

drawings in the Royal Library at Windsor shows the continuing evolution of his style; in these he includes figures of clearly European inspiration clothed in fabric designed to evoke its texture and movement in space, and forms are modelled with an interest in light and shade, in response to the general direction of Mughal painting at this time. His finest work may be "Sultan Bahadur and Rumi Khan jumping into the sea," from the portion of the *Akbar-nāma* (c. 1005–9/1597–1601) in the British Library (MS Or. 12988, fol. 66a; see Flores and Silva, 176 and cat. no. 13), in which La'ī has animated his figures with gestures and expressions seemingly based on actual observation rather than simply repeating familiar models. This is fine evidence of his continuing ability to adapt successfully to Akbar's evolving interests, even though he himself was not an innovator.

BIBLIOGRAPHY

SOURCES

Abū l-Faḍl 'Allamī, *Ā'in-i Akbarī*, vol. 1, ed. and trans. Henry Blochmann, *The Ain-i Akbarī by Abul Fazl 'Allamī*, Calcutta 1873; Jorge Flores and Nuno Vassallo e Silva, *Goa and the Great Mughal*, Lisbon and London 2004; Geeti Sen, *Paintings from the Akbar Nama. A visual chronicle of Mughal India*, Varanasi 1984; John Seyller, Pearls of the Parrot of India. The Walters Art Museum *Khamṣa* of Amīr Khusraw of Delhi, *Journal of the Walters Art Museum* 58 (2000), 5–176; John Seyller, Scribal notes on Mughal manuscript illustrations, *Artibus Asiae* XLVIII 3/4 (1987), 247–77.

STUDIES

Linda York Leach, *Mughal and other Indian paintings from the Chester Beatty Library* (London 1995), 2:1108–9; Som Prakash Verma, *The Mughal painters and their work* (Delhi 1994), 221–31.

MILO BEACH

Liḥyān

Liḥyān is the name of an Arabian tribe known from Dadanitic inscriptions at the oasis of Dadan (biblical Dedān, modern al-'Ula), from Aramaic inscriptions at Taymā', and from Sabaic inscriptions in Yemen, dated to the mid-first millennium B.C.E. The tribe is also mentioned in some Safaitic graffiti of the early centuries C.E. and by historians from the early Islamic period. Some members of the Banū Liḥyān are said to live near Mecca today. It is, however, only an assumption that these sources all refer to the same people.

1. EPIGRAPHIC EVIDENCE

Liḥyān is first mentioned in a Sabaic inscription dating probably to the first half of the sixth century B.C.E. (Bron and Lemaire, 19–29), although the tribe's location at that time is uncertain. The oasis of Dadan is mentioned in the same inscription but is not connected with Liḥyān. In 553 B.C.E. a king of Dadan was encountered by the last king of Babylon, Nabonidus (r. 556–39 B.C.E.), during the latter's conquest of six oases in northwestern Arabia, leading up to his ten-year residence (552–43) at Taymā' (Beaulieu, 165–9). Liḥyān is not, however, mentioned in this fragmentary text.

The oasis of Dadan lay at a strategically important point on one of the trade routes connecting ancient South Arabia, Egypt, and the Mediterranean. It appears several times in the Old Testament (as Hebr. D'dān, in Genesis 10:7, 25:3; 1 Chronicles 1:9, 32; Jeremiah 25:23, 49:8; Ezekiel 25:13, 27:15, 20, 38:13), where it is linked with Sheba' (the ancient South Arabian kingdom of Saba'), which was thought to produce frankincense and other aromatics