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Quo Vadis Tawusi Melek? The Catchment Areas of the Yezidi Sanjaqs

Abstract:
This contribution tries to examine the routes different *sanjaqs* took, and which two of them still take, on their procession through the territories where Yezidis dwell or once dwelt. Where this is no longer feasible the article indicates at least the areas which were – according to the memory of Yezidis in the diaspora – visited by a sacred image of *Tawusi Melek* in the past. It further touches upon the rites and ceremonies by which the sacred images are venerated during their journey, and finally briefly discusses possible future arrangements for veneration in the diaspora. The present article does not deal with peacock figurines kept in the possession of individual families or shrines, like the one in the *Khazina al-Rahmani* mentioned below.

Keywords:
Sanjaq, *Tawus Gerran*, Yezidi, Northern Iraq, Armenia, Turkey, Syria, Iran, Germany, Diaspora

A Short History and the Political Importance of the Sanjaqs

Sanjaqs resemble brass candleholders often found in churches in the Middle East – albeit the latter without the I mage of a bird on its top.[1] They are about 80 cm to 1 m long and weigh 6 to 8 kg.[2] Out of a conical or hemispherical base a shaft protrudes which consists of a number of orbs as well as conical or cylindrical elements. On a small plate on top of the last orb stands the sacred image of *Tawusi Melek*, a small brass figurine of a standing bird, which surprisingly does not resemble a peacock – at least not the *Sinjar Sanjaq*[3] and the one in Armenia.[4]

[1] Already Sandreczki (1857: 250f.) observed this striking similarity in a Nestorian Church in Konak (Qudshanis) in the Hakkâri Province of nowadays Turkey: "To my amazement, I saw a candle holder on display that was exactly the shape of a Yezidi rooster or peacock candle holder" (translated by the author).
[2] According to Pir Mamou Othman, only the *Margeh Sanjaq* is heavier and weighs about 10 kg (email 21/06/2015).
[3] This "sanjak resembled a duck rather more than a peacock" (Spät 2009b: 110). In this context cf. also MacLeod 1933: 258.
[4] The *Aleppo* and the *Margeh Sanjaqs* look more like peacocks (cf. Spät 2014b: Fig. 1 and Fig. 3). For a more detailed description of the *sanjaq* in Armenia cf. Nicolaus 2008: 247-250.

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Margeh Sanjaq on Tawus Gerran in Sharya (© Hassan Sleman Hassan)

The seven *sanjaqs* are considered the holiest of the holy ritual objects of Yezidism[5] and symbolize the Yezidi heptad of divine beings, and ultimately *Tawusi Melek*, the Peacock Angel, since all other angels can be seen as his emanation. The mysticism and secretiveness displayed by the Yezidis with regard to these artefacts[6] as well as their origin and history, in particular the peacock symbolism, has been shrouded in mystery. Van Bruinessen pinpoints to Sufi connections and considers that "it is possible that the Yezidis' representation of Tawûsê Melek, the *sanjaq*, [coming from India] reached the Yezidi community of present northern Iraq through Christian channels."[7] Others suggest that the candlestick-like stand, on which the images perch, symbolize the Tree

[5] The veneration of these images has always triggered the dismay and even hatred of their Muslim neighbours. For instance, already in the 16th century the *Fatwa of Mala Salih al-Kurdi al-Hakkari* accuses the Yezidis of prostrating themselves before a *sanjaq* and concludes that "it is obvious that such prostrations are similar to prostrations before idols, or the sun; in fact, it is exactly the same" (Dehqan 2008: 147).

[6] Meek in his article *A Visit to Satan* (1933: 118) points out that "the Yazidis have an image of Satan in the form of a peacock which they hold in great reverence, but this has never been shown to an unbeliever." Though this statement is incorrect, it reflects the perception of many non-Yezidis, still prevailing in the 20th century. In the context of breaches of this secretiveness, it should, *inter alia*, be noted that members of the Babawat tribe, followers of the Ahl-e Haqq creed, in Sinjar "made offerings to the Yazidi men of religion living in Balad, and to the sacred image of Malak Tawus when paraded in the district of Sinjar" (Fuccaro 1999: 53). Since 2014, "the specific form of the pro-Êzîdî Shiite heterodoxy of the Babawat has increasingly made room for an orthodox Shia" (Schmidinger 2022: 44) which seems mainly due to the continued absence (non-return) of the Yezidi majority in Sinjar as well as to mainstream Shia pressure.

[7] Bruinessen 2020: 215.

of Life on which the Persian *Simurgh* roosts,[8] or point out that "the similarity between the sanjaks and the [Babylonian] 'Iynges', are remarkable."[9] However, Rodziewicz has recently shown that the shape of the *sanjaq* itself can be traced back to Hellenistic cultural areas, and that the Yezidi cult of the seven angels could originate in Harran, where the beliefs of the so-called Harranian Sabians was a mixture of Hermeticism and Neoplatonism paired with Mesopotamian astrological cults. Most Harranians, who refused conversion to Islam or Christianity, started leaving their city to less accessible areas in Western Armenia and Kurdistan already in the 11th century and the last group left Harran after the Mogul conquest in the 13th century. While the first groups continued their religious practices and may have already blended into the Armenian[10] and Kurdish non-Islamic milieu, the latter group moved when the followers of Sheikh Adi, the Adawiyya Sufi order, had already established themselves and were gaining religious and political influence within a Kurdish-Islamic and Christian-Arameans environment. In this context, Rodziewicz points to a manuscript, most probably written in Mosul at the turn of the 13th century, which contains a miniature painting depicting Mercury riding a peacock and holding a black snake. Hence, it seems very probable that this representation of Mercury, most probably influenced by Harranian astronomers and astrologers, has melded into Yezidi symbolism.[11] Furthermore, and underlining the link to astrology, there are, as shown below, indications that the time allotted for the 'parade of the peacock' (*Tawus Gerran*)[12] symbolises the year[13] and that this could mean – as Rodziewicz suggested to me in a private conversation – that the seven *sanjaqs* represent the seven planets of the old cosmology travelling through the year, and thereby protecting the places they visit. Some of the Yezidis themselves, like Mir Anwar bin Muawia al-Yezidi,[14] consider the seven images of *Tawusi Melek* as pre-Islamic deities of the Quraysh which were venerated and displayed at the Kaaba. During the Islamisation of Mecca these peacock images were saved from destruction by Abu Sufyan the grandfather of Yazid ibn Mu'awiya,[15] the second caliph of the Umayyad Caliphate and one of

[8] Cf. Collins 2001: 181.

[9] Parry emphasised, in addition, that both "Layard and Badger draw attention to the 'Iynges' or golden images of birds in the palace of the king of Babylon, said to be powers animated by God, and used in consequence for divination" (1895: 360).

[10] The enigmatic group of heretics called Sons of the Sun (*Arevordi*), or Worshippers of the Sun (*Arevapasht*) may originate from these Harranians (cf. Rodziewicz 2021: 1022f.).

[11] Cf. Rodziewicz 2022b: Chapter 8 (*Crossroads of traditions – from Harran to Lalish*) and Crowfoot 1901: 147.

[12] Cf. below.

[13] The *Margeh Sanjaq* takes 52 days (symbolising maybe the 52 weeks of the year) to complete one *Tawus Gerran* and the *Khaltan Sanjaq* – according to a legend narrated by the late *Baba Sheikh* – operated for 365 days.

[14] This is the name which this member of the Chol familiy carried in France and Germany and under which he published his book "Zarathustra zu uns sprach. Gute Gedanken. Gute Worte. Gute Taten". He is also known as Amir Ba-Yazid al-Amawi and wrote under this name his Arabic article "The peacock Sanjaq of Yazid".

[15] For further details and a translation cf. Rodziewicz 2022b: 79-80 and 2021: 993.

the most venerated figures in the Yezidi pantheon. Through him they – according to this author – ended up in the possession of the Yezidis.

In the past the seven *sanjaqs* were sent on so-called *Tawus Gerrans* to most Yezidi villages and this parading of the peacock was "an important tool for religious standardization and maintaining the unity of Yezidi religion."[16] Furthermore, it ensured that the contact between these communities and their secular and religious leadership in Ba'adra and Lalish could be maintained.[17] In this context, Fuccaro rightly suggests that the Yezidi *mir* derived his authority and legitimacy as the absolute leader from the fact that he possessed the *sanjaqs*, which also served as the major source of his income.[18] The *Tawus Gerran* is the only instrument through which the *mir* can regularly collect contributions from Yezidi communities – he has neither the administration nor the power to implement and impose a taxation system. Hence, the *mir* provides the inhabitants of the villages visited the possibility to worship and to give him his share. These contributions are collected by the *qewwals* conducting a *Tawus Gerran* according to the following process: the *mir* contracts the *sanjaq* out to the highest bidding group of *qewwals*,[19] who in turn can keep all the donations and revenues received[20] through the parading of the peacock. In 2011 a *Tawus Gerran* in Sinjar was granted to *qewwals* who offered and paid 300 million Iraqi Dinar which was at that time the equivalent of 206,000 USD. However, this changed in 2022 – at least for the *Margeh Sanjaq* as outlined below.

When not on a *Tawus Gerran* or displayed in the sanctuary of Lalish, the *sanjaq*s were kept and venerated in the Treasury of the Most Gracious (*Khazina al-Rahmani*) in Ba'adra located in the complex of buildings and ruins which once formed the palace of Mir Ali Beg. For the last four decades, Mira Salwa Najman Beg has been the *mijewra* of this shrine and in charge of the *sanjaqs*.[21] In May 2022, she reported

[16] Spät 2009a: 64. On the institution and history cf., *inter alia*, Browski 1889: 479, Layard 1853: 39f., Nicolaus 2008: 218-221, Rodziewicz 2021: 992-994, and Spät 2009b: 111-113 and 2010: 98-101).

[17] "It is clear that the Parading of the Peacock was an important tool for religious standardization and maintaining the unity of Yezidi religion, as far as this is possible in an oral tradition, through ensuring a continuous contact between the religious centre and periphery, limiting independent religious development in the latter" (Spät 2009a: 64).

[18] Cf. Fuccaro 1999: 17. The origin of this collection system is unknown. However, the narratives recounted by Edmonds (1967: 39) and Guest (1993: 36) are highly improbable as they place the introduction of the institution of *Tawus Gerran* in the mid-19th century, even though it was well underway by then (cf. Nicolaus 2025).

