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X

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Dem. No:	90046
Tas. No:	929.1
	RAV.M

2002 Amman

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(Ḥawīza) district in Kūzestān. Small in number (they were estimated at 2,500 persons early in the century, and at 500 families, i.e., roughly the same number, in the 1930s), their range is comparatively extensive: north of Ahvāz, west of Ahvāz to Howayza, between the Kārūn and the Karḡa rivers, and inland from the left bank of the Āb-e Gargar. Their main centers are Kūt Nahr Hāšem, Dūb-e Ḥardān, and Čartāq. Formerly predominantly nomadic (Lorimer, II, p. 120, noted only 100 persons settled), they have progressively sedentarized, cultivating wheat and barley and raising sheep. They are organized into six sections.

Bibliography: (Great Britain) Admiralty, *Persia*, Geographical Handbook Series, Oxford, 1945, p. 380. Henry Field, *Contributions to the Anthropology of Iran*, Chicago, 1939, pp. 192-93. J. G. Lorimer, *Gazetteer* II, p. 637-38. M. F. von Oppenheim, *Die Beduinen*, ed. W. Caskel, 4 vols., Wiesbaden, 1967, IV, pp. 35-36.

(J. PERRY)

BANĪ LĀM, a numerous and historically important Shi'ite Arab tribe of northwestern Kūzestān, southern Lorestān, and adjacent parts of Iraq. Their range extends from the foothills of the Pošt-e Kūh south to the Tigris at 'Amāra, and east to the Karḡa south of Šūs. Once nomadic pastoralists, the Banī Lām are now mainly sedentary, growing a range of cereals (except rice) and raising sheep. Nomadic sections used regularly to cross the frontier, some moving south to 'Amāra district and others north to the foothills in summer. Their total numbers were estimated at 45,000 ca. 1910, and their population in Iran at 5,700 families in 1934, rising to 10,650 in 1945 (Lorimer, *Gazetteer* II, p. 1084; Field, pp. 195-96; *Persia*, pp. 378-79). They are organized in four divisions and sixteen sections, and are predominantly Shi'ite. A number of later tribes and tribal sections of Kūzestān (e.g., of the Āl-e Katīr, q.v.) are said to be of Lām origin (Field, pp. 195-96).

Their eponym was one Lām b. Ḥāreṭa, a chief of the Qaḥṭān in the Hejaz. Until the late 4th/10th century they were part of the Ṭayye' tribe, but when this disintegrated the Banī Lām made a name for themselves raiding the pilgrim route between Basra and Medina. Pushed out of northern Hejaz in the 9th/15th century, they moved to the lower Tigris-Euphrates region about 950/1550 (Oppenheim, II, pp. 320, 324; III, pp. 18-19). Late in the 10th/16th century they migrated to the east bank of the Tigris, taking territory from the Banī Rabī'a, whose chief was provincial governor (*wālī*) of Ḥowayza for the Safavids. Subjected to punitive raids by the Mamluk pashas of Baghdad throughout the 11th/17th and 12th/18th centuries, they at times joined with the Montafeq Arabs, or their Lor neighbors, or Iranian armies, in attacks on Baghdad and Basra, as during Nāder Shah's sieges of Baghdad in 1145/1733 and of Basra in 1156/1743 (Longrigg, pp. 93-94, 124-26; Lockhart, p. 68). During the troubled 1750s, before the establishment of Zand rule in southwestern Iran, they joined with the Moša'saṭān (q.v.) against the Āl-e Katīr

in almost continuous war (Kasrawī, pp. 142-50).

In the 13th/19th century both Ottoman and Iranian governments intervened periodically to chastise the turbulent Banī Lām and their neighbors, without appreciable effect; inter- and intratribal feuding continued, as did raids on road and river traffic. During World War I the Banī Lām under Shaikh Gażbān answered the Turks' call for a *jeḥād* and harassed the British forces holding the line of the Karḡa to protect the oil pipeline (Oppenheim, III, pp. 200-04). In the 1920s frequent disputes flared between the *wālī* of Pošt-e Kūh and the Banī Lām when they moved in from Iraq for the summer grazing, but during the next decade Reżā Shah's government troops effectively reduced the scale of migration and accelerated sedentarization.

