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## The Kurds of Khorasan\*

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### Abstract

The article is a demographic survey on the Kurds in Greater Khorasan including presently three separate provinces within the territorial-administrative system of Iran. The research is mainly based on the field materials; the author had identified most of the Kurdish populated localities *in situ*, though the data obtained from the local municipalities were also taken into consideration. The paper includes a comprehensive list of all the villages and rural centres of Greater Khorasan with compact and mixed Kurdish population, according to the minor administrative divisions, *šahrestāns*, i. e. districts.

The biggest part of the Khorasani Kurds is sedentary, although there are also some groups of seasonal pastoralists. All the Kurds of Khorasan are Shi'ites. Generally, there are 696 villages with a compact or prevailing Kurdish population registered on the territory of Greater Khorasan. The total number of the Khorasani Kurds can be estimated around one million.

### Keywords

Kurds in Khorasan, Kurdish Tribes, Iranian Ethno-Demography, Khorasan

### INTRODUCTION

Khorasan (*Xorāsān*)<sup>1</sup> is the biggest province of Iran, located in the North-East of the country. This region, especially in the north, is characterised by a large ethnic diversity. Over a surface of 15,444 square miles, all the ethnic groups that compose the population of contemporary Iran can be found: the Kurds, Baluches, Lurs, Turks, Turkmens, Sistanis, Afghans, Arabs, etc., though most of them have appeared here as a result of migrations from their historical homelands. At present, Khorasan is di-

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<sup>1</sup> According to the Classical New Persian pronunciation, Khurasan (*Xurāsān*).

vided into three separate provinces—Northern Khorasan (*Xorāsān-e šomālī*), Khorasan-e Razavi (*Xorāsān-e Raḡavī*)—the central part of the area, and Southern Khorasan (*Xorasan-e ʔonūbī*). It should be noted, however, that the Kurds live mainly in the two northern parts of Greater Khorasan. The term Khorasan in this paper is applied to all the three provinces, usually referred to also as Greater Khorasan (*Xorasan-e bo-zorg*).

The research is mainly based on the author's field materials. Since the ethnic attribution of the villages is generally omitted or almost ignored in the respective sources, and the official data are often contradictory, most of the localities populated by Kurds, had been identified by the author himself *in situ*, though the archive materials from the local municipal centres were largely used as well.

The survey concerns exclusively the rural places as, despite the high ratio of the Kurds in the cities (Mashhad, Quchan, Bojnurd, Neyshabur, etc.), their identification in the urban environment is attended with certain difficulties. The Kurds in Khorasan, especially the educated layers, usually assimilate, sometimes even in the first generation. This phenomenon, however, has nothing to do with the purposeful policy. The authorities in present-day Iran generally promote local cultures and languages; a number of Kurdish newspapers and magazines are published today in Khorasan. The point is that the Kurdish ethnicity in Khorasan has become a rather social label, or characteristic; to be a Kurd implies the belonging to rustic milieu, a villager *par excellence*.

There is also another point to be taken into account. Though the overwhelming majority of the identified villages are purely Kurdish, there are also some with mixed population (with the Persian- and Turkic-speaking groups), with the Kurdish inhabitants still prevailing. Even the mixed Kurdish-Baluchi villages can be found in the area.

The biggest part of the Khorasani Kurds is sedentary, although there are also some groups of seasonal pastoralists. All the Kurds of Khorasan are Shi'its. Generally, there are 696 villages with the compact or prevailing Kurdish population registered on the territory of Greater Khorasan. Due to the lack of the exact census data on the ethnic groups in Iran, the reasonable figure on the Kurds cannot be either; yet, judging by some demographical parameters, their total number in Khorasan can be estimated around one million.

#### EMERGENCE OF THE KURDS IN KHORASAN

The beginning of the 16th century was a crucial period in the history of the Kurds having populated at that time the North-West of Iran and the

adjoining areas of Northern Mesopotamia. The Safavid-Ottoman confrontation, particularly after the Chaldiran battle in 1514, revealed the significance of the Kurdish-speaking element as an important military factor in the region. The succeeding period in the internal policies of both Ottoman Empire and Safavid Persia, is marked with the conspicuous trend of using this factor as a security component.

The Ottomans started to actively populate the eastern regions of Western Armenia (the so-called Eastern Anatolia) with Kurds, displacing the autochthonous Armenians; the process of Kurdisation of the area being aimed at creating a stronghold against the Safavids.

As for the Persians, they initiated the migration of Kurds from the same territories in the opposite direction—to Khorasan, which was primarily aimed at dispersing the compact Kurdish population in the border zone with the Ottomans, as well as at creating a defense-line along the north-east frontiers of the country against the constant inroads of the Turkmen and Uzbek nomads.



Milking in Daragaz (Photo by the Author)

The enrooting of the Kurdish ethnic element on the Armenian native lands had finally resulted in the extermination of the Armenian population of the area by the beginning of the 20th century, and consequently—in the formation of a compact Kurdish populated region in the east of present-day Turkey, known today under the conditional term “Turkish Kurdistan”.

The relocation of the Kurds by the Persians, however, had no geopolitical consequences. The Kurds, settled in Khorasan, played, in fact, a certain role in the defense of the north-east frontiers of Iran, although having often rebelled against the central government (e.g. the revolt of the Quchan Kurds against Fath-'Ali Shah Qajar in 1839, suppressed by the crown-prince 'Abbas Mirza).<sup>2</sup>

The process of migration to Khorasan, initiated by Shah Isma'il and continued during Shah Tahmasp, became systematic under the reign of Shah 'Abbas. In the period from 1598 to 1601, the latter forced 45,000 Kurdish families, primarily from the regions located in the historical Western Armenia and the South Caucasus, to move to Khorasan. Shah 'Abbas had actually established five Kurdish domains all over the extent of the border, from Astarabad (*Astarābād*) to Chinaran (*Čenārān*); three of them—Bojnurd (*Bojnūrd*), Quchan (*Qūčān*), and Daragaz—still existed in the 19th century. The owners of Quchan, the strongest among the domains, as well as those of Bojnurd, bore the title of *Īl-khāns*. Geographically, some tribes of the Zafaranlu (*Za'farānlū*) Kurds settled down in Quchan, Shadlu (*Šādlū* or *Šādīlū*)—in Bojnurd, Keyvanlu (*Keyvānlū* or *Kāvānlū*)—in Radkan (*Rādkān*), and Amarlu (*'Amārlū*)—in Neyshabur (*Neyšāp/būr* or *Nīšābūr*).<sup>3</sup>

Several migrations of the Kurds took place also in Iran in the first half of the 18th century, in the period of Nadir-Shah's rule. In all appearances, he relocated only the Iranian Kurds within the territory of Iran—from Ardalan to Khorasan, as well as those having already settled in Khorasan—to Gilan for creating an anti-Russian bastion.