[19] According to some highest-ranking religious dignitaries, like the *Ekhtiare* of Georgia and *Sarhad Yezdikhan*, this was not always the case and has with certainty only been practiced since the beginning of the last century. However, since it is not known what arrangement predates the one in question, and knowing that the *mirs* depended on the revenues yielded by the *Tawus Gerran*, and knowing that the *qewwals* traveled without security escort, it can be assumed that a similar arrangement was used before the 20th century.

[20] For instance, the payments for being granted the honour to cater for the entourage of the *sanjaq*.

[21] The *Mijewir* of the *Khazina al-Rahmani* is always a female (*mijewra*) of the extended *mir*-family (the present one is from the *Dawood* branch).



Mira Salva in the Khazina al-Rahmani 2022 (© Dietmar Cerjak)

that "all the seven niches for the seven *sanjaqs* have been empty since the ISIS onslaught on Sinjar in 2014 – some of them for longer than people remember." She further explained that in previous times a sheep was sacrificed on the 6th of May every year in order to celebrate the day when the Ottomans returned the confiscated *sanjaqs* in 1914.[22] After the sacrifice, the *sanjaqs* were taken to Lalish and baptised[23] and then again displayed in the *Khazina al-Rahmani*. At present, the only *tawus* (peacock) image kept in the shrine is not a *sanjaq*, but a figurine of a *hamsa*-bird from India which she received as a present from a Yezidi who lives in Germany.[24]

[22] In September 1892, Ottoman troops raided the Yezidi sanctuary at Lalish and confiscated five *sanjaqs* (for more details cf. Guest 1993: 136f.).
[23] Cf. also Parry 1895: 363f.
[24] Hence, the picture of this *hamsa*-bird (illustrating an article in Wikipedia) entitled "Statue von Melek Taus in einem Heiligtum für Khiz Rahman in Baadre" (https://de.wikipedia.org/wiki/Religi%C3%B6se_Feste_der_Jesiden accessed: 13/07/2023) is quite misleading.

The Parades of the Seven Sanjaqs[25]

For these parades or *gerrans* each *sanjaq* had been assigned a certain territory, which it visited at least once a year. This practice resulted in an identification of each *sanjaq* with the territory allocated.[26] In other words, there is, or rather was, one particular *sanjaq* for, and named after, each region where Yezidis dwell, or once dwelt.

During any *Tawus Gerran* the entourage of the sacred image of *Tawusi Melek* always consists of a number of *qewwals* and other religious dignitaries. For instance, the *Tawus Gerran* of the *Margeh Sanjaq*[27] comprises of:

- Six *qewwals*,[28] consisting of a *sanjaq baki*, a *qwelbesh*, two qewwals beating the *defs* (tambourines), and two playing the *shibabs* (flutes). During celebrations, where music is performed the former two sit to the left of the *sanjaq* and the latter to its right.
- The *sanjaq baki*[29] is responsible for leading and conducting the ceremonies. Upon request and after receiving donations, he also prays for people and provides religious advice and guidance. During the ceremonial display of the sacred image of *Tawusi Melek*, he sits to the left of the *naqib*.[30] Furthermore, the *sanjaq baki* represents the *baba qewwal*[31] and observes that the procedures are followed and that the head of all *qewwals* receives his share from the donations and revenues.
- The *qwelbesh* is, as already the title indicates, the reciter of the holy hymns. He is certainly very versed in the *qewls* and their presentation. There is no specific sitting

[25] The information provided is based, if not indicated differently, on interviews carried out with the late *Baba Sheikh*, the new *Baba Sheikh*, *Baba Chawush*, *Baba Qewwal*, and a number of *qewwals* (in particular Qewwal Behzad Sulayman, the late Qewwal Salim, and Qewwal Falah) as well as Mira Salwa, during the author's 9 months mission to Erbil in 2003, and his frequent visits to northern Iraq during the period from 2015 to 2023.

[26] The term stems from the Ottoman governmental terminology denoting an administrative division of the Ottoman Empire.

[27] In Sinjar the composition of the entourage of the *sanjaq* was much simpler and consisted only of nine *qewwals* and the sheikh *wezir*.

[28] In spring 2004, also two *nûfers* (*qewwals* in training) participated.

[29] Rashow (1997: 36) refers to him as *Begê Senjaqan* and, according to him, "there would always be only one *begê senceqan* who is the second in the hierarchy of the *qewwals* and whose authority supersedes the one of the *mir* and *baba sheikh* during the parade of the peacock. He must be from the Hakkari or Dumli tribes and should have an excellent knowledge with regard to religious matters" (translated by the author). However, according to the present *Baba Qewwal* (interviewed on 12/03/2024) every *qewwal* could become a *sanjaq baki* for a specific *Tawus Gerran*, provided he is of good character and has a good knowledge of the *qewls* and the Yezidi religion in general. In other words, the summer *parade of the peacock* in Shekhan may be led by another *qewwal* than the spring one.

[30] The Arab term *naqib* denotes the one who investigates and verifies. Furthermore, it can mean chief or leader and is used in some Arab armies, like Saudi Arabia and Iraq, as a term specifying the rank equal to captain. The Yezidis use the Arab term or its Kurmanji equivalent (*neqîb*) for the person who provides security to the *sanjaq*. In this the *naqib* is the personal servant of the *sanjaq* and hence Kreyenbroek's translation "personal servant" (1995: 242, n 34) makes perfect sense. The incumbent of this position must always be a *pir* from the *Hajiali* (Kurmanji: *Haciyal*) lineage and is appointed annually by the *baba sheikh*.

[31] Also referred to as the Great *Qewwal* (*Mezinê Qewala*).

arrangement for him, but he quite often sits with the *qewwals* playing the tambourines or plays himself this instrument in order to relief one of his colleagues.

- The *peshraw*[32] is always a member of the resident *feqir* family in Lalish, whose head is both the *Metbekhchi* and the *Mijewir* of the sanctuary of Sheikh Adi. In the past years and in the spring of 2024, it was always the *metbekhchi* himself who acted as *peshraw*. He announces the arrival of the *Tawus Gerran* in each village and selects the host for the *sanjaq* and its entourage. He also kindles the wicks in the house of the host and in the shrines nearby[33] and distributes *berat*,[34] holy water[35] from a metal jar (*sherpik*), and blessed wicks from his sanctuary. During the display of the *sanjaq* he sits on the rights side of the image of *Tawusi Melek*. His involvement and the sitting arrangement ensure that the eminent role of the *Metbekhchi* and the *Mijewir* of Lalish is recognised and that he and his family receive part of the donations and revenues earned through the *Tawus Gerran*.[36]
- The *naqib* is responsible for the security and policing since he has to ensure that none of the other participants divert donations or uses the *sanjaq* for his own benefit. In order to ensure that he, as the representative of the *mir*, receives all the donation and revenues and keeps record on them village by village. Furthermore, he is the one responsible to assemble the artefact when the *Tawus Gerran* arrives in a village and dismantle it when they leave. During the display of the sacred image, he sits to the left of the *sanjaq*.
- The Mijewir of *Kaniya Spi* travels within the *Tawus Gerran* in order to offer his services to those believers who were unable to visit Lalish during the past year. In other words, for a pecuniary contribution he distributes the sanctified water to the believers and baptises the children who were not taken to Lalish for this rite of

[32] According to the *Metbekhchi* of Lalish himself, the term means something like 'proclaimer'.

[33] A responsibility he, or one of his family members, carries out in Lalish daily together with the *day kabani* (head of the *faqras*).

[34] For *berat* in general cf. Rodziewicz 2022a.

[35] The informants could not agree whether it would be water from *Zemzem* or from *Kaniya Spi*. The *Metbekhchi* of Lalish was firm that it was water from *Zemzem*, while the *Mijewir* of *Kaniya Spi* assured that it was from his well. Since this holy water is distributed by the *metbekhchi* it would seem logical that it, indeed, stems from his domain.

[36] Bearing in mind that in order to become the resident *feqir* in Lalish (*Metbekhchi* and *Mijewir* of Lalish) the incumbent must win the annual auction at which this office is auctioned and then pay a significant sum to the *mir* (in 2019, *Feqir* Sheikh Hessen won the bid with 250 million Iraqi Dinars which is more than USD 200,000), it seems quite reasonable that the incumbent tries to recover some of his expenses in religious celebrations which foremost benefit the *mir*.

passage[37] with the holy water of *Kaniya Spi*. There is no special sitting arrangement for him during the display of the *sanjaq*.

- The *qahwaji*[38] who serves coffee to the people who come and venerate the *sanjaq*. He is selected by the *naqib* who also requests in each village the host of the *Tawus Gerran* to provide a considerable quantity (2 to 3 kg) of coffee beans to the *qahwaji*. The latter prepares the typical strong coffee of the region and serves it to the visiting believers. In return, he always receives a little money, 50% of which he gives to the *naqib*.

As aforementioned, the *Tawus Gerran* of the *Margeh Sanjaq* is no longer auctioned out but the donations and revenues are now divided as follows: the mir takes 50%, *baba qewwal* (through the *sanjaq baki*) 25%, the *metbekhchi* 12.5%, and the *naqib* another 12.5%. At present, *Baba Qewwal* Bahzad Sulaiman Sivo, after having taken his share, distributes the remainder remuneration, among the participating *qewwals*.

Some religious dignitaries play important roles in certain proceedings related to the *Tawus Gerran*, while others may just join the *sanjaqs*' entourage. The first category includes, for example, the *baba sheikh*, who appears to be a central figure during the ceremony held in the Valley of the Peacock mentioned below, as well as *baba gavan* who is a key figure for the *Tawus Gerran* since, without him present, no peacock image can be baptized and leave Lalish.[39] Dignitaries of the latter group, such as Pir Murat, the *Mijewir* of *Kaniya Spi*, attend the peacock parade in 2024 to keep in touch with the faithful and to offer their services and advice. Dignitaries in both categories are allowed to keep the donation they receive for themselves, which prompted one of the author's informants to remark, "They hunt for alms on their own."

