

BARANTA

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Shaykh 'Abdur Rashid, *Ziā ud-din Barni*, in *Muslim University Journal*, Aligarh 1942, 248-78; A. B. M. Habibullah, *Re-evaluation of the Literary Sources of Pre-Mughal History*, in *IC*, April 1941, 209-13; S. Nurul Hasan, *Saḥīḥ-i Na'ī-i Muḥammadi of Ziā al-din Barni*, in *Medieval Indian Quarterly*, I, 3 & 4/1954, 100-05; S. Moin ul-Haq, *Some Aspects of Diya al-din Barni's Political Thought*, in *Journal of Pakistan Historical Society*, iv/1, Jan. 1956, 3-26; P. Hardy, *The Oratio Recta of Barani's Ta'riḥ-i Firās Shāhi — Fact or Fiction?*, in *BSOS*, xx/1957, 315-21. (P. HARDY)

**AL-BARĀNIS**, name of one of the two groups of tribes which together constitute the Berber nation [*q.v.*], that of the other being the Butr. It represents the plural of the name of their common eponymous ancestor: Burnus; for a possible origin of this name see BUTR.

According to Ibn Khaldūn, the Barānis comprised five great peoples: Awraba, 'Adjisa, Azdādja, Maṣmūda-Ghumāra, Kutāma-Zawāwa, Ṣanhādja, Hawwāra. Whether, however, the last three belong to this group is a matter of controversy; they are considered by some to be descendants of Himyar and therefore non-Berbers. Neither they nor the Maṣmūda will be dealt with here.

The most ancient habitat of the Barānis in the true sense of the term is the massif of the Awrās, the northern province of Constantine and the two Kabylas where they used to live as sedentary mountain dwellers. At the time of the first Arab invasion, in the first quarter of the 1st/7th century, the Awraba of the famous Kusayla [*q.v.*] had to abandon the Awrās, after the defeat and death of their chief. They went to northern Morocco, where they established themselves from the massif of the Zarhūn to the river Wargha; the names of some of their old tribes are to be met with today along the banks of this river: Lujāya, Mazyāt(a), Raghīwa. The rôle they played in connexion with Idrīs I [*q.v.*] is known.

We possess no information on the conditions in which some of the Barānis arrived and established themselves to the North of Taza. At all events, al-Bakrī indicates some of the Barānis and Awraba in contact with the kingdom of Nukūr [*q.v.*]. In the present tribe (in dialect 'I-Brāneṣ, ethnic 'I-Barnōṣi) which contains a sub-group called the Werba, the memory of the prince of the Awraba who received Idrīs I (at Wallila!) has been retained and even the remains of his palace are shown there?

The Barānis-Awraba participated in the expeditions launched from Morocco against the Iberian Peninsula; some of them settled there and bequeathed their name to the Djabal al-Barānis, now the Sierra de Almadén, to the North of Cordova.

Some of the Barānis (from the North of Taza) formed part of the "Rif" contingents who took Tangier (1684). A village of the *fahs* of this latter town bears their name.

As for the Azdādja (and Misiṭṭāsa) Barānis, nothing is known of the reasons for their establishing themselves in the region of Oran; some of the Misiṭṭāsa still live in the region of Bādis [*q.v.*]. There is the same lack of information concerning the Kutāma of Morocco.

**Bibliography:** Ibn Khaldūn, *Histoire des Berbères*,<sup>2</sup> i, 169-170 and 272-299; E. F. Gautier, *Les siècles obscurs du Maghreb*, 1927, 211-214; Anon., *Fragments historiques sur les Berbères au Moyen-Age*, trans. E. Lévi-Provençal, 64, 80;

Leo Africanus, trans. Épaulard, 305; Trenga, *Les Brants*, in *AM*, I, 3 and 4; G. S. Colin, *Le parler arabe du Nord de la région de Taza*, in *BIFAO*, xviii (1920), 33; idem, *Sayyidi Ahmad Zarrūq al-Burnūstī*, in *Rivista della Tripolitania*, 1923.

(G. S. COLIN)

**BARANTA**, a term used in the eastern portion of the Turkish world (Teleut, Kirgiz, Kazak etc.) though today regarded as old-fashioned (for the forms of the word cf. *baramta*, *barimta*, *barumta*, *parintt*; the forms *barumtay* and *barumlay*, encountered in some sources, are not yet fully understood, while Şeykh Suleymān's *barant* and H. K. Kadri's *baratta* must be mistakes), generally with the meanings 'foray, robbery, plunder, pillage, looting'; 'for one who is owed money or has been wronged to get his own back by raiding his adversary's livestock'; hence 'cattle-lifting'. For related terms, cf. *barimtačī* (-šī), 'cattle-lifter, marauder' (*parinttāčī*, 'robber'); *barimtalā*, 'to get one's own back by driving off other people's livestock, to capture on foray'; *barimtalāš*, 'to quarrel together about property' (*djardī menen djoldas bolgončo, bay menen barimtalas*, 'rather than be friendly with a poor man, quarrel with a rich').

The term has passed into Russian with the same meaning: *baranta*, 'revenge, retaliation; taking reprisals for a robbery by driving off cattle; foray, incursion' etc., and the derivatives *barantār*, *barantovščik*, 'participant in a hostile incursion, robber'; *barantovly*, 'pertaining to a foray'; *barantovat*, 'to raid' etc.

M. Vasmer (*Russ. etym. Wb.*, Heidelberg 1950), noting that the Russian *baranta* is used in eastern Russia and the Caucasus, indicates that it has been taken from Turkish, into which language it has passed from Mongol. See in the Mongol dictionaries *barim*, *barimda*, 'clutching with the hand', *barimdalagu*, 'to be seized, held fast, to preserve, to keep'; *barimdalal*, 'the act of holding fast, of tightening' etc. Cf. in particular G. J. Ramstedt, *Kalm. Wb.* (Helsinki 1935): *barmis* 'to seize, hold fast, assault, attack'; *b. hexə*, 'to go on a foray in order to take from one's adversary a surety for future engagements'; *barmilyv*, 'to take, hold fast' (cf. *bārā*, *bārūtē*, etc.).

It is clear that among the nomad Turkish peoples this term once represented a specific legal concept; in Turkish as in Mongol it involves the notion of 'pledge, surety', and our sources show that *baranta* was done only with a specific purpose and subject to certain rules. It is *baranta* when a man who has been wronged appropriates a quantity of his adversary's property in order to recover his due; the return of the property depends on the result of ensuing litigation between the parties. It is likely that reciprocal *barantas* sometimes covered a wider group. The rule demanded that the use of *baranta* to redress a wrong should be in daylight and with prior notice. *Baranta* at the same time afforded an opportunity for young men in the nomad society to display their bravery, skill and resourcefulness; to earn the appellation of 'hero', and to be held in honour. With the changing bases of social life, and changing economic conditions, *baranta*, like many another institution rooted in customary law, has lost its importance: the term has suffered a gradual diminution and has come to mean simply 'theft'.

In the limited areas where the old customs are still preserved, however, the *baranta* system survives, and the laws of the land feel the need to take cognisance of it. E.g., on 16 October 1924 the Russian