All the Kurds of Khorasan are Kurmanj (*Kurmānj*), descending from the tribes having once lived in the Turkish domain and belonging to the northern grouping of the Kurds; the absolute majority of the latter are presently concentrated in Turkey as well, some living in Syria and Iraq. In Khorasan, the Kurds are called likewise—Kormanj (*Kormānj*). They speak the same dialect as the Turkish Kurds, Kormanji (*Kurmānjī*, in Persian rendering *Kormānjī*). Judging by the vocabulary of this dialect, its speakers once had definitely neighbored Armenians. Even the presence of a certain Armenian ethnic element in the bulk of the Khorasani Kurds can not be totally excluded. In my field works, while identifying villages in the district of Chenaran, for instance, I came across people who were claiming to be of Armenian origin. Even in a superficial

<sup>2</sup> Cf. P. Sykes, *A History of Persia*, vol. 2, London, 1951<sup>3</sup>: 323-324.

<sup>3</sup> See V. V. Bartol'd, "Istoriko-geografičeskij obzor Irana", *idem*, *Sočineniya*, vol. 7, Moscow, 1971: 105-106.

skimming of the language of the Khorasani Kurds, a number of important borrowings from Armenian become apparent: *xāč* “cross”; *čōrt’ān* “dried cheese”; *k’ōtān* “plough”; *pañjār* (*pinjār*) “a common denomination for edible herbs”; *mandik* “a sort of wild edible plant”; *k’el/randū* “sickle with a long wooden handle”, etc.<sup>4</sup> Probably, in the phonological system of the Khorasani Kurmanji, the Armenian trace is also visible. The phonological opposition of the voiceless *č*/voiced *č*, and the voiceless occlusives *p*, *t*, *k*/aspirated *p’*, *t’*, *k’*, typical for the Kurdish dialects of the historical Armenian lands, is explicitly visible in the Khorasani Kurmanji.<sup>5</sup> Another detail is of ethnographical character. After winnowing, when the work on the thrashing-floor is over, some groups of the Khorasani Kurds draw a cross-sign on the grain heaps cleaned from the husk, thus rendering homage to an old tradition, without realising its real meaning.

So, it is beyond controversy, that the Khorasani Kurds had migrated from the Kurdish populated regions of modern Turkey, and, judging by some tribal names, possibly from the South Caucasian regions (present-day Armenia, Azerbaijan Republic). In Turkey, it could be the area covering the Van lake basin, Bidlis, Mush, up to Diarbakr. However, the oral tradition of the Khorasani Kurds, as well as all the authors having written on the subject, localise the exodus territory of the Kurds of Khorasan in Chemishgazak (*Çemişgezek*), having allegedly been the dwelling area of a tribal confederation with the same name. Yet, the tribal confederation of Chemizgazak has never existed, in fact. It was just a conventional name given by Shah ‘Abbas to the pro-Iranian Kurdish tribes resettled later to Khorasan. Sharaf-khan Bidlisi describes the dominion of Chemishgazak in details.<sup>6</sup> It was one of the four regions once constituting the Charsanjak *kaza* within Kharput (Arm. *Xarberd*), district, i.e. in the area to the south of Dersim. According to some authors, Qarachor was a synonym of Charsanjak.<sup>7</sup> Today, Chemishgazak (*Çemişgezek*) is a part of the province of Tunceli (Dersim). Anyway, the

<sup>4</sup> For details, see G. Asatrian, “Kurdish and Armenian”, *Iran and the Caucasus* (forthcoming).

<sup>5</sup> Cf. Asatrian, *ibid.*; also I. I. Cukerman, *Xorasanskij kurmandži. Issledovanie i teksty*, Moscow, 1986: 12ff.

<sup>6</sup> Scheref-nameh ou Histoire des Kourdes, par Scheref, prince de Bidlis, publié pour la première fois, traduite et annotée par V. Véliamonof-Zernof, tome II, texte persan, St.-Pétersbourg, 1862: 162-175.

<sup>7</sup> See G. S. Erevanean, *Patmut’iwn Č’arsanĵagi hayoc’*, Beirut, 1956: 1-3; cf. also D. Butyka, “Das ehemalige Vilajet Dersim”, *Mitteilungen der kais. Königl. geographischen Gesellschaft in Wien*, 35 Band (1892): 109ff.

only tribal name among the hundreds of Kurdish tribal denominations attested in Khorasan is, perhaps, Qarachorlu (*Qaraçorlū*), which has an homonym in the toponymy of Chemishgazak, i.e. the mentioned Qarachor. Nothing else, in fact, in the Khorasani Kurds' tribal nomenclature reminds the alleged territory of their origin in this area; all the more, a tribe called Qarachorli, by the way Shi'ites, mentioned in the Erivan province of the former Russian Empire.<sup>8</sup> Furthermore, despite the fact that the population of Chemishgazak had a significant pro-Iranian element, indeed, including the Shi'ite Qizilbashes,<sup>9</sup> the biggest part of the inhabitants of the region are not ethnic Kurds, but Dimilis (or Zazas). Thus, Chemishgazak is a quite implausible candidate for the hypothetical exodus place of the Khorasani Kurds. In all likelihood, the name of Chemishgazak, as M. van Bruinessen believes,<sup>10</sup> was actually given to a group of migrants, having formed an *ad hoc* tribal confederation, probably due to the fact that Chemishgazak was a marked place in the whole Kurdish ethnic and geographical continuum of that time. Sharaf-khan, for instance, writes: "When someone among the Kurds, mentions (lit. names) the *vilayet* of Kurdistan, he means Chemishgazak".<sup>11</sup>

In any case, the real territory of the Kurdish exodus is the mentioned area in the present-day Turkey and in the South Caucasus, but by no means Chemishgazak.

Generally, from the numerous tribal names of the Khorasani Kurds, ending, as a rule, with the Turkish suffix *-lū*, only few can be identified with the corresponding tribal names of the Mesopotamian and South Caucasian Kurmanjs. Cf. *Sīfkānlū*, as a parallel to *Sīpkī* (*Sīpkūnlū*), *Pāzūkī*; *Bērīvānlū*, vs. *Berīfī* between Mosul and Mardin; *Mīlān* (*Mīlānlū*); *Zīlān* (*Zīlānlū*); *Šādīlū*, vs. *Šādīmānlū*, a Shi'ite Kurdish tribe in the Erivan province; *Māmyānlū*, vs. *Māmikānlū* (*Mamgūn*),<sup>12</sup> as well as *Ardalān*, probably coming from the big tribe of *Ardalan* in the province of Kurdistan in

<sup>8</sup> Cf. P. Lerx, *Izsledovaniya ob iranskix kurdax i ix predkax, severnyx xaldeyax*, kn. I, SPb., 1856: 89.

<sup>9</sup> Cf. Scheref-Nameh ..., *ibid.*; M. van Bruinessen, *Agha, Shaikh and State: The Social and Political Structures of Kurdistan*, London-New-Jersey, 1992: 134-135.

<sup>10</sup> van Bruinessen, *op. cit.*: 134.

<sup>11</sup> Cf. *Har-gāh dar miyāne-ye akrād velāyat-e Kordestān maḍkūr sāzand, morād az Ćemišgazak ast* (Scheref-Nameh..., *Ibid.*: 163).

<sup>12</sup> See Lerx, *op. cit.*: 67, 70, 72, 73, 87, 89, 90; W. Spottiswoode, "Sketch of Tribes of Northern Kurdistan", *Transactions of the Ethnological Society of London*, vol. 2 (1863): 244-245; M. Sykes, "The Kurdish Tribes of the Ottoman Empire", *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, vol. 38 (1908): 457, 467, 470, 476, 477.