During a *Tawus Gerran*, the sacred image stays for its veneration in the house of the individual, who offered the highest amount of money as donation.[40] The highest bidder also has to host the *sanjaq* and its entourage overnight and to provide a meal for them and the worshippers (at least one sheep is slaughtered in each location).[41] In the house of the host *sama'*s are performed whilst the *sanjaq* rests leaning against a pile of pillows[42]

[37] For baptism outside Lalish cf. Fisher and Zagros 2019: 205. The water is also distributed by the *qewwals* to unmarried young man with the wish that God should give them slim and faithful girls as brides (cf. Aysif 2012: 213).

[38] An Arabic term which means: 'the person who pours coffee for guests'.

[39] In the context of *baba gavan*'s involvement in the baptism of *sanjaqs* during New Year cf. Açikyildiz (2010: 109) and Rodziewicz (2016a: 187).

[40] This was already observed by Grant: "It is carried from place to place on special occasions, or whenever a Yezidee pays enough to have his mansion blest by its presence" (Laurie 1853: 218).

[41] Already in the early 2000s this practice was abolished with regard to Bashiqa and Bahzani since private houses at these locations did not have the capacity necessary to receive and host large crowds of worshippers. Now, the *sanjaq* is venerated in large local shrines; however, the highest bidder will have to provide a sumptuous meal for the entourage of the sacred image and selected celebrants.

[42] Aysif reports that seven lamps, the Lamps of Knowledge (*Çirayên Me'rîfetê*) are lit beside the *sanjaq* in the evening (cf. 2012: 213). However, the author has never witnessed these lamps.

of different colour which are quite often, but not exclusively, arranged in the following order: yellow at the bottom, then red, green, and finally white on the top.[43] During the ceremony where music is played, the *qewwals* – as indicated above – sit on both sides next to the *sanjaq*, play their instruments, and recite the *qewl* and the *qesidas* which constitute the particular *sama'*[44]. It seems that at each location particular *sama's* are conducted, like in Bahzani the *Sema'ya Qanûnî* (*Sama'* of the Law) also known as *Sema'ya Şêx Adî* (*Sama'* of Sheikh Adi) as well as the *Sema'ya Şêx Şems* (*Sama'* of Sheikh Shams) and in Bashiqa again the *Sema'ya Qanûnî* and *Sema'ya Şerfedîn* (*Sama'* of Sherfedin).[45]

1. The *Margeh*[46] or *Shekhan Sanjaq* – also known as ***Tawus Welatê Sheikh***[47] was – according to Mira Salwa Najman Beg, the guardian of the *sanjaqs*, taken from the *Khazina al-Rahmani* in Ba'adra to the residence of the *mir* in Ain Sifni in 2014, when ISIS attacked the Sinjar region. When the security situation deteriorated further, the artefact was moved to Erbil where it was stored and guarded in an apartment particularly rented for this purpose and the compound was protected by heavily armed Yezidis belonging to the *mir's* security guards. In early 2022, the *sanjaq* did not return to Ba'adra, but was taken to the area in the Ninawa Governorate, where Yezidis are the majority, namely to Bashiqa and Bahzani. It was kept in Bashiqa at the house of *Peshimam Margeh*[48] until April when this *sanjaq* went again on a *Tawus Gerran*, for the first time in eight years.[49]

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[43] These were the colours, and the order of the cushions displayed at many locations visited by the *Margeh Sanjaq* during its parade, and several informants indicated that the colours and their sequence would reflect the flag of the Shamsani sheikhs. However, it seems that this is more coincidental as there are pictures of the *Margeh Sanjaq* circulating on the internet where the colours differ and the pillows are arranged in another order (e.g., yellow, dark green, light green, and red).

[44] The execution of the ceremony seems exclusively in the hands of males. However, during *Tawus Gerrans*, like during the procession of the *bere shibake* to Lalish, only females are allowed to carry a *tawa'* (censer) and to ritually clean the path of the sacred items by burning incense.

[45] For *sama's* in general cf. Eedo 2017: 49f. and 2011: 148f.; Omarkhali 2017: 164ff.

[46] The term "Margah" or "Mergehê" was already known in the late Sasanian period and denominated a subdistrict northeast of Duhok and above the Greater Zab (cf. Morony 1984: 133). It survived into the Islamic period as the name of the Nestorian diocese of Margha belonging to the metropolitan province of Adiabene. However, the geographical context seems forgotten and there are hardly any ordinary Yezidis who are able to denote the *Margeh* area. Only high-ranking religious dignitaries equate it with "the territory of Lalish and its surroundings" (Pir Dima Pirbari in a private correspondence in February 2024). The term is more used as an honorific title for the highest-ranking religious dignitaries (e.g., *Akhtiare Margeh* and *Peshimam Margeh*), underlining the dignity of the holder as well as the ancient roots of the office.

[47] Which translates to "the Peacock from the Sheikh's Country".

[48] Some informants indicated that a place under the federal government in Baghdad was more secure than Kurdistan and that this move would forestall pressure and blackmailing from the Kurdish Regional Government as they could not threaten to confiscate the holy artefact. However, Mira Salwa indicated that this may less be due to security concerns but connected with the power struggle between the new *Baba Sheikh* and *Peshimam Margeh*.

[49] However, during this period (2014 to 2022), the *Margeh Sanjaq* was presented to the believers at the sanctuary of Sheikh Adi in Lalish on the occasion of religious holidays and festivals (e.g., during the *Cejna Cimayê* in 2018 and 2019, as observed by the author.

During its *gerran*, the image of *Tawusi Melek* visits the Yezidi villages in the Kurdistan Region of Iraq as well as the urban area of Bashiqa and Bahzani twice a year: the first visit commences after the *Sare Sale* (Yezidi New Year Festival) in April,[50] and the second one begins after the *Cejna Çileyê Havînê* (the Forty Days of Fasting in Summer[51]) which ends on the 3rd of August.[52] Each parade of the *Margeh Sanjaq* visits, takes 52 days and symbolizes, according to the late Qewwal Salim, the 52 weeks of the year: "The tawus protects the villages in Shekhan throughout the year." It begins with its baptism[53] at *Kaniya Keloke*[54] in Lalish, from where it is taken to the Valley of the Peacock on the same day.



Margeh Sanjaq 2023 (© Artur Rodziewicz)

There, in front of the peacock image carved into the western steep face of the valley,[55] a short ceremony (lasting for about one hour) is held and usually attended by several of the highest-ranking religious dignitaries, like *baba sheikh*, *peshimam margeh*, and

[50] For this celebration and its meaning cf. Rodziewicz 2020.
[51] During which religious dignitaries fast. Cf. also Kreyenbroek 1995: 151f.
[52] A delay of up to 10 days was quite common in previous times as this was the time needed to prepare and arrange for the *Tawus Gerran*.
[53] The water, in which the *sanjaq* was baptised, is kept, and is supposed to have curative powers (cf. Empson 1928: 191; Aysif 2012: 213).
[54] The water comes through a conduit from *Kaniya Spi*.
[55] GPS coordinates: 36.46504497132641, 43.343273662106206.

baba gavan as well as the entourage of the *sanjaq* during the *Tawus Gerran*. In this ceremony the parts of the *sanjaq* are assembled and a *diroza* (prayer) and the *Qewlê Sincaqa*[56] are recited. From there the procession with the *sanjaq* proceeds to the shrine of Pir Bub where the *Sama'* of Sheikh Adi and the *Sama'* of Sheikh Shams are performed, whilst the sacred image is venerated by the public of Bahzani. It stays there overnight and is moved the next day to the shrine of Melek Sheikh Sin in Bashiqa where it is worshipped by the local population and where it again stays overnight. In Bashiqa the *Sama'* of Sheikh Adi and the *Sama'* of Sherfedin are performed.

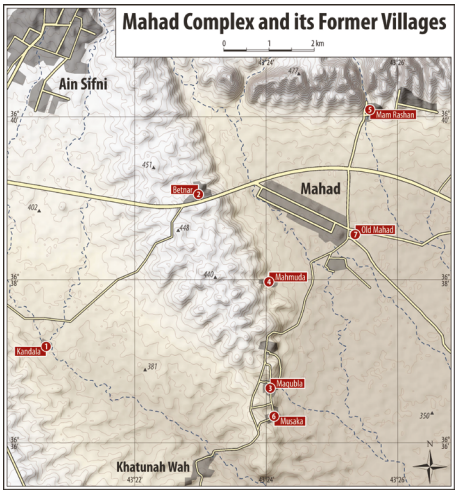


Peacock carved into a rock at Peacock Valley 2022 (© Dietmar Cerjak)

Then, the *Tawus Gerran* continues to the Mahad Complex where the *sanjaq* stays for six nights. This settlement was, like many others, established in the second half of the 1970s, when the former Iraqi regime forcibly resettled Kurds and Yezidis in order to cut off support for the guerrillas. Their villages were destroyed and the displaced were

[56] Also known as *Qewlê Malê Bava*, *Qewlê Xoş Malê Bava*, and *Qewlê Distrême* praising Sheikh Adi (cf. Omarkhali 2017: 603). However, Rashow (2013: 432-435 and 424-428) lists the *Qewlê Distrême* (*Qewlê Sincaqa*) and *Qewlê Xoş Malê Bava* as different *qewls*.

forcefully relocated into so-called complexes.[57] Nevertheless, the parade of the peacock follows the tradition and visits the seven quarters to the Mahad Complex, populated by those who originate from the now destroyed seven hamlets of Kandala, Betnar, Maqubla, Mahmuda, Mam Rashan, Musaka, and Old Mahad,[58] in this sequence. The *qewwals* still refer to these quarters they visit with the *sanjaq* as villages. After the visit to the Mahad Complex, the object of veneration moves on and is displayed at the below listed locations in the following order:[59] Ain Sifni, Beristek, Essian (Asyan), Nusayri, Jarahiya, Taftiyan (Qaftiyan), Beban, Bozan, Khorza, Gabara, Shaykha Complex, Nifiriya, Khoshaba, Sreshka, Dughat, Khatara, Babirah Complex, Khanke Complex, Sharya Complex, and Ba'adra.[60]



In order to grant the large Yezidi population in Khatara and Ba'adra the possibility to see and celebrate the *sanjaq*, the sacred image remains in the former for two and in