Bibliography: (Great Britain) Admiralty, *Persia*, Geographical Handbook Series, Oxford, 1945. 'A. 'Azzāwī, *'Asā'er al-'Erāq*, 4 vols., Baghdad, 1947, IV, pp. 174, 177. EI² V, pp. 645-46. H. Field, *Contributions to the Anthropology of Iran*, Chicago, 1939. A. Kasrawī, *Tārīk-e pānsad-sāla-ye Kūzestān*, Tehran, 1330 Š./1951. L. Lockhart, *Nadīr Shah*, London, 1938. S. H. Longrigg, *Four Centuries of Modern Iraq*, Oxford, 1925. Manūčeḥr Żarābī, "Ṭawāyef-e Mīānāb," *FIZ* 10, 1341 Š./1962, pp. 394-407.

(J. PERRY)

BANĪ SĀLA (not to be confused with the Āl Bū Šaleḥ of southern Iraq), a Shi'ite Arab tribe of Howayza (Ḥawīza) district in Kūzestān. Their territory, centered on Šowayb, extends some 25 miles along the banks of the Karḡa river southwest of Ahvāz as far as Šeyḡ Moḥammad and into the Tigris-Karḡa marshes (*Persia*, pp. 378-79). Their numbers were estimated earlier this century at 15,000 (Lorimer, *Gazetteer* II, pp. 123, 1654-55) or 2,100 families (Field, p. 199). Once camel breeders, they are now mostly settled cultivators and stockbreeders, but include marsh men (*me'dān*; notably the Ḥalāf section, ca. 800 huts) and nomads (esp. the Ḥamūdī section, 400 tents). The latter spend winter and spring on the plains away from the river. The Banī Sāla originated from the Ṭayye' tribe, or by other accounts from Tamīm ('Azzāwī, IV, pp. 194), and in the 12th/18th and 13th/19th centuries were subjects of the Montafeq confederacy (Oppenheim, IV, pp. 34).

Bibliography: (Great Britain) Admiralty, *Persia*, Geographical Handbook Series, Oxford, 1945. 'A. 'Azzāwī, *'Asā'er al-'Erāq*, 4 vols., Baghdad, 1947. H. Field, *Contributions to the Anthropology of Iran*, Chicago, 1939. M. F. von Oppenheim, *Die Beduinen*, ed. W. Caskel, 4 vols., Wiesbaden 1967.

(J. PERRY)

BANĪ TAMĪM, an Arab tribe of western Kūzestān, both settled and nomadic, raising sheep and camels. Their range lies between Howayza and Ahvāz, where they are also known as the Banī Mālek (*Persia*, pp. 378, 380; Field, pp. 198-99). Their numbers were estimated at 10,000 persons before World War I, when they also extended south on the Kārūn as far as Qājāriya

Lām (Bani Lām) | TM

normally from the two corners of the mouth, *l* bilateral; it can be made from one side only, with unchanged acoustic results, *l* unilateral (M. Grammont, 21 penult. This last was probably the case with the *ḡād* (a lateralised consonant [see *ḌāḌ*]), called *al-ḡāḡifa*, which was made from the right or left side of the mouth (Sibawayh, ed. Paris, ii, 452, ll. 17-18). J. Cantineau has placed *l* amongst those "consonants outside the classification scheme" (*Esquisse*, 183, and *Consonantisme*, 288), see A. Martinet's observations in *BSL*, xlix/1 (1953), 77. According to Arabic tradition, it is *bayniyya*, *ḡhawlakiyya*, *madjḡura*, and also called *munḡarifa* "incurvated" (see Fleisch, *op. cit.*, § 47 a, d, § 48, c, f, § 49, i, and Cantineau, *Cours*; 50).