Iran, and Zanganeh, the latter being definitely a part of the Zanganeh in Kermanshah, etc. The two last-mentioned tribes moved to Khorasan in the period of Nadir-Shah.

As for the tribal name *Gūrān*, attested in Quchan and Shirvan,<sup>13</sup> it has, of course, nothing to do with the *Gūrāns* of the province of Kermanshah in Iran. It is rather an echo of the social connotation of this term, applied to the non-tribal peasants in the North-West of Iran.<sup>14</sup>

With regard to the internal definition of the Khorasani Kurds by their tribal affiliations, it should be noted that it is, indeed, a quite difficult, if not unrealistic, task. With some exceptions, most of the tribes have their own doubtful genealogical stories, extenuating the cardinaly contradictory data in the relevant literature.<sup>15</sup> Therefore, in the present work, we confined ourselves to the simple registration of the tribes, making no further attempts to trace their genealogical affiliation. Generally, most of the tribal groups and clans of the Khorasani Kurds relate themselves to the *Za'faranlu*. For the time being, the major Kurdish (*Kormānj*) tribes of Khorasan are as follows:

<i>Z'afarānlū</i>	<i>Bāčvānlū</i>	<i>Šeyxkānlū</i>
<i>Šādlū</i>	<i>Silsepūrānlū</i>	<i>Qāčkānlū (Qoč-qūyūnlū)</i>
<i>Qarāmānlū</i>	<i>Īzānlū</i>	<i>Zangālānlū</i>
<i>Qarāčūrlū</i>	<i>Sēvkānlū (Syūkānlū)</i>	<i>Zarāqkānlū</i>
<i>Tū/ōpkānlū</i>	<i>Davānlū</i>	<i>Rošvānlū</i>
<i>'Amārlū</i>	<i>Zeydānlū</i>	<i>Šīrvānlū</i>
<i>Keyvānlū (Kāvānlū)</i>	<i>Palokānlū</i>	<i>Qarābāšlū</i>
<i>Bīčervānlū</i>	<i>Torosānlū</i>	<i>Bērīvānlū (Barīmānlū)</i>
<i>Māmyānlū</i>	<i>Mastyānlū</i>	<i>Moždegānlū</i>
<i>Ḥamazkānlū</i>	<i>Bādlānlū</i>	<i>Zardkānlū</i>
<i>Čāpešlū</i>	<i>Rūdkānlū</i>	

<sup>13</sup> 'A. Mīr-nyā, *Il-hā va tāyefe-hā-ye 'ašāyerī-ye kord-e Irān*, Mashhad, 1368/1989: 66-67.

<sup>14</sup> Cf. van Bruinessen, op. cit.: 109-115.

<sup>15</sup> See Lerx, op. cit.: 119-120; K. Tavaḥḥodī, *Ḥarekat-e tārixī-ye kord be Xorāsān*, Mashhad, 1371/1992; 'A. Mīr-nyā, op. cit.: 111-148; also by the same author *Ilāt va ṭavāyef-e Daragaz*, Mashhad, 1361/1982 and *Il-hā va tāyefehā-ye 'ašāyerī-ye Xorāsān*, Mashhad, 1369/1990; cf. also M.-H. Papoli Yazdi, *Le nomadism dans le north du Khorasan*, (Persian version), Paris-Tehran, 1991: 76-93; R. Šākerī, *Atraknāme, tārix-e jāme'-e Qūčān*, Tehran, 1365/1985: 54-58; Ḥ. Behtūyī, *Kord va parākandegī-e ū dar Iran-zamīn*, Tehran, 1377/1998: 87-92; 'A.-'A. Madīḥ, *Neyšābūr va estrātešī-ye ṭouse'e*, vol. 1, Mashhad, 1385/2006; idem, *Field Materials (2001-2006)*; etc.

## TUPKANLU, THE BIGGEST NOMADIC TRIBE OF KHORASAN

Although, as was stated above, the majority of the Kurdish tribes and non-tribal groups in Khorasan are sedentary, there are still several tribes and clans practising transhumant animal husbandry. This form of household economy is most typical for the Tupkanlu (*Tōpkānlū*, *Tūpkānlū*) from the Za'faranlu tribal group or confederation. From the very beginning of their replacement to Khorasan, the Tupkanlu settled down in the northern part of Shirvan, where soon appeared the village of Tupkanlu. Already at that time, the Tupkanlu were seasonal pastoralists, moving from *qišlāqs*, winter villages, to *yaylāqs*, summer camps, depending on season. Later, the Rudkanlu clan splintered off from the Tupkanlu, to form a separate tribe.

In general, the Tupkanlu includes ten clans (*tīre*), each consisting of approximately ten big families (*tāyefe*); a big family, in its turn, comprises several minor ones (*xānevār*).

In the period from 1872-1922, the Tupkanlu, looking for better pasture-lands, started moving from Shirvan towards Sarvelayat region of Neyshabur, where they finally settled in the areas of Dahaneye Shur and Shirin.

In the Qajar period and then, till the fall of the Pahlavi dynasty, the nomadic Tupkanlu had lived under a *Khan's* strict supervision. Among the Tupkanlu prominent *Khans* of that period Farhad-Khan Farhadi, his son 'Ali-Muhammad-Khan, and the grand-son Reza-Khan Farhadi can be mentioned; the latter had headed the tribe up to the Islamic Revolution in 1979.

It is interesting to note that up to 1979, the social structure of the Tupkanlu included the associated groups of elders (*riš-sefids*) within each clan, who acted as an intermediary governing body subordinated to the *Khan*.

According to the census of 2000, there were 306 Topkanlu families living in Neyshapur, consisting of 1848 persons.

The Tupkanlu *qišlāqs* are mainly situated around the town of Kashmir, as well as Daruneh, and Shahrabad, while one of the Tupkanlu groups lives, in winter-time, near Fayzabad, Mah-Valat (not far from Torbat-e Heydariye), another group settles near the town of Marzadaran, not far from Pol-e Khatun, to the south from Sarakhs.

The Tupkanlu leave their summer camps (Kelidar, the Muhammad-Bek and Shah-Jahan foothills in Esfarayen, the Binaludi southern highlands) in early August, starting the routes going down to the south from Neyshabur, till, in mid-October, they meet all together with their flocks in the appointed time and places, and stayed there for approximately



two weeks. Finally, in late October, all set their feet on the paths debouching into their winter villages. The whole process of these autumn migrations with interim camps takes around two months, so that by mid-December, the Topkanlu reach their winter villages.



Tupkanlu Women (Photo by the Author)

One group moves to the south (Kashmar, Bardeskan and Mah-Valat of Torbat-e Heydariye), another one—to Kela-shuri, passing by Dizbad and Sangbast, as well as Abravan, towards the regions of Marzadaran and Bagh-baghu in Sarakhs, and finally both settle down for the winter in Sarakhs (which is a warm place), from where they can easily return back, following the same route.

The spring migration starts on early April; its first stage takes some two weeks, and the second one—another two months, when after the interim camp, the tribe moves directly to their *yaylāqs*.