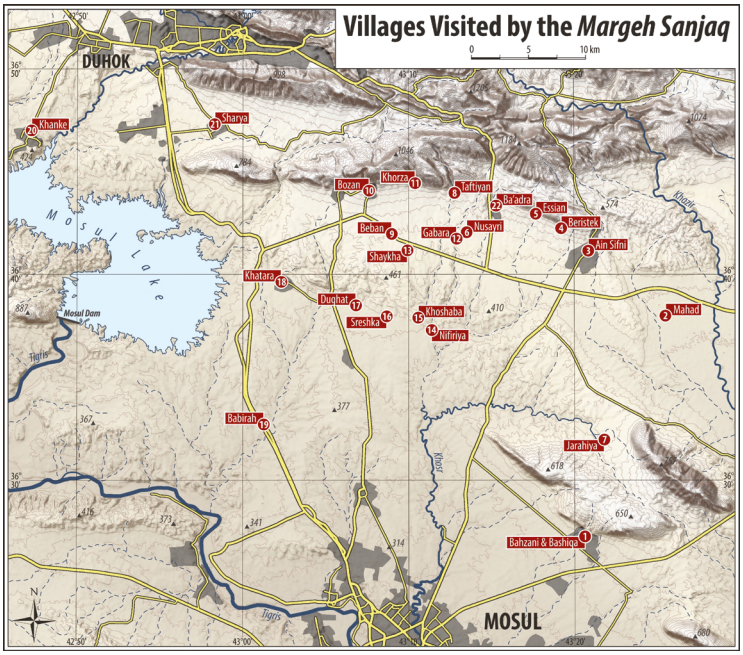
[57] Officially, these crude new settlements, located on the main highways (easy to control by the army), were called *mujamma'ats*. The Arab word literally means "amalgamations" or "collectives", but these settlements are now generally referred to as "complexes". "The destruction of villages and the traditional economy of the mountain farmers on the Sinjar Mountains began already in 1957, continued in 1965, and also went on under the rule of the Ba'th Party. These measures were not always specifically directed against the Êzîdî as a religious minority, but guided by an ideology of progress that regarded isolated mountain villages as backward and was aimed at the complete penetration of the whole Iraqi territory" (Schmidinger 2022: 46).

[58] GPS coordinates for these locations (nowadays only used by some shepherds and very few returnees): Betnar (36°39'06.3"N 43°22'57.1"E), Kandala (36°37'11.9"N 43°20'38.2"E), Mam Rashan (36°40'08.1"N 43°25'29.0"E), Mahmuda (36°37'58.7"N 43°24'02.5"E), Maqubla (36°36'41.6"N 43°24'04.3"E), Musaka (36°36'21.1"N 43°24'09.5"E), Old Mahad (36°38'48.5"N 43°25'24.0"E).

[59] On the maps the routes taken become apparent by following the numbers added to the names of the villages. If not indicated differently, the *sanjaq* stays in a place for one night.

[60] GPS coordinates for locations not or inaccurately shown on common maps: Jarahiya (36°32'2.544"N 43°21'49.031"E), Nusayri (36°41'49.6"N 43°13'14.23"E), Nifiriya (36°37'31.8"N 43°11'19.5"E), Taftiyan (36°44'02.8"N 43°12'47.6"E), Shaykha (36°41'14.769"N 43°10'0.687"E).

latter for three nights.[61] In the complexes, like in Mahad, it also stays several nights and visits the quarters of the destroyed hamlets from where large segments of the population originate. At the Shaykha Complex the *sanjaq* stays for three nights and visits the quarters the people from Khorza, Karsafa, and Old Shaykha; at the Babirah Complex it stays for five nights and visits the quarters of Old Babirah, Jakgan, Daka Mazan, Daka Kajik, and Mashirfa (most of these former villages are by now submerged by the Mosul Dam Lake); at the Khanke Complex it stays for ten nights and visits the quarters of Old Khanke, Rubaybiyah, Khanich (Zaynan), Khairafath, Mam Shivan Merida, Kabarto, Surkah, Gutba (Qutba), Qasryazdin, and Mam Shivan Perah; and at the Sharya Complex stays seven nights and visits the quarters of Qalaat Badri, Old Sharya, Shaykh Xeder, Sina, and Rakva Kafn. In the morning of the last day of its journey, the *Margeh Sanjaq* is taken first to Lalish, where it is briefly displayed and then returned to the *Khazina al-Rahmani* – at least this was the procedure before the ISIS onslaught.[62]



[61] None of the interlocutors of the author could explain why the artefact says in Ain Sifni only for 1 night, although it has more Yezidi inhabitants than Khatara and Ba'adra together. The reason may be that Ain Sifni has a sizeable Muslim population too (about 25%) and that the Yezidis may not want to provoke this Islamic segment of the population and endangering the *sanjaq* by staying there longer with the image of *Tawusi Melek*, identified by Muslims with *Iblis* (Satan).

[62] In 2022 and 2023 the sacred image of *Tawusi Melek* was kept in Bashiqa at the house of *Peshimam Margeh*, when it was not on a *gerran*.

Although the route of the *Tawus Gerran* seems clearly defined and has been followed by generations of *qewwals*, it is not carved in stone and the following two examples provide evidence that there is some flexibility built into the schedule of the *Tawus Gerrans*. In 2023 during the first parade of the *Margeh Sanjaq* the tiny hamlet of Kharani[63] on the Duhok-Mosul Road 4 km north of Jambur was visited for a few hours and the sacred image displayed. This onetime addition to the list of villages to be visited happened because there was plenty of time and allegedly the villagers had promised considerable donations. Furthermore, during the same *Tawus Gerran* and after the visit to Dughat the *sanjaq* did not go to Khatara since there was a three-day *tawaf* at the shrine of Hakim Ferees.[64] Hence, the procession first moved to the Babirah Complex and returned from there to Khatara only after the *tawaf* was over.

2. The *Sinjar Sanjaq* had just commenced a *Tawus Gerran*, when ISIS terrorists attacked Sinjar (Kurmanji: *Shingal*)[65] in August 2014.[66] Since then, its whereabouts remain a secret, but according to Mira Salwa it is hidden somewhere in the Sinjar District and the Sinjarians refuse to give it back to the *Khazina al-Rahmani* as they do not trust the new *mir* and the new *baba sheikh*. Nevertheless, she expressed the hope that this year (2022) the *Sinjar Sanjaq* would go on its journey and then return to her to be housed again at the Treasury of the Most Gracious – a wish which unfortunately did not materialise since no *Tawus Gerran* took place in Sinjar in 2022 and 2023.[67]

Before the ISIS onslaught, the *Sinjar Sanjaq* paraded the Sinjar district and five villages in the Duhok Governorate twice a year. The latter villages were previously covered by the *Tawus Gerran* of the below-mentioned *Khaltan Sanjaq* but were added to the territory of the *Sinjar Sanjaq* after WW I, when they became difficult to access due to the new border, separating Iraq from Turkey.

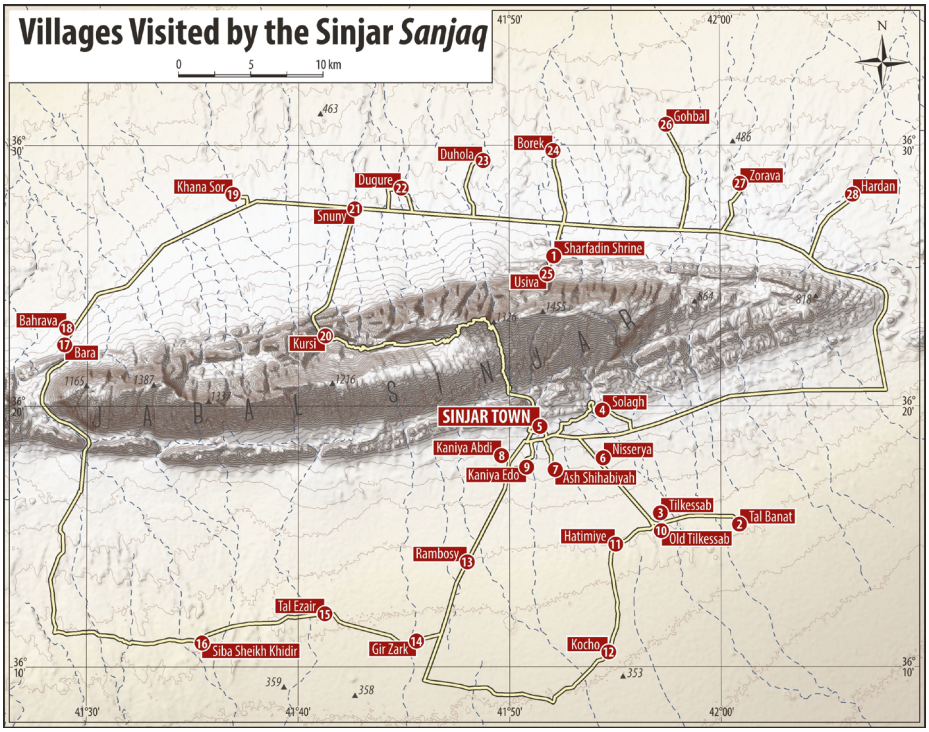
[63] GPS Coordinates: 36°44'04.0"N 42°56'05.0"E.

[64] According to the people of Khatara, Hakim Ferees came to them from Lalish. He was a strong and brave man who protected the Yezidis in this area. Today, sick people, regardless of the disease they suffer from, come to his shrine to find healing.

[65] For unknown reasons most Yezidis, in the Nineveh Governorate and Kurdistan, rather do not use the term *Shingal* but the Arab word *Sinjar*.

[66] According to Maisel (2017: 66) the *Sinjar Sanjaq* "did not tour the villages from 2005 until 2010 but in 2011 and 2012."

[67] Although, no parade of the peacock in Sinjar was envisaged for 2024, a Tawus Gerran took place in the second half of the year (however, it visited only selected places which were considered safe).

