, 1992, pp. 5, 9; Asatrian G., Arakelova V., 2004, p. 260.

<sup>73</sup> Mohammad Hasandust, *Ĵēldē* 1, 1395, s. 59.

<sup>74</sup> Цаболов Р., том II, 2010, с. 281.

<sup>75</sup> Ա. Ավդալ, 2006, էջ 43:

<sup>76</sup> Цаболов Р., том I, 2001, с. 255; Հր. Աճարյան, հատոր 3, 1977, էջ 216:

<sup>77</sup> Mohammad Hasandust, *Ĵēldē* 2, 1395, ss. 1005-1006.

<sup>78</sup> Kreyenbroek Ph., 1995, p. 82, 135-136, 164, fn. 68; Açıkyıldız B., 2010, p. 139.

<sup>79</sup> Թ. Աւրբայան, 2016, էջ 149:

<sup>80</sup> Mohammad Hasandust, *Ĵēldē* 4, 1395, ss. 2578-2579.

<sup>81</sup> Цаболов Р., том I, 2001, с. 601.



... Buhušt lē biva miqām,

Dōža lē biva h'arām ...

... Let [Paradise] be a shelter for him/her (for the deceased)

[Let] Hell be forbidden for him/her...

Yezidis call Hell *ja'nima* (Hebrew *gēi-hinnom*, Arabic *ǧahnam*, Latin *gehenna*, French *géhenne*, Turkish *ǧehennem* etc.)<sup>95</sup>. In Yezidi religious hymns, however, the term *dōž* (Persian *dūzax*, Old Iranian *\*dauž-ahva-* “bad existence”, *\*dauž* “bad”, *\*ahva-* “existence”, Sanskrit *ásu-* “life” “existence”, *ahu-*, *aṅhu-* “life”, Middle Persian *axv* “life”, Avestan *daož-ahva-*; *duž-* *aṅhu-* “hell”, Middle Persian *\*dōšaxv* “hell”, Middle Persian Turfan texts *dwšx*, *dwšwx* [*dušox*], Parthian *dwjx* [*dōžāx*] “hell”, Armenian *džox-* “hell”)<sup>96</sup> is used. It is mentioned in one hymn:

Či *dōžaka* tanga,

T'ižī miška, t'ižī māra ū t'ižī p'iringa,

Aw jīyē xalqē salafxurī, ink'ārī ū langa. (Qawlē Šēxūbak'ir, šāxā 1)<sup>97</sup>

What a narrow hell,

It is full of mice, snakes, and flames,

It is the place for foreign depositors, non-believers, and traitors.

The Yezidis call the Day of Judgment *řōžā āxratē* (Kurmanji *řōž* “day”, Arabic *āxīr*, *al-āxīrat* “the end”), *řōžā qīyāmatē* (Arabic *qīyāmat* “the Day of Judgment”), *āxirzamān* (Arabic *āxīr* “end”, “finish”, Kurmanji *zamān* “time”): however, there is also another term for the Day of Judgment in Yezidi religious vocabulary: *bānda* (Sanskrit *bhānd* “to shout of joy” “to yell of happiness”, Armenian *bāndāgūšank* “nonsense”)<sup>98</sup>.

Īlāhīō, mōrkavā xāfilā řāst na būyī,

*Bāndē* h'awjā mērakī xarqa būyī. (Qawlē Xāfilē Bēnāsīn)<sup>99</sup>

O God, do not let the wheel of the sinful go ahead,

[Let them] have the need for the help of a saint dressed in sackcloth on the Day of Judgment.

In sum, we can say that although Yezidism is a syncretic religion, its religious vocabulary and terminology have mainly Islamic origins. However, there is a significant layer of original Yezidi terms in Yezidism. Some of these terms are the names of sacred symbols, some of them are the names of religious ceremonies, others are epithets given to the saints, and the others are terms associated with the Day of Judgment and the hereafter. From the linguistic point of view, these terms have Iranian (rather than Arabic) roots.

The study of Yezidi original terms allows us to show that despite the

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<sup>95</sup> Հր. Աճառյան, հասոյր 1, 1971, էջ 532:

<sup>96</sup> Mohammad Hasandust, *Ĵeldē* 2, 1395, s. 1267, Հր. Աճառյան, հասոյր 1, 1971, էջ 664:

<sup>97</sup> Celil O., *Celil C.*, Moscow, 1978, p. 9.

<sup>98</sup> Հր. Աճառյան, հասոյր 1, 1971, էջ 406:

<sup>99</sup> Celil O., *Celil C.*, Moscow, 1978, p. 24.

syncretic character of Yezidism, the core of Yezidi religious doctrine and terminology was formed in the environment of the speakers of the Yezidi mother tongue.

**Key words** – *Yezidi, religious, original, text, term, language, meaning, interpretation*

**ԹԵՐԵԶԱ ԱՍՐՅԱՆ – Եզդիական բնիկ կրոնական եզրաբանության շուրջ** – Եզդիական բնիկ կրոնական եզրերն առանձնահատուկ նշանակություն ունեն եզդիական կրոնական օրհներգերում, քանակաբանության և կրոնական բառապաշարի մեջ: Այս եզրերը, ըստ էության, իրանական ծագում ունեն և առնչվում են եզդիական կրոնի տարբեր կողմերին: Կրոնական որոշ բնիկ եզրեր սուրբ առարկաների, կրոնական խորհրդանիշների կամ կրոնական արարողությունների անվանումներ են, մյուսները՝ եզդի սրբերի պատվանուններ: Կան նաև Ահեղ դատաստանի և հանդերձյալ աշխարհի վերաբերյալ եզրեր: Եզդիական բնիկ կրոնական եզրերի ուսումնասիրությունը թույլ է տալիս եզրակացնել, որ չնայած եզդիականության սինկրիկ բնույթին՝ կրոնական դավանաբանության առանցքը ձևավորվել է եզդիների մայրենի լեզվով խոսողների միջավայրում:

**Բանալի բառեր** – *եզդիական, կրոնական, բնիկ, տեքստ, եզր, լեզու, նշանակություն, մեկնաբանություն*

**ТЕРЕЗА АМРЯН – Об исконной езидской религиозной терминологии.** – Езидские религиозные термины, употребляемые в религиозных гимнах и фольклоре, имеют иранское по сути происхождение и связаны с различными аспектами национальной религии езидов. Некоторые из этих терминов являют собой названия священных предметов, символов или религиозных церемоний, в то время как другие – это почётные эпитеты езидских святых. Отдельные религиозные термины относятся к Судному дню и загробному миру. Изучение исконных езидских религиозных терминов позволяет сделать вывод, что, несмотря на синкретический характер езидизма, ядро этого религиозного учения сформировалось в среде носителей езидского языка.

**Ключевые слова:** *езидский, религиозный, исконный, текст, термин, язык, значение, интерпретация*

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