Nowadays, all women and children, with the necessary household effects, are transported by vehicle and settle down by themselves in the interim camps. It is only herders, who drive their flocks along the described route. Of course, previously, till some 20 years ago, they had used camels, bat-mules, horses, and donkeys as transportation means; camels as the most important among the beasts of burden, being approached almost as family members. There were two kinds of camels used by the Tupkanlu: one of the Arabic breed (*Arvāne*), a comparatively

small and lean but fast animal, and that of the Bukhara breed—a huge animal able to bear a heavy load up to 300 kg.

In *yaylāqs*, the Tupkanlu live in the so-called *siyāh-čādor*, the black tents usually pitched on camps sites. In the mentioned interim camps, they stay in temporary houses made of various kinds of available materials—clay bricks, wood, etc. In the same way they build temporary shelters for cattle.

The tents themselves are usually made of goat wool and camel felt, covered with waterproof tent-cloth. They can be of different size.<sup>16</sup>



A Kurdish Lady in the Tent, Sabzevar (Photo by the Author)

The Tupkanlu, in all appearances, may become generally sedentary in the nearest decade; only the herders will move seasonally, riding live-stock from *qišlāqs* to *yaylāqs* and back. There are several factors pointing to such a sedenterisation forecast: reduction of grasslands, caused by the development of industry in the region, as well as lands' degradation caused by increase in herd size; the influence of the urban

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<sup>16</sup> The black tent is almost a common type of temporary dwelling place among the Iranian transhumant population. It is usually called *syāh-čādor*, although there are some other synonyms for it: *melegā*—in Luristan (see L. Edelberg, "Seasonal Dwellings of Farmers in North-Western Luristan", *Folk*, vol. 8-9, København, 1966/67: 384ff.), *kōnē raš*—among the Mesopotamian and Eastern Anatolian Kurmanji-speaking Kurds, etc.

culture and, accordingly, the drift from the land; substandard social services, generally resulting in rural depopulation; and, finally, the rapid development and obvious advantages of the sedentary cattle-breeding. The Iranian authorities support transhumant tribes in various ways—food coupons for the staples of wheat, barley, rice, and sugar amount to government subsidies; necessary human services are provided (schooling in nearby villages for the children, and occasional veterinary visits to their encampments), etc.

## KURDISH VILLAGES IN NORTHERN KHORASAN

## a) Bojnūrd district

Location:	On the North-West	
District centre:	Bojnūrd	
Population:	app. 330,700	
Number of Kurdish villages:	122	
<i>Zarneh</i>	<i>Pašandeh</i>	<i>Parkānlū</i>
<i>Qūštappēh</i>	<i>Pīr-e boz</i>	<i>Pasandareh</i>
<i>Ḥasanlū</i>	<i>Tār yolām</i>	<i>Čahār-xarvār</i>
<i>Kārlūq</i>	<i>Bazrānlū</i>	<i>Kalāte-ye čelū</i>
<i>Qāḏī</i>	<i>Bozqānī</i>	<i>Kalāte-ye Ḥājiqāsem</i>
<i>Qarāḡeh</i>	<i>Band-e Xodānlū</i>	<i>Kalāte-ye Ḥāji-nošrat</i>
<i>Qaradānlū</i>	<i>Band-e yaymūr</i>	<i>Kalāte-ye Sohrāb</i>
<i>Qarehbāšlū</i>	<i>Būrbūr-e kord</i>	<i>Kalāte-ye Farščī</i>
<i>Qarehjangal-e ‘oulyā</i>	<i>Beydak</i>	<i>Kalāte-ye Mollāyolāmḥoseyn</i>
<i>Qarehkānlū</i>	<i>Pāy kotel</i>	<i>Ark</i>
<i>Qarehlū</i>		<i>Kalāb</i>
<i>Qarehbānlūy</i>	<i>Ādīne qolī</i>	<i>Kalāte-ye Āšiyān</i>
<i>Qezalḡešār</i>	<i>Vāšlī qal’e</i>	<i>Kalāte-ye Āqānabi</i>
<i>Qezalqān</i>	<i>Siyūxosū-Morādxān<sup>17</sup></i>	<i>Kalāte-ye Ardešīrxān</i>
<i>Qešlāq-e ‘Abdollāh- ābād</i>	<i>Ābxūr</i>	<i>Kalāte-ye ešlāḡāt-e arḡi</i>
<i>Qešlāq-e kāveh</i>	<i>Āq-tappēh</i>	<i>Kalāte-ye Bāqerxān-e yek</i>
<i>Qešlāq-e langar</i>	<i>Axlī</i>	<i>Kalāte-ye Bāqerxān-e do</i>
<i>Qašr-e qajar</i>	<i>Mahnān</i>	<i>Kalāte-ye Bāqerxān-e se</i>
<i>Seisāb</i>	<i>Mirzāḡasānlū</i>	<i>Kalāte-ye borj</i>
<i>Šāh-ojāq</i>	<i>Nāv</i>	<i>Kalāte-ye Pahlevānlū</i>
<i>Šāh-pasand</i>	<i>Nāḡaf-ābād</i>	<i>Ḥāḡ-Zeynol’ābedīn</i>
<i>Šeyx ‘Alī-ābād-e Qarḡār</i>	<i>Nargeslū-e soflā</i>	<i>Ḥāḡ-‘Alīdād</i>
<i>Maḡerānlū</i>	<i>Nargeslū-e ‘oulyā</i>	<i>Barbar-qal’e</i>
<i>Xandaqlū</i>	<i>Nodeh</i>	<i>Ūbeh</i>
<i>Dāngol</i>	<i>Yeksar-šāx</i>	<i>Ūtar-ābād-e soflā</i>

<sup>17</sup> The local version of this name in Kurdish is *Sēvvasū-Morādxān*.

<i>Darāqānlū</i>	<i>Nīkī-qal'e (hūme)</i>	<i>Ūtar-ābād-e 'oulyā</i>
<i>Rešvānlū</i>	<i>Nīkī-qal'e</i>	<i>Ūzane-bijah</i>
<i>Ra'nā-ābād</i>	<i>Kalātey-e Naqī</i>	<i>Īdeh</i>
<i>Zangāneh</i>	<i>Kalātey-e Valīxān</i>	<i>Īnjānlū</i>
<i>Sarīvān- tappeh</i>	<i>Kūhkamar</i>	<i>Bābā-Amān</i>
<i>Sarīvān-e 'āšeqān</i>	<i>Keykey</i>	<i>Bādāmleq</i>
<i>Sūrg</i>	<i>Garmxān</i>	<i>Bāzxāne</i>
<i>Sūlūklū</i>	<i>Gomhāy-e Būrbūr<sup>18</sup></i>	<i>Bāyčaq</i>
<i>Ḥešār-e Karamxān</i>	<i>Qal'e-tāt</i>	<i>Badarānlū</i>
<i>Ḥalīm-ābād</i>	<i>Qal'e-tappeh</i>	<i>Barbar qal'e</i>
<i>Ḥamāmī</i>	<i>Qal'e-tūt</i>	<i>Borj</i>
<i>Ḥamezānlū</i>	<i>Qal'e-jaq-e bozorg</i>	<i>Čerik</i>
<i>Ḥamīd</i>	<i>Qal'e-jaq-e kūčak</i>	<i>Čahārborj-e soflā</i>
<i>J'afar-ābād</i>	<i>Qal'e-ša'bān</i>	<i>Čahārborj-e 'oulyā</i>
<i>Jelf-darreh</i>	<i>Qal'e-marmar</i>	<i>Xaṭāb</i>
<i>Jamī</i>	<i>'Ouš-qal'e-ye bālā</i>	