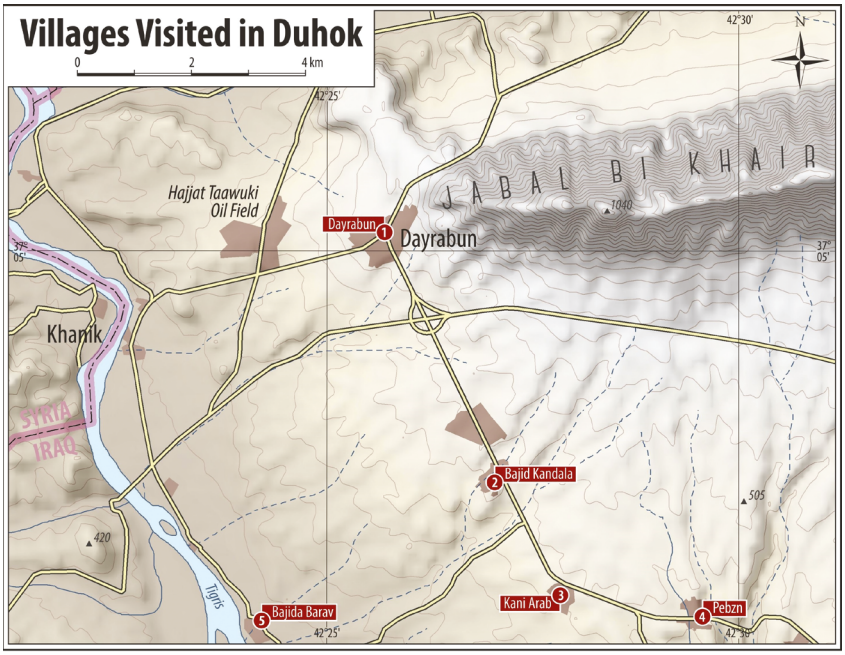


The first *Tawus Gerran* of the *Sinjar Sanjaq* usually commenced shortly after the feast in honour of Khidr Ilias (20th of March) and the second journey was undertaken, like the second tour of the *Margeh Sanjaq*, after *Cejna Çileyê Havînê*. In order to free the *qewwals* for important religious events and to allow the population in Sinjar to attend these festivities, both yearly *Tawus Gerrans* were interrupted for about one week; the first one during the Festival of the New Year (*Sare Sale*) in April and the second during the Festival of the Assembly (*Cejna Cimayê*) in October.[68] Furthermore, the parading of the peacock came to a halt for five days after the completion of its tour in Sinjar, before visiting the last five villages in Duhok.[69] Whilst the *qewwals* return to Bashiqa and Bahzani or Lalish, the *sanjaq* was kept, or rather hidden, somewhere in Sinjar until the tour recommenced.

For the preparation of its *Tawus Gerran* the *Sinjar Sanjaq* was taken from the *Khazina al-Rahmani* to Lalish where it was, like the *Margeh Sanjaq*, baptised with water from *Kaniya Keloke*. Then, on the same day – without visiting the Valley of the Peacock – the artefact was moved to Bashiqa where it stayed overnight in the house of *Baba Qewwal*.[70]

[68] Needless to say that also the journey of the *Margeh Sanjaq* came to a halt during the Festival of the Assembly.
[69] According to the late Qewwal Salim the breaks were longer and corresponded to a halt of 20 days which would mean that the *Tawus Gerran* would have lasted 104 days – two times the weeks of a year.
[70] Interview with Baba Qewwal Bahzad Sulaiman Sivo in May 2022.

The next morning the *Tawus Gerran* started at the shrine of Sharfadin in Sinjar and from there the *sanjaq* proceeded to 33 main locations and stayed in its area for 84 nights (not including the days of the breaks). At the places the *sanjaq* stayed overnight it was host-



ed by the highest bidder who was in most of the cases the *mukhtar* of the village.[71] Upon the completion of the Parade of the Peacock, the artefact was moved straight back to *Khazina al-Rahmani* – without visiting Lalish. The places and the order by which they were visited (indicated on the map by the numbers added to the village names) were as follows:[72] Sharfadin Shrine (daytime), Tal Banat (3 nights), Tilkessab (4 nights), Solagh (2 nights), Sinjar Town (daytime), Nisserya, Ash Shihabiyah, Kaniya Abdi, Kaniya Edo, Old Tilkessab, Hatimiye (daytime), Kocho, Rambosy, Gir Zark, Tal Ezair (7 nights), Siba Sheikh Khidir (7 nights), Bara, Bahrava (daytime), Khana Sor (12 nights), Kursi (2 nights), Snuny (4 nights), Dugure (6 nights), Duhola (4 nights), Borek (7 nights), Usiva (daytime), Gohbal (5 nights), Zorava (4 nights), Hardan (daytime), Dayrabun, Bajid Kandala, Kani Arab, Pebzn (Pebizne), Bajid Barav.[73] The tour to these 33 locations is

[71] A practice already reported by Badger 1852: 123.

[72] If not indicated differently, the *sanjaq* stays in a place for one night.

[73] GPS coordinates for locations not, or inaccurately, shown on common maps: Bajid Kandala (37° 2'46.69"N 42°27'1.45"E), Bahrava (36°22'44.76"N 41°29'23.315"E), Kaniya Abdi (36°18'33.296"N 41°49'46.696"E), Kaniya Edo (36°18'7.589"N 41°50'59.996"E), Gir Zark (36°10'51.701"N 41°45'38.869"E), Nisserya (36°18'12.65"N 41°54'38.67"E), Old Tilkessab (36°15'12.68"N 41°56'50.24"E), Pebizne (37°2'26.405"N 42°29'23.83"E), Rambosy (36°13'53.78"N

somewhat confusing, in particular the one south of Mount Sinjar, but all *qewwals* interviewed confirmed that this has always been the route and that nobody would be able to explain why.[74]

3. The *Halab* or *Aleppo Sanjaq* went to nowadays Syria[75] and visited the Yezidi communities in this country. There is confirmation that the *Tawus Gerran* visited Al-Hasakah, Amuda, and Ras al-Ayn, whilst Aleppo and Afrin were left out because the Yezidis there were violating the marriage taboos.[76] However, it remains unknown whether the *sanjaq* proceeded to the Yezidi settlements in western Syria, like the Yezidi community in the Jebel Seman hills immediately west of modern Aleppo.[77] With regard to *Tawus Gerran* to the Yezidi pockets north of Aleppo and adjacent to the Turkish border, Alexander Eliseev, a Russian officer, medical doctor, and traveller[78] reports that he saw a *sanjaq* in the Afrin area in 1886/7.[79] He continues that he had even earlier, "managed to see the statuette of Melk-Tauz in the Caucasus in the Yezidi village of Dzhemushli, and later at different places in Anatolia." This all is quite unlikely and, if these images were not decorative peacock statuettes privately owned,[80] one has to concur with Asatrian and Arakelova that his encounters with the Yezidis were somewhat doubtful.[81] Aside of that, there are only vague pieces of information concerning the *Aleppo Sanjaq*. For instance, Pirbari, Grigoriev, and Ivasko mention *en passant* that "sometimes a group of kawals may be sent to Yezidians in Syria."[82] According to informants in Bashiqa and Ba'adra, a long time ago a party of *qewwals*, carrying the *Aleppo Sanjaq*, was prevented

41°47'40.37"E), Solagh (36°19'54.592"N 41°54'31.554"E), Tal Banat (36°15'18"N 42°0'59"E), Tal Ezair (36°12'8.15"N 41°41'23.56"E), Usiva (36°25'15.024"N 41°51'54.972"E).

74 Parts of the Sinjar *Tawus Gerran* was documented by Eszter Spät in her 2013 video documentary "Following the Peacock" released in early 2014 (2014a).

75 The presence of Yezidis in nowadays Syria was already confirmed in the early 17th century by the chaplain William Biddulph (1609: 41) who reported: "In the Mountaines betwixt Scanderone [Cilicia] and Aleppo, there are dwelling a certaine kind of people called at this day Coords, coming of the race of the ancient Parthians, who worship the Devill" (*apud* Maclean 2019: 119).

76 Pir Dima Pirbari in a private correspondence in February 2024. Maisel (2017: 45, 74, 95) points out that these violations of the marriage rules only affected extra-caste marriages, but not marriages with non-Yezidis, which were still considered utterly sinful and completely forbidden, while Schmidinger (2022: 22) reports: "In Syria, there are marriages between Muslims and Êzîdî. Particularly in the socially quite liberal Efrîn […] the relationships between the Muslim and the Êzîdî Kurds were so close that there were fairly frequent marriages between them; even though these were frowned upon, they were at least possible."

77 Cf. Guest 1993: 140 with further sources.

78 Cf. the short biographical résumé concerning Eliseev by Andreeva (2005).

79 Cf. Елисеев 1888: 54.

80 Eliseev seems to indicate that some of the figurines belong to "pilgrims returning from Lalish" and that these "statuettes of the fallen angel are made of copper, iron, even wood, rarely gold and silver" (*Ibid*).

81 "In his travel notes, the Russian officer A. V. Eliseev wrote about the nocturnal mysteries of the Yezidis, with torch lit processions, dedicated to the spirit of evil that he allegedly secretly observed in Afrin" (Asatrian and Arakelova 2003: 220).

82 Pirbari et al. 2008: 11.

from crossing the border by the Syrian and in order not to be held up, they tried to enter Syria via Turkey. When this proved unsuccessful too, they left the sacred image with a pious family in a Yezidi village in Turkey where it still remains immured in the wall of the basement of a house. If there is some truth in this narrative, then the last journey of a *sanjaq* to Syria must have happened before the 1980s when Turkey became almost depopulated of her Yezidi inhabitants. On the other hand, Spät provides a more recent picture of the *Aleppo Sanjaq*[83] which somewhat contradicts this narrative.

4. The *Khaltan* or *Diyarbakır*[84] *Sanjaq* visited the territories where members of the *Khalti* tribe, or rather federation, constituted the majority of the Yezidi population. These areas where mainly located in the Ottoman province of Diyarbakır (*Eyalet Diyâr-ı Bekr*) which consisted mainly of the present Turkish provinces of Diyarbakır, Elazığ, Şırnak, Siirt, Bingöl (with the exception of Kiğı district), Mardin, and Tunceli, as well as the eastern half of the Şanlıurfa and the district of Kemaliye town in the Erzincan Province. In addition, the *Khaltan Sanjaq* seem to have plied the areas of what are nowadays the Adıyaman and Gaziantep provinces. It is no longer feasible to exactly identify the settlement area of the Yezidis in this vast territory and to determine – even vaguely – the route of the *Khaltan Sanjaq*. Only with regard to a few provinces, like Batman, Mardin, and the eastern part of Şanlıurfa, a picture emerges – though a quite hazy one. Through interviews with Yezidis from the diaspora in Germany as well as visits to Yezidi villages and hamlets in Turkey[85] the author received confirmation of a *sanjaq* plying some route in Turkey until the mid-1970s. While some of the older generation emphasised that they had seen a *sanjaq* in their childhood,[86] younger ones remembered that their parents, grandparents, and even great-grandparents had told them about these major events in their village of origin as well as in neighbouring hamlets. According to the information provided by the interviewees the table below was established and the probability that a village was included in the route of the *Khaltan Sanjaq* suggested. In

[83] Spät 2014b: Fig. 3.

