

highlands and the Dudekula and Panjuvetti cotton cleaners of coastal Andhra and Tamil Nadu.

Such groups were generally despised by the main body of Muslims, and possessed few overt signs of being followers of Islam. The Muslim Lambadis spoke a dialect of Telugu strongly interlaced with Tamil and Kanarese words, followed no Muslim marriage rites and practised circumcision.

In dress, daily life-style, names and casual worship, however, they retained many tribal and Hindu rituals. Like the more numerous 'Dudekula, who were also of Telugu origin the Lambadis were endogamous and rarely mixed with other Muslim groups, who regarded them with scorn.

The only settled groups of Muslim Lambadis found in southern India were located in the Anantapur district of the old Madras Presidency and in the region of Mysore. There are three recorded groups, all Telugu-speaking, with bards or priests known as Tamburian (or Thamburi), who appear to be the equivalent of the Hindu Lambadi priests or *bhat*.

Most of these Lambadi Muslims claimed to have been forcibly converted by the Mysore Muslim prince Tipu Sultan in the late 18th century, who found the nomadic Lambadis ideal espionage agents in his wars against the British in Madras. However, some in Anantapur also claimed descent from carriers who had accompanied Mughal generals in their invasions of southern India.

Until the 19th century, nomadic tribal groups like the Lambadis had a distinct function in the economic life of India; but with the evolution of modern modes of transport their status and fortunes declined. The Hindu Lambadis (and Karavars and Yerukala) probably suffered more than their Muslim counterparts, as the *jati* system made the changeover to alternative occupations very difficult.

Many in fact took to brigandage and petty crime, and were officially classified as problem groups and habitual criminals. The Muslim Lambadis were far fewer in number, and appear to have made the transition to sedentary occupations, though generally they were ones of low social and economic status. The Dudekulas, a similar Muslim marginal group,

were fortunate in that their traditional occupation—cotton cleaning—facilitated their absorption into the economy of modern India. By the early 20th century, they were merging into the mainstream of Islam in the subcontinent, with overtly Muslim practices and names replacing those of their pre-Islamic past.

By the middle of the 20th century, the Muslim Lambadis appeared to have all but vanished. They were no doubt absorbed into the surrounding body of Muslims, and probably can still be traced amongst the more impoverished and illiterate Muslims in remote areas of Andhra Pradesh in India.

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MAULVI AL-HAQ

Lamta ✓

Tribe of Morocco

The Lamta are a large Berber tribe of the Baranis family. Its exact origin does not seem to have been known to the Arab and Berber genealogists, who simply make them brethren of the Sanhaja, Haskura and Gazula; others give them a Himyarite origin like the Hawwara and the Lawata.

The Lamta were one of the nomadic tribes who wore a veil. One section lived on the south of the Mzâb, between the Massufa on the west and the

records that *lamṭiyya* shields were offered to the kings of the Maghrib and al-Andalus. It is in this last country that E. Lévi-Provençal (*Hist. Esp. mus.*, iii, 95) says that "the most desirable shields were those made from *lamṭ* leather". The name of the animal was certainly well-known, especially in Portuguese; it was called *lant*, *dant*, etc. Another point is made by al-Bakrī (*Description de l'Afrique septentrionale*, ed.-tr. de Slane, 1965², 171-231), who says that the best (and most expensive) shields were made from the hides of old females. The place where they were made is said by al-Idrīsī (*Opus geographicum*, Naples-Rome iii, 224, ed. H. Pérès, Algiers 1957, 37) to have been at Nūl (see Yākūt, s.v.), a centre for the Lamṭa near Joulimini; he says that "the Maghribīs use them in battle because they are light yet solid". More information is provided by the Egyptian Ibn Zūbul al-Maḥallī (10th/16th century), who also describes the *lamṭ* (*Tuhfat al-mulūk*, tr. E. Fagnan, *Extraits inédits relatifs au Maghreb*, Algiers 1924, 179-80) and says that these shields "are special, because holes made by arrows or spears close up again by themselves and so they never lose their value as defensive weapons". Leo Africanus (*Desc. de l'Afrique*, tr. Épaulard, Paris 1956, 559, see also 452-3) has a paragraph devoted to the *lamṭ*, and says that in the summer it is easier to catch the animal because the heat of the sand affects its hooves. As far as the targes (*lamṭiyya*) are concerned, he provides more up-to-date information additional to the earlier accounts and says: "Nothing except bullets from fire-arms can pierce them, but they are very costly."

These defensive arms are probably no longer made except for tourists, but until recently the Touareg (at least, the Touareg nobility who had the sole right to carry them) still used them and they were "escutcheon-like in shape and significance; the decorative motifs have magical qualities associated with them." (H. Lhote, *Les Touaregs de Hoggar*, Paris 1944, 325-6, with illustrations; see also H. Bissnel, *Les Touaregs de l'Ouest*, Algiers 1888, 95). When P. de Foucauld was writing, the targes of Ahaggar had the same name as the animal, the hide of which was used to make them, *iḥam*, pl. *iḥammān* (*Dict.*, ii, 602-3).