## b) Torbat-e Jām district

Location:	East of Khorasan-e Razavi
District centre:	Torbat-e Jām
Population:	app. 250,000
Number of Kurdish villages:	1

*Zeyli (Zīli)*

## c) Jājarm district

Location:	South-West of Greater Khorasan
District centre:	Garm-e Jājarm
Population:	app. 66,000
Number of Kurdish villages:	32

<i>Arg</i>	<i>Barāzānlū</i>	<i>Dašt</i>
<i>Rabāt-e Qarebīl</i>	<i>Barzaneh</i>	<i>Kalāte-ye Šouyānihā</i>
<i>Šoqān</i>	<i>Pošt-e bām</i>	<i>Kalāte-ye šūr</i>
<i>Šūrīk</i>	<i>Bašīdar</i>	<i>Kalāte-ye Qājār</i>
<i>'Emārat</i>	<i>Tadar</i>	<i>Kalāte-ye Mūri</i>
<i>Qarje-rabāt</i>	<i>Joydī</i>	<i>Gāzān</i>
<i>Qezelhešār-e 'oulyā</i>	<i>Joušaqān</i>	<i>Mas'ūd-ābād</i>
<i>Qezelhešār-e pāyin</i>	<i>Čopeh</i>	<i>Mašmā</i>
<i>Qelī</i>	<i>Češme-ye Ṭabari</i>	<i>Mīrz-ābād</i>

<sup>18</sup> In the local Kurdish, as in Turkish Kurmanji in general, *gōm* means “cow-shed” (from Arm. *gom* id.); this toponym can be translated as “the cow-sheds of the Borbor (tribe)”. On the Borbor (Būrbūr) tribe, see D. Borbor, “Notes on the New Iranian Toponomastics (The Element -būr)”, *Iran and the Caucasus*, vol. 6.1-2 (2002): 189-193.

<i>Bām</i>	<i>Heşār-e 'Īsā</i>	<i>Nāvvyā</i>
<i>Aşyar-ābād</i>	<i>Darkeš</i>	

## d) Čenārān district

Location:	North of Khorasan-e Razavi
District centre:	Čenārān
Population:	app. 125,000
Number of Kurdish villages:	71

<i>Talqūr</i>	<i>Golgūn</i>	<i>Čamleh</i>
<i>Kamandar-e bālā</i>	<i>Gabrī</i>	<i>Čamgerd</i>
<i>Bīdābīd</i>	<i>Kūhestān-e salxī</i>	<i>Čāsm-e māhī</i>
<i>Bahmanjān-e pāyin</i>	<i>Kūnān</i>	<i>Kalāte-ye Ārāz</i>
<i>Bahmanjān-e bālā</i>	<i>Kalāte-ye sādū</i>	<i>Qeys-ābād</i>
<i>Ileheşār</i>	<i>Kalāte-ye šarīf</i>	<i>Qeyās-ābād</i>
<i>Il-ābād</i>	<i>Kalāte-ye Kāzem</i>	<i>Qal'e-Bahmanjān</i>
<i>Ūṭān</i>	<i>Kalāte-ye Kolbeja'far</i>	<i>Qaşq-ābād</i>
<i>Aḥmad-ābād )Dādkān)</i>	<i>Kalāte-ye Moḥammad- Bāqer</i>	<i>Qoroq</i>
<i>Aḥmad-ābād</i>	<i>Kalāte-ye malū</i>	<i>Γadir-ābād-e Qezelheşār</i>
<i>Helāl</i>	<i>Deraxt-e serjed</i>	<i>Γadir-ābād</i>
<i>Haft-čāh</i>	<i>Darbyābān</i>	<i>'Abdol-ābād</i>
<i>Mahd-ābād</i>	<i>Xāje-ye gerdāb</i>	<i>'Abbās-xān-e Qaregol</i>
<i>Nūḥ Ḥasan</i>	<i>Xazīj</i>	<i>'Abbās-ābād-e jangalī</i>
<i>Tūdeh</i>	<i>Xāmī</i>	<i>Ṭāher-ābād</i>
<i>Nou-bahār</i>	<i>Ḥakīm-ābād</i>	<i>Šams-ābād</i>
<i>Manqeşli</i>	<i>Hoseyn-naǰū</i>	<i>Šāh-ābād</i>
<i>Mazang</i>	<i>Hoseyn-ābād-e Nyāzmandī</i>	<i>Sark</i>
<i>Mirjegān</i>	<i>Hoseyn-ābād</i>	<i>Mārūjeh</i>
<i>Moḥammad ābād-e balūč</i>	<i>Hoseyn-ābād-e Rādkān</i>	<i>Riyāq</i>
<i>Moḥammad-ābād</i>	<i>Ḥājī Esmā'īl</i>	<i>Dehbāy</i>
<i>Mās-e Māškānlū</i>	<i>Ḥājī-ābād</i>	<i>Dūxān</i>
<i>Mās-e Ḥaḍrati</i>	<i>Čahčahe</i>	<i>Dastgerd</i>
<i>Gavāreşkān</i>	<i>Čahārmāhen</i>	

## e) Daragaz district

Location:	North of Khorasan-e Razavi
District centre:	Daragaz
Population:	app. 95,000
Number of Kurdish villages:	59

<i>Moḥammad-Taqī-beyg</i>	<i>'Abbās-qal'e</i>	<i>Xādemānlū</i>
<i>Miyāb</i>	<i>Γafar-ābād</i>	<i>Jankānlū</i>
<i>Minā</i>	<i>Aḥmad ābād-e</i>	<i>Dāydār</i>

<i>Davarānlū</i>	'oulyā	<i>Darband-e bālā</i>
<i>Dehešt</i>	<i>Ilānjeq</i>	<i>Darband-e pāyīn</i>
<i>Rahmān-qolī</i>	<i>Borj-qal'e</i>	<i>Qāzān-beyg</i>
<i>Zar-ābād</i>	<i>Bešārat</i>	<i>Qorbān-ābād</i>
<i>Zangelānlū</i>	<i>Šabdareh</i>	<i>Qezlaq</i>
<i>Zamīndānlū-ye 'oulyā</i>	<i>Bahādor-xān</i>	<i>Qešlāq</i>
<i>Zamīndānlū-ye soflā</i>	<i>Pāykān-e soflā</i>	<i>Qal'ceq</i>
<i>Sanqez-e bālā</i>	<i>Pāykān-e 'oulyā</i>	<i>Qal'ačeh</i>
<i>Sanqez-e pāyīn</i>	<i>Tappehlik</i>	<i>Qal'e-ye Hātām</i>
<i>Sanqez-e vasaṭ</i>	<i>Tūt</i>	<i>Kālū</i>
<i>Masūgtalī</i>	<i>Tūzānlū</i>	<i>Kāhū</i>
<i>Seyyedhā</i>	<i>Ḥasan-ābād</i>	<i>Kabkān</i>
<i>Šūrkal</i>	<i>Ḥasan kadxodā</i>	<i>Kalāte-ye arbāb</i>
<i>Šū-ye soflā</i>	<i>Ḥaḍrat-e Solṭān</i>	<i>Gapī</i>
<i>Šū-ye vosta</i>	<i>Ḥaqverdī</i>	<i>Gadūgānlū</i>
<i>Šū-ye 'oulyā</i>	<i>Ḥalqeh</i>	<i>Garmdareh</i>
<i>Šeyxānlū-ye 'oulyā</i>	<i>Xāfiyān</i>	<i>Gandāb</i>