[84] Cf. Ainsworth 1861: 13 (equating *Khurzen* with Diyarbakir), 20; Heard 1911: 207; Pirbari et al. 2008: 11; Tolan 2006: 145.

[85] Quite a few reinhabited by mostly elderly Yezidis who returned from Europe and rebuilt their houses – some of them like palaces. Most of them only live there in summer and proceed in winter to their families in the respective country of refuge. As reasons for their return many of them stated that they want to spend their sunset years in their ancestral homeland and "show the Muslim that we are still here" (a returnee in Çayırlı in 2018). To very few other villages, like Kaleli, Yolveren, Oğuz, and Üçkuyular, some Yezidi families returned for good – a difficult undertaking as they face discrimination and hostile attitudes from the local administration and the Muslim Kurds who were using their grazing grounds when the owners lived as refugees in Germany.

[86] These memories were not always positive because many stated that their *sheikhs* and *pirs* had prohibited them to attend school which made their new start in Germany as illiterates very difficult. They were told that they would not need to go to school as the priests [*qewwals*], coming with the *sanjaq*, could tell them all what they needed to know.

this context 'confirmed' means that at least two persons from different families provided some information that a *sanjaq* visited the village in question, whilst 'vaguely confirmed' means that only one person provided the information and "unconfirmed" that the persons interviewed replied with "maybe".

Province	District	Village	GPS
Adıyaman	Besni	Yoldüzü (Mirixtil)	37.661907243106214, 37.910011842666385
Adıyaman	Sur	Bahçecik	37.93766619357096, 40.44350220493767
Batman	Batman	Yolveren (Çinare)	37.808059605701956, 41.27870633091603
Batman	Beşiri	Deveboynu (Gedûkê)	37.86564065790361, 41.30975258337368
Batman	Beşiri	Ekinciler (Inap)	37.983502569490334, 41.29839216487799
Batman	Beşiri	İkiköprü (Aviskê)	37.9635201385251, 41.33982861871302
Batman	Beşiri	Kumgeçit (Bazivan)	37.83087256393527, 41.479447360059844
Batman	Beşiri	Kurukavak (Hamdunan)	37.857259383686504, 41.5747128741908
Batman	Beşiri	Kuşçukuru (Kelhok)	37.94924689219373, 41.290722128214064
Batman	Beşiri	Meydancık (Duşa)	37.818231677559865, 41.5090584686214 75
Batman	Beşiri	Oğuz (Şımız)	37.83491885174623, 41.36810189451485
Batman	Beşiri	Onbaşı (Şahsîm)	37.82391454088599, 41.40179877704907
Batman	Beşiri	Üçkuyular (Fakîran)	37.8206744446644474, 41.311869048695044
Batman	Beşiri	Uğrak (Texerî)	37.93356270971843, 41.29034200495306
Batman	Beşiri	Uğurca (Qoruk)	37.9848555713485525, 41.331007825263 18
Batman	Beşiri	Yalınca (Savdik)	37.82594943125902, 41.6364952341406
Batman	Beşiri	Yolkonak (Hacrê)	37.942036576690 08, 41.31385913286676
Diyarbakır	Bismil	Ataköy (Darakol)	37.99029417605642, 40.526027942729 21
Diyarbakır	Bismil	Başköy	38.00820344962326, 40.912470824865935
Diyarbakır	Bismil	Yasince (Haydarkol)	37.90753768928805, 40.54727821284826
Diyarbakır	Çınar	Höyükdibi (Melkiş)	37.715227934020724, 40.25952298617052
Diyarbakır	Çınar	Aşağı Mollaali	37.74625275051315, 40.24173793068522
Diyarbakır	Çınar	Gürses (Davudi)	37.67483001692382, 40.34729239082561
Diyarbakır	Yenişehir	Diyabakir Town	37.91536394556961, 40.217415513261116
Gaziantep	Nizip	Kızılin (Zagê)	37.23156673197317, 37.783108432352314
Gaziantep	Nizip	Tatlıcak (Caxut)	37.18500953722, 37.74957855878734

Province	District	Village	GPS
Mardin	Midyat	Pelitli (Barbunus)	37.36095008533523, 41.397904282321534
Mardin	Midyat	Yemişli (Nehile)	37.32890825463241, 41.34175278924161
Mardin	Midyat	Yenice (Xerabya)	37.3881887295853, 41.47518433536109
Mardin	Nusaybin	Arpalı (Qudb)	37.170477471637135, 41.59901081730557
Mardin	Nusaybin	Balaban (Birêgiriya)	37.12908894177185, 41.511843730860555
Mardin	Nusaybin	Çilesiz (Mezrê Mihoka)	37.142970260121224, 41.54281696046536
Mardin	Nusaybin	Değirmencik (Qolika)	37.153818899659974, 41.61933665050689
Mardin	Nusaybin	Dibek (Badibe)	37.21777958852785, 41.44367240445037
Mardin	Nusaybin	Güneli (Geliyê Sora)	37.173181630716066, 41.52109661852398
Mardin	Nusaybin	Güzelsu (Habap)	37.23825936194484, 41.462628334446165
Mardin	Nusaybin	Kaleli (Efşê)	37.246288800858125, 41.49094784218051
Mardin	Nusaybin	Kayadibi (Memdikan)	37.127852667717 01, 41.34912362474528
Mardin	Nusaybin	Kocadağ (Gelîye Pîra)	37.20012360926688, 41.66015227400103
Mardin	Nusaybin	Mağaracık (Berhokê)	37.13319607112035, 41.53956205985472
Mardin	Nusaybin	Sapanlı (Fiskinê)	37.17434628986617, 41.59646177582713
Mardin	Nusaybin	Yakınca (Elin)	37.25332035302 48, 41.50814188699481
Mardin	Nusaybin	Yerköy (Binardkê)	37.10367175469501, 41.535478140696874
Şanlıurfa	Viranşehir	Altınbaşak (İşxen)	37.28682198966699, 39.8432141103943
Şanlıurfa	Viranşehir	Ballıca (Baluca)	37.45700372007783, 39.86845121348897
Şanlıurfa	Viranşehir	Bozca (Xirbe Belek)	37.19658654920875, 40.01671077756318
Şanlıurfa	Viranşehir	Burç (Birç)	37.272884092631166, 39.77196217672772
Şanlıurfa	Viranşehir	Diktaş (Kevirbel)	37.302084530377 66, 39.782368880494516
Şanlıurfa	Viranşehir	Dinçkök (Gede)	37.25440170639757, 39.9075796163166
Şanlıurfa	Viranşehir	Elgün (Edşanê)	37.168452956503515, 39.82963862515565
Şanlıurfa	Viranşehir	Gedenaso	37.23348855085973, 39.89690146485417
Şanlıurfa	Viranşehir	Işıklı (Zevra)	37.3030252841505, 39.9014106447808

Province	District	Village	GPS
Gaziantep	Nizip,	Güder (Kuştam)	37.415204698246384, 37.76059888755316
Mardin	Derik	Ballı (Zorava)	37.37818524615711, 40.157700200224966
Mardin	Derik	Bayraklı (Giresor)	37.314457439466764, 40.26950779106O1
Mardin	Midyat	Bağözü (Trîwa)	37.58398197694711, 41.776586253420 66
Mardin	Midyat	Çayırlı (Kefnaz)	37.3556422795748 94, 41.44959242992694
Mardin	Midyat	Çörekli (Denwan)	37.31412390510924, 41.43570448810835
Mardin	Midyat	Güven (Bacin)	37.37965381049733, 41.38912796065524
Mardin	Midyat	Koçan (Derebaşı)	37.360008584034 92, 41.42950785221825
Mardin	Midyat	Midyat Town	37.59495786105123, 41.36422772897852
Mardin	Midyat	Oyuklu (Taqa)	37.42111016993287, 41.466568761854134
Mardin	Midyat	Yemişli (Nehile)	37.32890825463241, 41.34175278924161

Province	District	Village	GPS
Şanlıurfa	Viranşehir	Konakyeri (Tilcafer)	37.31105043823016, 39.75410208978022
Şanlıurfa	Viranşehir	Mehmetçik (Gedeosman)	37.27079736018344, 39.95916613754815
Şanlıurfa	Viranşehir	Oğlakcı (Olakci)	37.26130316448474, 39.8042615391750 66
Şanlıurfa	Viranşehir	Tepeyolu (Tiltirik)	37.2289300574956 95, 39.889731362545795
Şanlıurfa	Viranşehir	Üçgül (Minminik)	37.2872649913098 04, 39.88442130005856
Şanlıurfa	Viranşehir	Yaban	37.19033868851945, 39.93265884316997
Şanlıurfa	Viranşehir	Yukarı Koşanlar (Mozik)	37.23446671367696, 39.92234917501311
Şanlıurfa	Viranşehir	Yukarışölenli (Axmazût)	37.31715540420229, 39.81485090085291
Siirt	Eruh	Kılıçkaya (Divik)	37.76691563430851, 41.938904575637906
Şırnak	İdil	Mağaraköy (Kiweh)	37.28114300353686, 41.56979227290092
Con-firmed	Vaguely Confirmed		Unconfirmed

When the *Zozan Sanjaq* mentioned below ceased to parade at the beginning of the 19th century, villages in the present Şırnak province[87] and in the north-western part of Duhok were added to the catchment area of the *Khaltan Sanjaq*. However, after WW I, due to the new boundary between Turkey and Iraq, the villages in the Duhok region were transferred to the area covered by the *Sinjar Sanjaq*. The loss of these 5 villages had no impact on the importance of the *Khaltan Sanjaq* since it continued accommodating the religious needs of a large Yezidi community in Turkey. However, its heyday was over when the civil war started in Turkey in 1978, and the subsequent exodus of the Yezidi population to Europe (mainly Germany) in the 1980s, rendered the parade of the *Khaltan Sanjaq* obsolete and its whereabouts became unknown. In June 2015 the late Baba Sheikh told the author that legend had it that there were 365 Yezidi villages in the Khalti area and that the sanjaq had to visit one village every day of the year. Therefore, it had to stay in the area and never returned, like all the other sanjaqs, to the *Khazina al-Rahmani* – a storyline Mira Salwa strongly disagreed with, pointing to the empty niche of the sanjaq in question. However, in April 2017 Rodziewicz visited the Yezidi village of Bozca in the Şanlıurfa province and was told by the inhabitants that there was a sanjaq hidden in a place nearby[88] but that they could not show him the sacred image in the absence of a pir or sheikh. They added that all their religious dignitaries had moved to Germany and hence, the *sanjaq* is only displayed and venerated

[87] Şırnak Province was created in 1990, with areas that were formerly part of the provinces of Siirt and Mardin.
[88] This could also refer to the *Aleppo Sanjaq* mentioned above.

when a *pir* or *sheikh* from Germany visits and that this rarely would be the case.[89] If a sacred image of *Tawusi Melek* truly exists, hidden near Bozca, then the late *Baba Sheikhs* narrative about the 365-day journey or the aforementioned account with regard to the disappearance of the *Aleppo Sanjaq* would gain another dimension, leading to the need to reconsider the above.