The articulation described above is for the phoneme; for the phonological oppositions which define the phoneme *l*, see Cantineau, *Esquisse*, 172, and for the incompatibilities, *ibid.*, 200.

Lām is emphatic *l* in the word *Allāh* when it is preceded by the vowels *u* or *a*, so that one says 'inda *llāh*, but *li-llāh* (see references in Cantineau, *Cours*, 51 n. 1; for a study of its articulation, references in Fleisch, *op. cit.*, 224 n. 1). The treatises on *tadjiwid* set forth the rules according to which *l* may be found in other words (Cantineau, *Cours*, 51).

Lām seems to continue an articulation which was similar to it in common Semitic (Cantineau, *Esquisse*, 172 n. 1); indeed, one may go further and add that "La liquide latérale *l* se trouve en correspondance régulière en sémitique, berbère et couchitique" (M. Cohen, *Essai comparatif sur le vocabulaire et la phonétique du chamito-sémitique*, Paris 1947, 182).

Alterations: (a) Exchange of phonemes: *l* > *n* in a fairly numerous groups of doublets. In several of these, the phenomenon does not seem to be conditioned, e.g. *ḡullat* and *ḡunnat* "mountain peak", and *l* > *r* in 'ūd *mutaḡaffil* and *mutaḡaffir* "a piece of split wood" (Fleisch, *op. cit.*, § 9 f, g).

(b) Assimilation. The *l*- of the definite article is assimilated when in contact with the "sun" consonants, sc. the dentals to the prepalatals (except for *ḡj*). For *-l* when it is final in a word, assimilation of the initial following consonant is especially notable in the case of the interrogative particle *hal* and of *bal* "nay, on the contrary" (*ibid.*, § 12 k); for the variations of the *ḡur'ān* readers, see *loc. cit.* For the position in the dialects, see Cantineau, *Cours*, 53-4, to be completed for Egypt by the material in N. Tomiche, *Le parler arabe du Caire*, Paris-The Hague 1964, 27; and for Mauretania by that of D. Cohen, *Le dialecte arabe Hassaniya*, Paris 1963, 23-4. In regard to Lebanon one might add *mliḡ* > *mnih* "well", *ḡār-lna* > *ḡār-rna* "has been for us", and *-lna* > *-anna* "for us" (Fleisch, *Études*, 398), and for Aleppo (A. Barthélemy, *Dict. ar.-fr.*, Paris 1935-54 and 1969), assimilation at a distance, as in *lakḡ'r* (750) and *rakḡ'r*, *rakḡ'ri* and also *rakḡ'rāni* and *rakḡ'reni* (273) "other" or "another".

(c) Dissimilation. For this see Cantineau, *Cours*, 51, and for the dialects, *ibid.*, 53. To the nouns cited there one might add for Lebanon *karakol* > *karakom* and *karakūn* "police station" (Fleisch, *Études*, 361 and 188 l. 3, and the examples of J. Grand'Henry in his *Le parler arabe de Cherchell, Algérie*, Louvain 1972, 42; see also W. Fischer, *Die Sprache der arabischen Sprachinsel in Usbekistan*, in *Isl.*, xxxvi (1961), 238.

Bibliography: Fleisch, *Traité de philologie arabe*, i, Beirut 1961, and *Études d'arabe dialectal*, Beirut 1974; Cantineau, *Cours de phonétique arabe*, *Esquisse d'une phonologie de l'arabe classique* and *Le consonantisme du sémitique*, in *Études de linguistique arabe*, *Mémorial Jean Cantineau*, Paris 1960;

M. Grammont, *Traité de phonétique*, Paris 1933; Zadjidjādji, in his *K. al-Lāmāt*, ed. Māzin Mubārak, Damascus 1389/1969, has gathered together all the uses of *lām* as a particle *-l*, *la-* and *li-*.