## f) Sabzevār district

Location:	East of Khorasan-e Razavi
District centre:	Sabzevār
Population:	app. 500,000
Number of Kurdish villages:	6

<i>Ūler</i>	<i>Ḥojjat-ābād</i>	<i>Seyyed-ābād</i>
<i>Bābā-češmeh</i>	<i>Zard-kūh</i>	<i>Kāyef</i>

## g) Šīrvān district

Location:	East of Northern Khorasan
District centre:	Šīrvān
Population:	app. 170,000
Number of Kurdish villages:	73

<i>Šokrānlū</i>	<i>Xādemī</i>	<i>Ābselx</i>
<i>Šūrīk-e Takmerān</i>	<i>Xān-ḥešār</i>	<i>Mollā Bāqer</i>
<i>Šūrīk-e Ziyārat</i>	<i>Xānloq</i>	<i>Varaqī</i>
<i>'Abd-ābād</i>	<i>Xeder</i>	<i>Vark</i>
<i>'Alī-xān</i>	<i>Xaṭāb</i>	<i>Kalāte-ye Hendesī</i>
<i>Fāzel</i>	<i>Češmeh-dūzān</i>	<i>Garzū</i>
<i>Darbālā</i>	<i>Čaklānlū</i>	<i>Ganj-ābād</i>
<i>Sar-češmeh</i>	<i>Čūkānlū</i>	<i>Gūglī</i>
<i>Dolū</i>	<i>Pīr šahīd</i>	<i>Lūjlī</i>
<i>Razm-ābād</i>	<i>Tabarān-e soflā</i>	<i>Moḥammad 'Ali-xān</i>
<i>Reḍa-ābād</i>	<i>Tork</i>	<i>Marzaq-ābād</i>
<i>Ziyārat</i>	<i>Taqī-ābād</i>	<i>Qol jaq</i>

<i>Sorx-rū</i>	<i>Tasnovān</i>	<i>Qal'eče</i>
<i>Sarḍār-ābād</i>	<i>Tūpkānlū</i>	<i>Qal'ezū</i>
<i>Sekke</i>	<i>Tūdeh</i>	<i>Qūrdānlū</i>
<i>Sangčīn</i>	<i>Tūkūr<sup>19</sup></i>	<i>Qūrīdarband</i>
<i>Sarīk-ābād</i>	<i>Borzū</i>	<i>Qūlānlū-ye bālā</i>
<i>Ḥasan-ābād (Takmerān)</i>	<i>Boz-ābād</i>	<i>Qūlānlū-ye pāyīn</i>
<i>Ḥasan-ābād (Zavārem)</i>	<i>Bolyān-e soflā</i>	<i>Qavīnānlū</i>
<i>Ḥešār-e Pahlevānlū</i>	<i>Bolyān-e 'oulyā</i>	<i>Kārxāne-ye qand</i>
<i>Ḥešār-e Davīn</i>	<i>Bize-ye Zeynal-beyg</i>	<i>Kalāte-ye Tūkānlū</i>
<i>Ḥešār-e Mūsa beyg</i>	<i>Beyg</i>	<i>Amān-ābād</i>
<i>Ḥešār-e Nāmeḥ</i>	<i>Beyg-e Tūkūr</i>	<i>Amīr-ābād</i>
<i>Ḥeidar-ābād</i>	<i>Beygān</i>	<i>Amīrānlū</i>
<i>Borj</i>		

## h) Fārūj district

Location:	East of Northern Khorasan
District centre:	Fārūj
Population:	app. 68,000
Number of Kurdish villages:	10

<i>Kore-tappeh</i>	<i>Yām</i>	<i>Jahān-ābād</i>
<i>Darband-e Esfajīr</i>	<i>Kūrān-e kordame</i>	<i>Ja'far-ābād</i>
<i>Xabūšān</i>	<i>Ḥešār-e Andaf</i>	<i>Tarqī</i>
<i>Aqbāy</i>		

## i) Qūčān district

Location:	North of Khorasan-e Razavi
District centre:	Qūčān
Population:	app. 180,000
Number of Kurdish villages:	220

<i>Nāvax</i>	<i>Šahr-e kohne</i>	<i>Āsībelānj</i>
<i>Yādegār</i>	<i>Šeyxkānlū</i>	<i>Āqā Lotf'ali</i>
<i>Yadak</i>	<i>Šīr-zan</i>	<i>Ālašlū</i>
<i>Yūsef-ābād</i>	<i>Šīryān</i>	<i>Ālxās</i>
<i>Zūxāneh</i>	<i>Ṭabarīyān</i>	<i>Abr-ābād</i>
<i>Soltān-e Zīrābeh</i>	<i>Ṭarāqī-ye kord</i>	<i>Farxān-e soflā</i>
<i>Šorak-e Tūpkānlū</i>	<i>'Alī Moḥammad</i>	<i>Farxān-e šāhrāh</i>
<i>Ṭavīl</i>	<i>Ābjahān</i>	<i>Farxān-e kohne</i>
<i>'Emārat</i>	<i>Xelājīlū</i>	<i>Qāčkānlū</i>
<i>Fatḥ-ābād</i>	<i>Xomārtāš</i>	<i>Qal'e-mošarraḥ</i>

<sup>19</sup> Another version of this place-name (*twkwr*) is *Takfūr* (*tkfwr*), which seems to be more correct; *t'akfūr* in Turkish Kurmanji means "prince, noble" (from Arm. dial. *t'ākfor*, *t'ākfur*, Classical Arm. *t'agawor* "king").