About the parade of this peacock in a more distant past only a short reference by Sir Austen Henry Layard is known. He unknowingly witnessed a *Tawus* Gerran in Redwan or Rıdvan[90] north of Cizre and south of Şırnak town and was even allowed by his *qewwal* friend to sketch it.[91] Apparently, he was the first foreigner to see one of the sacred images,[92] namely the very *Khaltan Sanjaq* in 1849.

5. The *Zozan* or *Hakkari Sanjaq* travelled to the areas of Hakkari, Şırnak, and Duhok in times long gone. It seems that already at the beginning of the 19th century the Yezidi population in Hakkari and Şırnak began to dwindle due to economic reasons[93] and the tense security situation between the Ottoman and the Persian Empire, culminating in the Ottoman-Persian War (1821–1823).[94] In addition, and more importantly, increasing persecution by Muslim Kurds, in particular through the Goyan tribe, and the massacres committed by Bedir Khan Beg and his henchmen forced many Yazidis to migrate to Shekhan and Sinjar[95] as well as to Serhed (Wan and Bayazid) and towards Mardin.[96] Hence, the *Tawus Gerran* of the *Zozan Sanjaq* no longer yielded significant revenues and became redundant. In other words, Hakkari and Şırnak were depleted of their Yezidi residents and the few remaining believers were covered by



Layard's Sketch

[89] Email of 16/08/2020.

[90] "Rıdvan itself is presently a hamlet, with a few dozen inhabitants. No traces seem to be left of the castle of the Bey and the church described by Layard [1853: 39]. Rıdvan is situated in the area that will be flooded by the Ilısu Dam reservoir" (cf. https://www.jelleverheij.net/travel-snap-shots/ridvan.html – accessed: 11/09/2023).

[91] For the printed picture cf. Layard 1853: 48.

[92] There were, however, reports on *sanjaqs* which predate this event. Cf. for instance Homes (1842: 340): "Many have told me that they worship a peacock, calling him the Melēk Taous, or King Taous. Some say they put it on a stand, like a high candlestick, and repeat their devotions before it, perhaps a few times in a year. The figure of the peacock may be made of metal or on stone or on paper."

[93] Many of the Yezidi settlements in these mountainous areas were, due to the transhumance, only inhabited during the summer. In this context cf. also Nau and Tfinkdji 1915–17: 187.

[94] Cf. Ateş 2013.

[95] Cf. Demir 2013.

[96] Pir Dima Pirbari in a private correspondence in February 2024.

Tawus Gerran of the *Khaltan Sanjaq*, whilst most of the Duhok area was visited by the *Margheh Sanjaq* with the exception of the five villages in the west of Duhok which were added to the catchment area of the *Khaltan Sanjaq*. The inhabitants of these five villages are aware that they are served by a *sanjaq* from another region. Hence, they refer to the sacred image as the "peacock from the other side" (*tausa terefî*). Elders from Bajid and the *mukhtar* of Kani Arab explained in this context that the expression "the other side" would mean "from the other side of the river Tigris" but that it meant in previous times "from the other side of the mountain", since before the border between Iraq and Turkey was established, the *sanjaq* came from the north of Mount Bkhier.[97] This seems to indicate that the collective memory of the Yezidis dwelling in this area is still aware that they were once visited by a *sanjaq* from nowadays Turkey – first by the Zozan and then by the *Khaltan* one.

The route and the whereabouts of the *Zozan Sanjaq* are unknown and, as Mira Salwa emphasised, its niche in the *Khazina al-Rahmani* had been empty for more than 100 years.

6. The *Tabriz Sanjaq* used to visit the Yezidi villages in the Persian Empire until Yezidism died off there in the first half of the 19th century when a number of Yezidi tribes, like the Sipkis, originating from the Iranian side of the border and moved into the Ottoman Empire between 1816 and 1820. The last Yezidis in Iran lived west of Khoy (West Azerbaijan Province) and joined the Yezidis from the Van and Bayazid area when the latter moved to the Russian Empire[98]. Only Lescot mentions something different, namely the Yezidi village Jabbarlu in the Ardebil province.[99] However, *Baba Chawush* stated in 2018 that Yezidis from Iran are still visiting Lalish but would not tell from which area or village they originated – maybe these were *Ahl-e Haqq* of the *Gûrân* district who venerate *Tawusi Melek*,[100] or maybe it was just wishful thinking. The whereabouts of the artefact are unknown. In 2022, some informants whispered that a previous *mir* had sold this sacred image and incidentally, the French vice-consul in Mosul, Nicolas Siouffi, acquired a *sanjaq* in 1879.[101]

7. The *Misqof Sanjaq* was previously known as *Serhedê Sanjaq*. Although it visited parts of Transcaucasia too, the artefact was named after the territory called by the Kurds

[97] Interviews in October 2023.
[98] Cf. the Sipki example *apud* Nicolaus 2025.
[99] Lescot 1938: 3.
[100] Bruinessen (2014: 17) reports: "Malak Tâwûs, was a manifestation of the spirit that in the period (*dowre*) of Soltân Sahâk was embodied in Dâwûd. In the shorthand used by most of the Gûrân with whom I spoke, Malak Tâwûs was Dâwûd."
[101] Cf. Guest 1993: 126. However, this could also have been the *Zozan Sanjaq*.

Serhed which translates to "on the head", of the meaning "on the border". It encompassed the Ottoman areas of Ağri, Ardahan, Bingöl, Bitlis, Doğubayazıt, Erzurum, Hınıs, Iğdır, Kars, Muş, Van, and Varto. While Iğdır had already fallen to the Russians after the Russo-Persian War (1826-1828) and constituted a part of the Armenian Oblast, Ardahan and Kars were annexed by the Russian Empire as a result of the Russo-Turkish War (1877–1878). This meant that the Yezidis dwelling in these areas came under the sway of the Russian Empire. Furthermore, Yezidis from the regions where Russian troops had to withdraw from – as stipulated by the Treaty of Berlin (1878) – followed them in order to live in safety. This meant that the Yezidi population in the Ottoman part of Serhed declined sharply and that the *sanjaq* had to be rechannelled to the Yezidis living within the Russian Empire – subsequently its name was changed to *Misqof*[102] *Sanjaq*.[103]

This sacred image of *Tawusi Melek* was lost in 1845, when the last *Mir* of Bitlis, Sharif Beg, intercepted *qewwals* returning from a *Tawus Gerran* in Transcaucasia. He had all members of the mission assassinated and seized all their belongings, including the *sanjaq* and the donations and revenues collected from the Yezidis of the Russian Empire. Whilst Layard's attempt to recover the lost *sanjaq* during his stay in Bitlis 1849 failed,[104] a Sheikh of the Sipki tribe was more successful. He, most probably, bought the artefact from Sharif Beg or his marauders but was not prepared to hand it back to the Yezidi *mir*. This forebear of the Ozmanyans, a sheikhly family which nowadays lives in the Republic of Armenia, kept the sacred image, and sent his younger son, Sheikh Osman, accompanied by some of his *murids* and other tribesmen, within the safety provided by the retreating Russian army, across the border, at the end of the Russo-Ottoman War (1878). Osman was entrusted with the most valuable items, including the *sanjaq*, as well as with the womenfolk and children of his brothers. The parents and the older brothers stayed behind to liquidate their property and to organise the movement of their extended family and *murids*. Unfortunately, the plan did not work out as Sheikh Osman's older brothers became involved in the fighting with marauding Kurds and Ottoman troops, and eventually they and their parents died before they could reach the safety of

[102] It is at the first glance confusing why the *sanjaq* was named after Moscow, considering that Saint Petersburg was the capital of the Russian Empire at this time. However, the term "*Misqof*" means "Russia" in Kurdish and Syriac (cf. Geographical Section of the Naval Intelligence Division 1920: 449) and it seems that this meaning was introduced already before Peter the Great moved the capital from Moscow to Saint Petersburg in 1713. Also, Joseph (cf. 1909: 227 and 229) translates the Arabic term "*ala bilad al-masqofi*" in the apocryphal Meshefa Resh as "Russia".

[103] However, Stelle für Jesidische Angelegenheiten (2020) seems to indicate that the name was already in use 200 years ago. This may be explained by the fact that this *sanjaq* initially covered 2 areas, namely Serhed (Ottoman Empire) as well as Transcaucasia and Iğdır (Russian Empire) and that one of these two names was applied depending on the area the artefact visited.

[104] Although he pretends differently (cf. Layard 1853: 35).



Misqof Sanjaq 2007 (© Peter Nicolaus)

the Russian Empire. Sheikh Osman settled down in Bash Sinak, a village in the Surmalu District of the Erivan Province[105] He later became initiated as a *feqir*[106] and concluded his life as a respected and adored religious leader. His son, Sheikh Haso, inherited the sacred image of *Tawusi Melek* as well as his father's *murids*, and moved together with them to better grazing-grounds at Tandurek in the Surmalu District, a village nowadays called Yaylacık in the Tuzluca district of the Iğdır province in Turkey. From there he moved further to the Digor district of Kars where he, his family, and his *murids* stayed in a village with a mixed Armenian-Yezidi population. From there he and the

[105] Nowadays, the village still exists under the same name and at the same location in the Turkish Iğdır province.
[106] His sacred clothes, *hula* and *tāj*, are still kept and venerated by his descendants in Armenia. For more details on the items kept by the Ozmanyans cf. Omarkhali 2008: 41.