(H. FLEISCH)

LĀM, BANŪ, a numerous and formerly powerful Arab tribe living on the borders of Iran and 'Irāḡ, principally on the plain between the foothills of the Puḡt-i Kūh mountains and the river Tigris. The easterly limit of the main tribal territory follows the course of the Rūd-i Karkḡha southwards from Pā-yi Pul to the area north of ḡawza where the river peters out into salt flats. The course of the Tigris between ḡhayaḡ Sa'ḡd and 'Amāra forms the westerly limit of that territory. Small and isolated groups of Banū Lām have been observed outside the main area—as far afield as Mandall to the northwest and in the Rām Hurmuz district to the southeast.

The tribe is divided into numerous sub-groups which have varied over time in their size and relative importance (A. H. Layard, *A description of the province of Khuristan*, in *Journal of the Royal Geographical Society*, xvi [1846], 45; J. G. Lorimer, *Gazetteer of the Persian Gulf, 'Omān and Central Arabia*, Calcutta 1908-15, ii, 1081-4; Max Freiherr von Oppenheim, with Werner Caschel, *Die Beduinen*, Wiesbaden 1952, iii, 471-3, and H. Field, *Contributions to the anthropology of Iran*, Chicago 1939, *Anthropological Series of the Field Museum of Natural History*, xxix/1, 195-8). According to Lorimer (ii, 1085), all members of the tribe spoke Arabic, but a minority also knew and used Persian. The great majority of the tribe was, and remains, ḡhiḡ. In the past, different groups have followed sedentary, semi-nomadic and nomadic ways of life, but in the 20th century, particularly since the Second World War, the former has come to predominate. The Banū Lām have long had a reputation for being very good pastoralists. In former times they raised a wide range of animals—sheeps, goats, cattle, horses, donkeys and camels. Demand for some of the latter animals has declined sharply in recent decades, and most attention is now devoted to sheep. The Banū Lām also grow crops, chiefly for their own consumption; these include wheat, barley, oats and maize, but little attention is apparently given to rice.

It is impossible to give accurate figures for the population of the tribe either now, or in the past. One estimate made in 1840-1 put the total number of families at about 30,000 (Layard, *op. cit.*, 46). Some seventy years later Lorimer (ii, 1084) estimated the total population to be about 45,000. After field-work in 1934, the number of Banū Lām living in Persia was estimated to be about 5,700 families (H. Field, *op. cit.*, 196). Another source put the number of families in Persia at 10,650 in 1945 (Admiralty [Great Britain] Naval Intelligence Division, *Persia*, Geographical Handbook Series, London 1945, 379). A similar source for 'Irāḡ noted that the Banū Lām were the most powerful tribe on the Tigris, but no figures were quoted (Admiralty [Great Britain] Naval Intelligence Division, *Iraq and the Persian Gulf*, Geographical Handbook Series, London 1944, 371).

The origins of the tribe remain obscure (see von Oppenheim, iii, 459-69, for a summary history of the tribe). Tradition relates that the name of the tribe derives from a certain Lām b. ḡāritha, a leader of the Kaḡtān tribe in the ḡidjāz; and that one of his grandsons, Barak, led a migration to the ḡawza area of 'Irāḡ. Later, ḡāfiḡ al-Lām, a son of Barak, is reported to have quarrelled either with his father,

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London 1974 ; S. Enders Wimbush, "Alexandre A. Bennigsen: a somewhat casual and not altogether dignified portrait", in *Turco-Tatar past, Soviet present studies presented to Alexander Bennigsen*, Paris 1986.

/ محسن مدیر شانه چپی /

بنی لام، شاخه‌ای از قبیله طی از تیره قحطان و نیز از عشایر عرب در استان عماره عراق و خوزستان. نسب قبیله را برخی به لام بن عمرو بن طریف بن عمرو بن ثمامه بن مالک بن جدعاء بن ذهل بن رومان بن جندب بن خارجه بن سعد بن فطره بن طی بازگردانده‌اند (سویدی، ص ۳۴-۵۹؛ ابو عبید، ص ۳۲۵-۳۲۷؛ ابن حزم، ص ۳۹۹؛ نیز ← قلقشندی، ص ۳۹۶)، اما به عقیده هنری فیلد لام و طرف فرزندان نواربن حاتم بوده‌اند (ص ۲۳۲).