Nūr-Moḥammad	Xājehā	Qal'e-kamar
Ārčīn-ābād	Xūkānlū	Qeyṭāqī
Āqmazār	Dāsānjān-e kordī-ye	Kačlānlū
Āqkahrīz	Dadeh-xān	Kordakānlū
'Allāhiyān	Zādāg	Kalāte-ye Šāh
Emāmqolī	Zartānlū	Moḥammad
Emāmdordī-xān	Zīndanlū	Gol Aḥmad-beyg
Inč-e sāblāy	Zubārān	Gadegānlū
Inč-e sāhbāz	Zeydānlū	Mefranqāh
Inč-e kikānlū	Zīgānlū	Maqjī
Bādxūr	Sālāmfūj	Malavānlū
Borj-e Kārdāš	Sarānī	Mīr Faḍlollāh
Pāykotal	Sardāb	Milānlū-e soflā
Perū-ābād	Soleymān-ābād	Milānlū-ye 'oulyā
Pirānlū	Sar-gonbad	Nāmānlū
Šahrīk-e Javānlū	Ḥešār	Neqāb
Jānān	Ḥamzekānlū-ye bālā	Naqdū
Čārān	Ḥamzekānlū-ye pāyīn	Nīyyat
Čūnlī	Xersekānlū	Valī-ābād
Ḥeidar-ābād	Xorram-ābād	Hašt-mory
Xabkānlū	Tītkānlū	Yārem-Gonbad
Darānlū	Jartūdeh	Yengīqal'-e 'oulyā
Šādābeh	Ja'far ābād	Kalāte-ye nourūzī
'Erāqī	Jangāh	Golmakān
Qare-tappeh	Jūzān	Kavākī
Qare-čāh	Čapānlū	Kūrkanlū-ye soflā
Qešlāq	Čarkāxneh	Kūrkanlū-ye 'oulyā
Qal'e-'Abbās	Čarmeh	Kohne Farūd
Kalāte-ye Aḥamad	Čarī	Kadūgānlū
Čāh-e Ja'farzāde	Čūkānlū	Gazkū
Čāh-e Ḥājī 'Ešmatī	Ḥājī Taqī	Gonbad-jaq
Čāh-e Reḍā-ābād	Ḥājī Kāhū	Moḥammad-dolū
Čāh-e Golāmḥoseyn-e	Pīr 'Alī	Moḥammad Reḍā- xān
Aždarī		Mardkānlū
Čāh-e Moqaddam	Pirūdānlū	Qal'e-beyg
Čahārbāy-e jadīd	Pīreh	Qal'e-Ḥasan
Ḥasan-ābād	Taxt	Qal'e-šafā
Ḥešār-e Allāhverdī	Tarānlū	Qal'e-valī
Xeyr-ābād	Tarnīk	Qolhak-e 'oulyā
Xeyr-ābād (Dūyāyī)	Borj-e Zeydānlū	Qušxāne-ye soflā
Fīlāb	Bardar	Kāklī
Qāl-e Kamāklū	Barzal-ābād	Kalāte-ye Bālī
Qarjāy-e Qahremānlū	Barzalān-e soflā	Kalāte-ye J'afarābād



Qarjāyeh	Barzalan-e 'oulyā	Kalāte-ye Raḥīmīyān
Qelqel	Bargerd	Kalāte-ye Zamān
Qarjāyeh (Xarq)	Beglar	Kalāte-ye Siyāhdašt
Qare-češmeh	Bavānlū	Kalāte-ye Šāh
Qare-gol	Bībahre	Moḥammad
Sīsbarānlū-ye soflā	Pālkānlū-ye soflā	Kalāte-ye Šāhmīr
Sīsbarānlū-ye 'oulyā	Pālkānlū-ye 'oulyā	Kalāte-ye Naẓar 'Alī
Sīngelī-e šūr	Kalāte-ye Čambar-xān	Kalāte-ye Naẓar
Sīngelī-e šīrīn	Kalāte-ye Ḥasan Reḏāyī	Moḥammad
Šamxāl	Kalāte-ye Reḏā	Eštārxī
Šouq-ābād	Kalāte-ye Sālārī	Injī-xān
Šahrānlū	Kalāte-ye Mollā	Bīdak-e pāyīn
Darbādām	Moḥammadqolī	Kadqol-bāy
Darbandī	Kalāte-ye Mahdaviyān	Qušxāne-ye 'oulyā
Doāb	Gabr-ābād	Katlar
Doulat-xāne	Gūrexar	Andarzī
Dūldānlū	Lālū	Nabābīd
Dolū	Motor-e Ḥājī Panāhī	Emām-moršed
Rostam-ābād	Motor-e Ḥājī Ḥasan-e	Ūyāz-e tāzeh
Rešvānlū (Māyūn)	Ḥamīdelāhī	Izmān-e bālā
Reḏā-ābād-e Āstāneh	Motor-e Ḥājī Ḥeydar-e	Izmān-e pāyīn
Rīzeh	Ebrāhīmī	Bāy-maḥalleh
	Motor-e sarhang	
	Ṭahmāsebī	
	Mīr-ābād	

## j) Kalāt district

Location:	North of Xorasan-e Razavi
District centre:	Kalāt
Population:	app. 40,000
Number of Kurdish villages:	20

Lāyīn-e kohne	Pol-gerd	Karnāve-ye šīrīn
Lāyīn-e nou	Tīregān	Qezelqī
Rabāṭ	Čaram	Kahlāb
Raĵab-ābād	Čaram-e nou	Karīm-ābād
'Azīz-ābād	Čahār-rāh	Sang-e divār
Asad-ābād	Ḥājī-ābād	Čenār
Bābā Ramaḏān	Xākestar	

## k) Māneh-Samalqān district

Location:	West of Northern Khorasan
District centre:	Ašxāneh
Population:	app. 95,000
Number of Kurdish villages:	63

<i>Āqmazār</i>	<i>Borj-e Zangāngū</i>	<i>Kalāte-ye Naqdūjān</i>
<i>Eslām-ābād</i>	<i>Pišqal'e</i>	<i>Kalāyen</i>
<i>Resālat</i>	<i>Jozak</i>	<i>Kīkānlū</i>
<i>Zard</i>	<i>Čaxmāqlū</i>	<i>Qal'ebarbar</i>
<i>Zamānšūfi</i>	<i>Čamanbīd</i>	<i>Qalandar-tappeh</i>
<i>Zadī-ye 'oulyā</i>	<i>Hasan-ābād</i>	<i>Kašk-ābād</i>
<i>Šeš-xāneh</i>	<i>Heydara-ābād</i>	<i>Kalāte-čenār</i>
<i>Mehr-ābād-e Xāvar</i>	<i>Xorramdeh-e šarqī</i>	<i>Kalāte-kaši</i>
<i>Šahr-ābād-e kord</i>	<i>Qarečāy</i>	<i>Kalāteqamū</i>
<i>Šir-ābād</i>	<i>Qarekānlū</i>	<i>Kalātekālīmānī</i>
<i>'Azīz-ābād</i>	<i>Qašrī</i>	<i>Garmāb</i>
<i>'Ešq-ābād</i>	<i>Širīn-darreh</i>	<i>Garmak</i>
<i>Qādī</i>	<i>'Ali-ābād</i>	<i>Gaz-ābād</i>
<i>Qare-āyāj-e Sarband</i>	<i>Raḥīmdād</i>	<i>Mollā Hasan</i>
<i>Qare-āyāj-e pāyīn</i>	<i>Hašrgāh</i>	<i>Mehmānak</i>
<i>Qar-e mošallā</i>	<i>Češmegāh</i>	<i>Naĵaf</i>
<i>Qeštī-ye Šāpūr-xān</i>	<i>Tāze-qal'e</i>	<i>Hāvard</i>
<i>Qeštī-ye Mo'āven</i>	<i>Tappeh</i>	<i>Ūstād</i>
<i>Kerik</i>	<i>Taxtmīš</i>	<i>Bāzāre-ye Qārnās</i>
<i>Kešānak</i>	<i>Taqečenār</i>	<i>Āqče</i>
<i>Kalāte-ye āzādegān</i>	<i>Tūpčenār</i>	<i>Espāxū</i>

## l) Mašhad district

Location:	North of Khorasan-e Razavi
District centre:	Mašhad
Population:	app. 300,000
Number of Kurdish villages:	1

