



BARĀDŪST

BARĀDŪST (Kurdish Brādōst), name of Kurdish tribe, region, mountain range, river, and amirate.

The tribe, mostly settled now, lives in Barādūst *nāḥīa* of Rawāndūz *qazā* in Arbil *lewā/moḥāfaẓa*, Iraq. They are Shafē'ite Sunnis and speak the Kurmanji dialect of Kurdish mixed with the neighboring Sorani dialects (see the folklore material collected by Kōšnāw). According to the information provided by the earliest available account (Bedlīsī, pp. 382-88), the tribe (*'ašīrat-e Barādūst*, p. 385) or, rather, the conglomerate of Barādūst tribes (*'ašīrat wa aqwām*, p. 386), must have been much larger, occupying the entire region to the west of Lake Urmia.

The region comprised, in the early 11th/late 16th century, several *nāḥīas* including Targavar, Margavar, Dol, Sumay, and Urmia (Bedlīsī, pp. 382-88). The Ottoman-Persian frontier of 1639, which survived until World War I and forms the present boundary of Iran with Turkey and Iraq, divided Barādūst territory into two parts. In the late 13th/19th-century administrative division of the Ottoman empire, Barādūst was a *nāḥīa* of Rawāndūz *qazā*, Šahrezūr *sanjaq*, Mosul *welāyat* (Cuinet, II, p. 846). Following the disintegration of the Ottoman Empire, this *nāḥīa* was officially incorporated into Iraq in 1925, where it had 108 villages with a population of 5,185 in 1957 (Iraq Republic, pp. 238-42). Under the Qajar dynasty, the western limits of Margavar, Dašt, Targavar, Barādūst, and Šūmāy formed part of the often disputed Ottoman-Persian frontier (Mohandesbāšī, p. 150). In the administrative redivision of Iran under the Pahlavis, the boundaries of the traditional *nāḥīas* or *maḥāls* of



Barādūst, Targavar, Margavar, Dol, and Şūmāy were left more or less intact forming *dehestāns* of Urmia (*Ketāb-e asāmī-e dehāt-e kešvar*, pp. 460-73). The decennial census of 1335 Š./1956 counted 63 villages with a population of 7,302 in Barādūst *dehestān* (Iran Government, p. 37).

Barādūstdāg or Čīa-y Nīwaḳēn, a mountain range over 5,000 feet above sea level and about 25 miles long, stretches northwest from the Rawāndūz river opposite the town of Rawāndūz in Iraq to Rūbārī Rūkūčūk, a tributary of the Great Zab (Naval Intelligence Division, p. 109 and fig. 27 facing p. 103). The snow-fed Barādūst river rises in the peaks of the mountain range along the Iran-Turkey border, flows through Barādūst territory, and, joined by other headwaters, forms Nāzlūčāy, which discharges into Lake Urmia to the northeast of the city of Urmia (*Times Atlas*, pl. 37; *Gazetteer of Iran I*, map I-11-B).

The formation of Barādūst amirate was part of the process of the rise of Kurdish political power in the form of small dynasties and numerous (semi-)independent amirates that appeared all over Kurdistan in the 10th-11th/15th-16th centuries (see Bedlīsī for an early account of the principalities until 1005/1597). Bedlīsī (p. 382) related the founders of the principalities to the Hasanwayhid dynasty (348-406/959-1015, q.v.) and divided them into two lines—the amirs of Şūmāy and those of Targavar and Qaḷʾa-ye Dāwūd (pp. 384-88). At the climax of its power, the amirate’s domain extended from the western shores of Lake Urmia to parts of the *welāyats* of Arbil, Baghdad, and Diyarbakır (ibid., p. 383).

The hereditary rule of Barādūst, like that of other amirates, was, however, soon threatened by the centralizing and expansionist policies of the Ottoman and Safavid empires, which turned Kurdistan into a battlefield for more than three centuries. To protect their sovereignty, Barādūst princes put up continued resistance to both empires though they often relied on one against the other. Thus, after initial opposition to Shah Esmāʿīl’s efforts to establish his authority over the area, the powerful Barādūst amir Ġazī Qerān rallied to the Safavids (Bedlīsī, pp. 382-83). However, after the famous Ottoman-Safavid battle of Čālderān (920/1514), the principality switched allegiance to the victorious Ottoman side.

Shah ʿAbbās I (996-1038/1588-1629) initially recognized the hereditary rule of Barādūst princes though relations deteriorated and Amir Khan Barādūst (Kānī Lapzērīn, “The Gold-Hand Khan”) revolted against the shah in the fortress of



Demdem (Kurd. Dimdim) in 1017/1608. The neighboring **Mokrī** principality joined forces with the Barādūst throughout the revolt, which has become a major theme of Kurdish folklore and literature (Dzhalilov) and is also described in an eyewitness report by the shah's chronicler Eskandar Beg (pp. 791-801, 807-11).

To undermine the growing power of the Kurdish element, the Safavid and Qajar monarchs sent numerous punitive expeditions to the area, massacred the population of Mokrī principality (Eskandar Monšī, pp. 811-14), transferred thousands of Kurds (Perry, pp. 205, 208, 209) from the western lake area, and resettled there the Turkish tribes of Afšār (q.v.; see also Mīrzā Rašīd, pp. 49-55) and Qarapāpāk (q.v.).

By the late 13th/mid-19th century, when Qajar and Ottoman state power was extended to all parts of Kurdistan, the principality had already disintegrated. Conflicts with the central government continued, however, and once more the entire territory of West Azarbaijan came under the rule of the Šakār (Kurd. Šikāk) tribe led by Esmā'īl Āgā Simkō, "Semītqu" (see Arfa; van Bruinessen). Princely families and tribal organization have largely disappeared since World War II, giving way to modern party organization of Kurdish nationalism (e.g., the autonomist Kurdish Republic established in West Azarbaijan in 1946 and the autonomist war that began in August, 1970).

See [boundaries i](#).

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