Bibliography: in addition to the sources already cited, see P. de Cénival and Th. Monod, *Description de la côte d'Afrique de Ceuta au Sénégal par Valentin Fernandes (1506-7)*, Paris 1938, 159-61, n. 90; G. Ferrand, *Tuhfat al-albāb*, in *JA* (1925), 43-4, 248-9; H. Lhote, *La chasse chez les Touaregs*, Paris 1951, 75-82; R. Mauny, *Tableau géographique*, etc., Dakar 1959, 256. (F. VIRÉ)

★ **LAMṬA**, a large Berber tribe of the Barānis family. Its exact origin does not seem to have been known to the Arab and Berber genealogists, who simply make them brethren of the Ṣanhādja, Haskūra and Gazūla; others give them a Himyarite origin like the Hawwāra and the Lawāta [*q.v.*].

The Lamṭa were one of the nomadic tribes who wore a veil (*mulaththamūn*). One section lived on the south of the Mzāb, between the Massūfa on the west and the Tārga (Tuareg) on the east; they even seem to have extended as far as the Niger. In the south of Morocco, in al-Sūs, where there were Lamṭa who led a nomadic life, in company with the Gazūla, the Lamṭa occupied the territory nearest to the Atlas. On the coming of the nomadic Arabs of the Maḳīl family, the two sections of the Lamṭa were absorbed by the Dhawī Hassān; the remaining sections then joined the Ṣhabānāt, another Maḳīl

tribe, to oppose the Gazūla who joined the Dhawī Hassān.

In the territory of the Lamṭa of al-Sūs at the mouth of the Wādī Nāl (now Wād Nūn) lay the commercial town of Nūl or Nūl of the Lamṭa, the first inhabited place one reaches on coming from the Sahara. Several Moroccan dynasties have struck coins there.

The jurist Uggʿag b. Zallū of Sidjilmāsa, a pupil of Abū 'Imrān al-Fāsī [*q.v.* in Suppl.], was a member of the tribe of Lamṭa; one of his pupils was 'Abd Allāh b. Yāsīn al-Gazūlī, founder of the Almoravid empire [see AL-MURĀBIṬŪN].

The country of the Lamṭa was noted for the shields made at Nūl with the skin of the *lamṭ* antelope [*q.v.*].

Bibliography: Ibn Khurrādādhbih, Ibn al-Fakīh, Ibn Ḥawḳal, Yaʿqūbī, Bakrī, Ibn Khaldūn, *K. al-Ibar*, indices, s.vv. Lamṭa and Nūl; Idrīsī, *Opus geographicum*, Naples-Rome, fasc. iii, 221-5; Leo Africanus, *Description de l'Afrique*, tr. A. Épaulard, Paris 1956, index (esp. 452-3, where H. Lhote's long note should be regarded with care).

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✕ **LAMTŪNA** (in Leo Africanus: Luntuna or Lumtuna), a great Berber tribe belonging to the branch of the Ṣanhādja who led a nomadic life, and like other tribes of this branch forming part of the *Mulaththamūn* or "wearers of the veil" [see LIṬḤĀM].

The Lamtūna nomadised over the western Sahara, where between the 2nd/8th and 5th/11th centuries they played a considerable political role. According to al-Bakrī (459/1067), the region covered by them stretched from the lands of Islam (i.e. the Maghrib) to those of the blacks. This is what this geographer says of the Lamtūna's way of life: "They are strangers to any manual work, to agriculture and even to bread. Their riches consist wholly of their herds. They live entirely off meat and milk". According to Ibn Khaldūn (d. 808/1406), the Lamtūna already formed a considerable kingdom at the time of the reign of 'Abd al-Raḥmān al-Dākhil, founder of the amirate of Cordova (138-72/756-88). This author plus Ibn Abī Zarʿ (d. between 710-20/1310-20) give the names of several kings of the Lamtūna from that time onwards. The first of these was a certain Talākākīn; the period of his power is unknown, but it is very probable that he lived towards the middle of the 3rd/8th century. His successor was Tilūtān or Taywalūtān b. Tiklān b. Talākākīn, who died aged 80 in 222/836-7. He was a great ruler, and if Ibn Abī Zarʿ is to be believed, he reigned over all the desert (i.e. all the western Sahara), and the territory under his control stretched for three month's journey in both length and breadth, as far as the borders of the land of the blacks, of whom more than twenty of their kings were subject to him. Tilūtān's successor was his nephew al-Aṭhīr b. Bāṭīn (also called Yalattān) who died aged 65 in 237/851-2, or according to another source, in 287/900. The fourth king of the Lamtūna was Tamīm (or Ramīm) b. al-Aṭhīr who reigned over the tribe until 300/912-13; he was killed by the Ṣanhādja notables in a rebellion. His death heralded a time of troubles which lasted 120 years, i.e. until ca. 420/1029.

It seems that the state (or rather, the confederation of Berber tribes) created by the Lamtūna and which endured down to 306/918-19, was actually the state or rather confederation called Anbiya by the mediaeval Arabic writers. This existed already in the time of the astronomer al-Fazārī (ca. 172/788), who locates it as between the kingdom of Sidjilmāsa (in the western