*Maryzār*

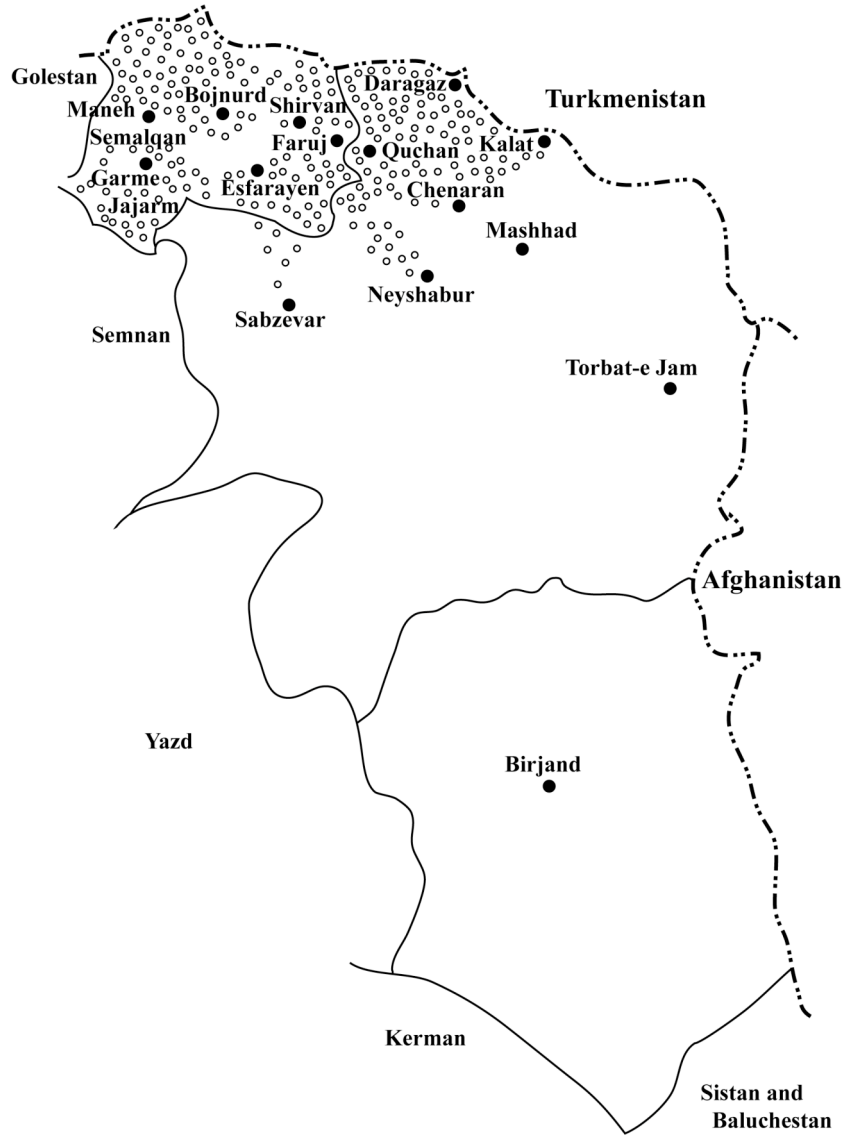
## m) Neyšābūr (Nīšābūr) district

Location:	the centre of Khorasan-e Razavi
District centre:	Neyšābūr
Population:	app. 500,000
Number of Kurdish villages:	18

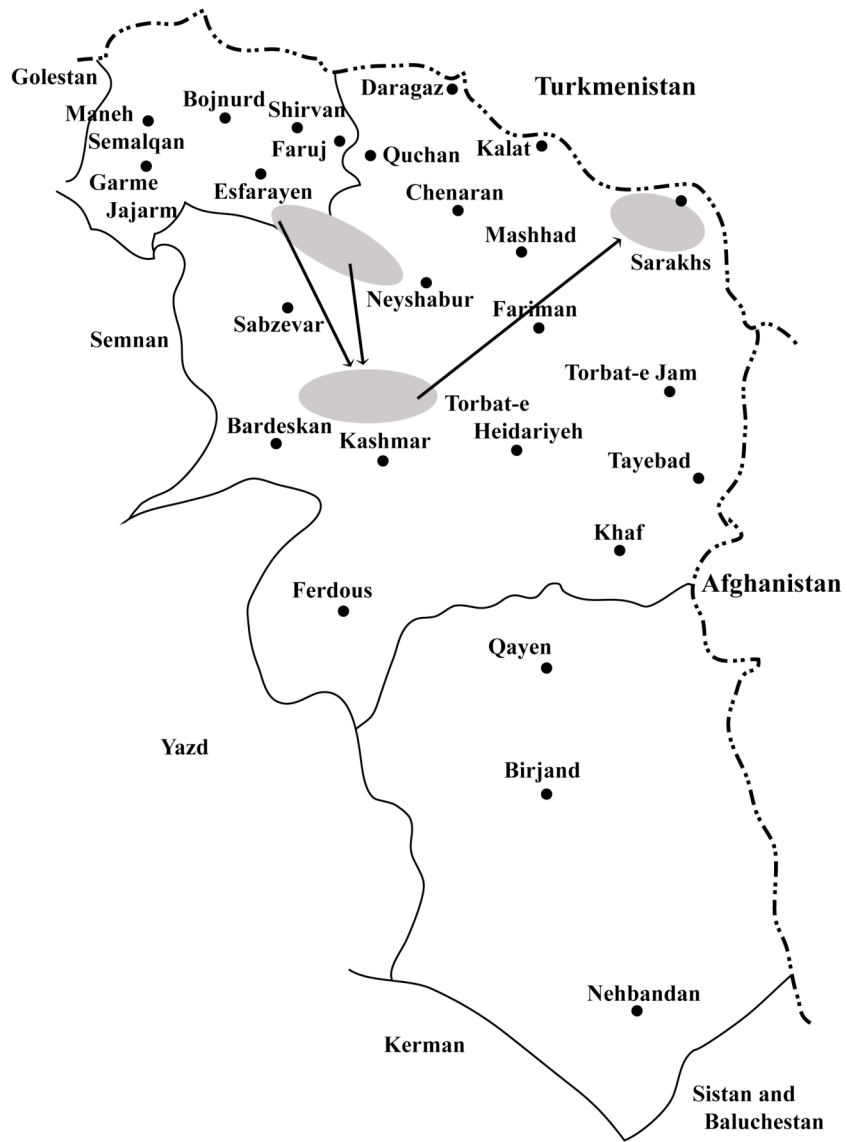
<i>Nou omīdī</i>	<i>Našr-ābād</i>	<i>Sūrāndeh</i>
<i>Sargerik</i>	<i>Andarāb</i>	<i>Zolm-ābād</i>
<i>Šebyān</i>	<i>Pīre-šahbāz</i>	<i>'Ešq ābād</i>

<i>Kalāte-ye Bojnū</i>	<i>Taxte-mašīd</i>	<i>Fāḍel-ābād</i>
<i>Kalāte-ye Reḍā Xān</i>	<i>Čahārgūšī</i>	<i>Ḥoseyn-ābād</i>
<i>Kalāte-ye Moḥammadjān</i>	<i>Goḍār</i>	<i>Zarandeh</i>

Judging by the above list, most of the Kurdish villages of Northern Khorasan are concentrated in the Quchan (221 villages) and Bojnurd (122 villages) districts. Mashhad and Torbat-e-Jam have one Kurdish village each.



Map 1. Concentration of the Kurds in Greater Khorasan



Map 2. Seasonal Migration Routes of the Tupkanlu

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