نخستین منزلگاههای آنان از مدینه تا دو کوه آجا و سلمی امتداد داشت. با وجود این، بیشتر اوقات در یشرب ساکن بودند و برخی آنان را تابع امیران آل ربیععه دانسته‌اند (قلقشندی، همانجا؛ ابن خلدون، ج ۱، ص ۲۹۸). سپس از آنجا به یمن رفتند، اما به

جمله، تصرف سرزمینهای مسلمانان و جنبشهای مردمی آنان بر ضد شوروی؛ جنبش «جدید»؛ کمونیسم ملی؛ اسلام محافظه کار، نوگرا، رسمی و صوفیانه در شوروی؛ زبانها و قومیتهای مسلمانان شوروی از جمله تاتارها و ترکها و کردها، و پرداختن به شخصیتهایی چون سلطان گالیف [قلی یف؟] و شیخ منصور. او در نوشته‌های خود، با تحلیل آموزه‌های دین اسلام، بر قلمرو گسترده این دین در حیات فردی و اجتماعی و دنیوی و اخروی پیروانش تأکید می‌کند (ریو کین^۱، ص ۱۲۰).

از جمله آثار بنیگسن که با همکاری کلکزه نوشته شده است، فصل پنجم از بخش دوم جلد اول «تاریخ اسلام کمبریج»^۲ است که به پیدایش و گسترش اندیشه‌های چپ و روابط مسلمانان شوروی در خاورمیانه و پس از جنگ دوم جهانی می‌پردازد (ج ۱، بخش ب، ص ۶۴۴). کار مشترک وی و کلکزه با عنوان «اسلام در اتحاد شوروی»^۳ را احسان حقی به عربی برگردانده و در بیروت منتشر کرده است (عالم خان بن امیر عبدالاحد، ص ۷۸). همچنین اثر مشترک وی و مری براکس آپ، مسلمانان شوروی: گذشته، حال و آینده، ترجمه کاوه بیات در ۱۳۷۰ ش و آسیای میانه اثر اشپولر و بنیگسن از همین مترجم در ۱۳۷۶ ش در تهران منتشر شده است. از دیگر آثار وی می‌توان از «تحولات ملیتهای مسلمان اتحاد شوروی و مسائل زبانشناختی آنها»^۴، «کردها و کردشناسی در اتحاد شوروی»^۵ نام برد (برای اطلاعات بیشتر درباره آثار ← ویمبوش، ص ۱۱-۱۶).

تاریخنگاران مشهوری چون لاپیدوس^۶ در «تاریخ جوامع مسلمان»^۷ و مایکل ریو کین در حکومت مسکو و مسئله مسلمانان آسیای مرکزی شوروی^۸ به آثار وی استناد کرده و از تحقیقات او سود جسته‌اند.

منابع: الکساندر بنیگسن و مری براکس آپ، مسلمانان شوروی: گذشته، حال و آینده، ترجمه کاوه بیات، تهران ۱۳۷۰ ش؛ مایکل ریو کین، حکومت مسکو و مسئله مسلمانان آسیای مرکزی شوروی، ترجمه محمود رمضانزاده، مشهد ۱۳۶۶ ش؛ عالم خان بن امیر عبدالاحد، تاریخ حزن الملل بخارا: خاطرات اعلیحضرت امیرسیدعالم خان، ۱۹۱۰-۱۹۲۰ میلادی، چاپ محمد اکبر عشیق کابلی، پشاور ۱۳۷۰ ش؛ A. Bennigsen and C. Lemerier-Quelquejay, "Communism in the central Islamic lands", in *The Cambridge history of Islam*, ed. P. M. Holt, Ann K. S. Lambton, and Bernard Lewis, Cambridge 1977; J. D. Pearson, *Index Islamicus*,