Misqof Sanjaq 2007 (© Peter Nicolaus)

sanjaq escaped the genocide by fleeing to Kaniashir in nowadays Armenia.[107] The movements of the family and their image of *Tawusi Melek* from Kaniashir, via Yeraskhahun, to Jrarat, where it is still kept and venerated, is well documented and does not need further explanation.[108] Although the *mir* and the Yezidi hierarchy operated with a replica, they never gave up on returning the original to the Yezidi heartland and a few unsuccessful attempts were made by them to recover the sacred image of *Tawusi Melek*.[109] Even today the Armenian *sanjaq* is not forgotten: the Yezidis in Transcaucasia venerate it, whilst the Yezidi leaders in Northern Iraq appreciate that the artefact exists but have diametrical different views concerning the genuineness of this object.[110]

[107] The authors research on this topic is still ongoing but will hopefully be published with the essential sources in 2025 (cf. Nicolaus 2025).
[108] Cf. Nicolaus 2008.
[109] For details cf. Nicolaus 2008: 223, 233, 239f., 241, 245.
[110] *Idem* 2025.

When the original *Misqof Sanjaq* was lost in 1845, it was – as mentioned above – immediately replaced by a replica and only one year later plied the former route of the Yezidi villages of Transcaucasia. In the aftermath of the First World War the artefact arrived in nowadays Armenia between 1920 and 1922 and stayed marooned in Transcaucasia together with the accompanying *qewwals*, who visited Yezidi dwellings and displayed the *sanjaq*.[111] For instance, Field, based on eyewitness accounts, reports visits of the *sanjaq* in summer of 1919 (before it arrived in Armenia) and in 1928.[112] Only in 1929 the accompanying *qewwals* managed to leave the Soviet Union by ship and proceeded via Cardiff to Baghdad. However, before their departure the *sanjaq*, was confiscated by the Soviet authorities and disappeared in the dungeons of the Gubernsky prison in Tbilisi.

The Future of the Sanjaqs – an Open Question

The purpose of the above elaboration is to rescue the already meagre information about the seven *sanjaqs* from being lost to oblivion and it is, of course, out of the question that those *sanjaqs* which have lost their territory will regain it – the Yezidi exodus from Turkey to Europe and overseas is virtually concluded and the few aforementioned Yezidi families and retirees trying to move back will not reverse the tide. The same seems true with regard to the Yezidis in Syria. The migration pattern there was not as distinct as the one prevailing in Turkey during the 1980s. However, in Syria the numbers are much smaller (some 12,000 people at best)[113] and the latent civil war, the dire economic situation, and the Turkish operations in the Syrian border areas are certainly strong factors fostering the wish to leave and find a new life in another country. In the Yezidi heartlands of Sinjar and Shekhan a similar mood prevails. Although there are still substantial numbers of Yezidis (about 550,000) in Northern Iraq, there is hardly one of them who does not have a family member or friend in Europe (in most cases Germany) and the majority of the Yezidis there contemplate leaving their homeland. Furthermore, the ISIS and post-ISIS induced pause in the *Tawus Gerran* has shown that the common people can easily live without *sanjaqs* visiting them. Since 2014, no *sanjaq* has come to Sinjar and the people there have not complained about this – they take it as fate and consider it a minor mishap. However, this does not mean that they

[111] Cf. Nicolaus 2008: 233.

[112] Cf. Field et al. 1943: 13, Field 1953: 87.

[113] Since 2014, some 40,000 Yezidis from Iraq have sought refuge in the Autonomous Administration of North and East Syria to escape the genocide of Yazidis by ISIS. At this point in time there were about 40,000 Yezidis in Syria (primarily in Al-Jazirah). However, most of them have returned to Iraq subsequent to the 2019 invasion of the north-eastern part of Syria by Turkish troops.

have stopped venerating the sacred images of *Tawusi Melek* and the elongated queues of pilgrims eager to revere and donate to the *Margeh Sanjaq* displayed at the Sheikh Adi sanctuary in Lalish during the *Cejna Cimayê* evidence this clearly. Some of these pilgrims come from Syria as well as from the diaspora in Europe (mainly Germany) and North America (most of them from Canada). In view of this, one could argue that the Yezidi leadership should – in order to accommodate the diasporas – design and introduce parades of the peacock in the countries to which a considerable Yezidi migration had taken place during the last fifty years and in which a sizeable Yezidi community dwells, like Germany (120,000 individuals) and Russia (50,000). However, the *sanjaqs* visited, and the *Margeh Sanjaq* still visits, villages according to a fixed route and a fixed schedule – tradition determines all of this, and tradition apparently cannot be changed. As mentioned above, the *Margeh Sanjaq* has always visited seven old villages in the vicinity of the newly created Mahad Complex. After the inhabitants of these villages were forced to abandon their homes and move to the complex, the *Tawus Gerran* no longer visited the deserted villages, but the tradition was strong enough to dictate that the *qewwals* should stay within Mahad Complex for seven days and pretend to visit each day one of these villages. In other words, the sacred image of *Tawusi Melek* is taken to seven different quarters within the complex, where the population mirrors the one in the old villages. It seems that the places visited during a *Tawus Gerran* for centuries are in a sense sacred, and sacred places can simply not be relocated, as Spät points out, albeit in a different context.[114] Presumably, it would even be more difficult to design an entirely new route for the parade of the peacock in a country where Yezidis only recently migrated to. Hence, the Armenian model seems more promising: The last *Tawus Gerran* in Transcaucasia was conducted in 1928 or 1929 and when the *qewwals* left the area, their sanjaq was confiscated and only the one kept by the Ozmanyans stayed behind. The Yezidis of Armenia venerate this sacred image of *Tawusi Melek* by making pilgrimages to the house of the keeper of the *sanjaq* in Jrarat in Armavir Marz or venerate it when it is displayed to the public, like in 2022, when a grand presentation of the Armenian *Sanjaq* took place in the *Quba Mêrê Dîwanê*, the world's largest Yazidi temple built in Aknalich in Armavir Marz in 2019.[115] However, since the revenues yielded by

[114] Spät 2018: 353.

[115] Cf. video https://www.facebook.com/groups/491240771036644/posts/2070254409801931/ (accessed: 25/01/2024). The temple owned by Mirza Sloian, an Armenian businessman of Yazidi origin, living in Russia, who bought the land and funded the construction. Given that the temple is privately owned and managed, it is still not fully recognized as such by parts of the local Yezidi community – despite the fact that Mir Tahsin Beg personally inaugurated the shrine on 29/09/2012 (http://www.genocide-museum.am/eng/news-2012.php and http://www.tert.am/en/news/2012/09/15/ezdi/).

the Armenian *Sanjaq* stay with the keeper of the sacred image in Armenia,[116] the Yezidi hierarchy, in particular the *mir*, would presumably be quite reluctant to agree to such an arrangement. Hence, before discussing any display of *sanjaqs* in the diaspora, the question of the proceeds would have to be agreed upon. However, this is – as one of the *qewwals* interviewed mentioned – a very sensitive matter since the leadership does not want the people to know how much money (donations and revenues) they earn by displaying the sacred image of *Tawusi Melek*.

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[116] He demands a sheep as sacrifice and charges about 300 USD for the display of the sacred image to an individual or a family.

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პიტერ ნიკოლაუსი (Peter Nicolaus)

Quo Vadis Tawusi Melek? (Quo Vadis ტაუსი მალაკ?)

ეზიდური სანჯაყების გავრცელების არეალი

აბსტრაქტი: ნაშრომის მიზანია, გამოიკვლიოს, თუ რა გზას გადიოდა სხვადასხვა ეზიდური სანჯაყი და, კერძოდ, რა გზა გაიარა ორმა მათგანმა ერთ დროს ეზიდებით დასახლებულ ტერიტორიებზე ან - სადაც ახლა ცხოვრობენ. სადაც გზის დადგენა შესაძლებელი აღარაა, სტატიაში მითითებულია ის ტერიტორიები, რომლებსაც, ეზიდური დიასპორის მეხსიერების მიხედვით, ტაუსი მალაკის წმიდა სიმბოლო ადრე სტუმრობდა. ნაშრომი ასევე ეხება რიტუალებსა და ცერემონიებს, რომლებიც ამ გზის გავლისას საკრალური გამოსახულებების თაყვანისცემას უკავშირდება; დაბოლოს, ნაშრომი მოკლედ განიხილავს თაყვანისცემის მომავალ შესაძლო გეგმებს დიასპორაში. მოცემული სტატია არ ეხება ფარშევანგის ფიგურებს, რომლებიც კონკრეტულ ოჯახებსა თუ სალოცავებში ინახება, როგორიცაა, მაგალითად, ქვემოთ ნახსენები Khazina al-Rahmani (ხაზინა არ-რაჰმანი).

საკვანძო სიტყვები: სანჯაყი, ტაუსგერანი, ეზიდი, ჩრდილოეთ ერაყი, სომხეთი, თურქეთი, სირია, ირანი, გერმანია, დიასპორა

Peter Nicolaus

Quo Vadis Tawusi Melek? Cîyên belavbûna sincaqên êzdiyan

Abstrakt: Ev gotar hewl dide lêkolînê bike li ser rêyên ku sincaq lê digeriyan, bi taybetî du ji wan sinceqan, li ser gera wan di nav deverên ku êzidî lê diman, yan jî heta demekê lê mabûn, herweha li wan deverên ku êzdî lê hebûn û êdî ne diyarin yan nemane. Lema ev lêkolîn bi kêmasî wan deveran destnîşan dike, li ku jî li gorî bîranînên êzdiyên li dîasporayê da mane – wextekî bi sembola pîroz ya Tawisî Melek va hatine ziyaret kirin. Ev lêkolîn bêtir li ser rê û resmên, ku sembola pîroz di geryana wan de têne pêşwazî kirin, dike, û di dûmahyê da bi kurtî derheqê planê tewaf kirina wane paşerojê li diyasporayê da dike. Ev lêkolîna hanê behsa wan fîgûrên teyrê tawis nake, yên ku di destê malbatan yan jî di perestgehan da hene, yên wekî li Xezîna al-Rehmanî ya ku di gotarê da hatiye behs kirin.

Peyvên sereke: sincaq, tawisger, êzdî, Îraqa Bakûr, Ermenistan, Tirkiya, Sûrya, Îran, Almaniya, dîaspora.