پراکنده گی طوایف بنی لام در ایران و عراق

1. Rywkin

2. *The Cambridge history of Islam*

3. *L'Islam en Union Soviétique*, Paris: Maspero, 1981

4. "Le problem linguistique et l'evolution des nationalités musulmanes en URSS", *Cahiers du monde russe et soviétique*, I, 3 (1960), 418-465

5. "Les Kurdes et la kurdolge en Union Soviétique", *Cahiers du monde russe et soviétique*, I, 3 (1960), 513-530

6. Lapidus

7. *A History of Islamic societies*

8. *Moscow's Muslim challenge: Soviet Central Asia*

Lam (Bani) ✓

10 TEMMUZ 2002

Iran
Iraq

homeland was Rajasthan. The name Lalbegi is derived from *Lalbeg*, 'the eponymous ancestor of the tribe' (Risley 1891).

The Lalbegi (SC) of Uttar Pradesh call themselves Balmiki. But a segment of the Lalbegi in the state profess Islam. The Lalbegi of Uttar Pradesh use Baksh as a surname. Recently, they have started a movement to identify themselves as Hasnati instead of Lalbegi. Only those Lalbegi who are returned as Hindu can avail themselves of the special facilities extended for the scheduled castes.

Their total population in Uttar Pradesh, according to the 1981 census, is 1374. Crooke (1896) refers to a legend about the origin of the Muslim section of the Lalbegi which states, "the prophet Elias had attended the court of almighty God, where many prophets were sitting. Suddenly, Elias coughed, and finding no room to spit in, he spat upwards which fell upon the prophets. At this, all of them felt disgusted and complained to the almighty God, who in turn directed Elias to serve as a sweeper."

Later on, Lalbeg was created as the prophet for the sweepers to intercede for them on the day of judgment. Another legend connects the Lalbeg with Banaras and Chunar. The Lalbegi are distributed in Lucknow, Varanasi, Faizabad, Jaunpur and Azamgarh districts of Uttar Pradesh. They are non-vegetarian and their staple cereals are rice and wheat.

The Lalbegi are landless and for centuries have been engaged as sweepers and scavengers. Most of their men, women and children work in municipalities, hospitals and other government organisations as sweepers and scavengers. Some of them who have not managed any kind of service are self-employed as hawkers. The Muslim section belong to the Shiite sect. They accept water as well as *kachcha* and *pucca* food from all communities, irrespective of their status.

Different developmental programmes have not influenced much the life of the Lalbegi. Their attitude towards formal education for girls is not positive, but is partly favourable for boys who study upto the primary level only. The Lalbegi are also returned from the states mentioned below and the population in the respective states as per the 1981 census are

given in parentheses: Arunachal Pradesh (20), Delhi (134), Meghalaya (30) and Mizoram (3).

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A.K. MAJUMDAR

Lam, Banu

Arabia Tribe of Iran and Iraq

The Banu Lam are a numerous and formerly powerful Arab tribe living on the borders of Iran and Iraq, principally on the plain between the foothills of the Pusht-i Kuh mountains and the river Tigris. The easterly limit of the main tribal territory follows the course of the Rud-i Karkha southwards from Pa-yi Pul to the area north of Hawiza where the river peters out into salt flats. The course of the Tigris between Shaykh Sa'd and 'Amara forms the westerly limit of that territory. Small and isolated groups of Banu Lam have been observed outside the main area—as far afield as Mandali to the northwest and in the Ram Harmuz district to the southeast.

The tribe is divided into numerous sub-groups which have varied over time in their size and relative importance. According to Lorimer (II, 1085), all members of the tribe spoke Arabic, but a minority also knew and used Persian. The great majority of the tribe was, and remains, Shi'i. In the past, different groups have followed sedentary, semi-nomadic and nomadic ways of life, but in the 20th century, particularly since the Second World War, the former has come to predominate.

The Banu Lam have long had a reputation for being very good pastoralists. In former times they raised a wide range of animals—sheeps, goats, cattle, horses, donkeys and camels. Demand for some of