

- Cezayir
- Fas
- Espanya MATMATA 949
- Tunus

Three sections had reached the western Maghrib as early as the 2nd/8th century and formed there an important bloc. These were:

1. The Matghara of Fas and the corridor of Taza; al-Bakri observes that the source of the Wadi Fas was on their territory in the region where Leo Africanus still mentions the *Suk al-khamis* of the Matghara 'fifteen miles west of Fas'.
2. The Matghara of the Middle Atlas in the Jabal Matghara, which Ibn Khaldun locates to the southeast (*kibli*) of Fas and which Leo Africanus says is five miles from Taza (to the south?). The reference then is to the mountain region now occupied by the Ayt Warayn; an important section of the latter, the Ayt Jellidasen, represents the Banu Gallidasan whom al-Bakri gives as a section of the Matghara, settled near Tenes in Algeria. We still find among the ayt Warayn several sections of the Imghilen who represent the Maghila, brethren of the old Matghara. The name of Matghra is today applied to all the eastern splinters of the Ghayyatha tribe; Taza is situated in their territory. In al-Bakri's time (5th/11th century) these two sections of the Matghara had as neighbours in the west the Zawagha of Fazaz and of Taza.
3. The Matghara of the oases of the Sahara settled in the region of the Sidilmassa and in the town itself, in which they constitute the main element of the population, in the region of Figig, in Tuwat, Tamantit and as far away as Wallen (Ouallen).

At the beginning of the Arab conquest, the Matghara are represented by Ibn Khaldun as settled and living in huts built of branches of trees (*khasas*); those of the Sahara lived in fortified villages (*kusur*) and devoted themselves to growing dates. In the time of Leo Africanus, the Matghara of the Central Atlas occupied about fifty large villages.

Like other peoples belonging to the group of the Banu Fatin, the Matghara took an active part in the events at the beginning of the Arab conquest and weakened themselves considerably in the fighting.

As soon as they had become converted to Islam, a number of groups of Matghara went over to Spain and settled there, later, like their brethren, the Matmata they adopted the principles of the Sufriyya one of their chiefs, Maysara, provoked the famous schismatic rising of 122/740, which was the beginning in Morocco of the Baraghawata heresy. In a list of the tribes which adopted this heretical teaching, we find the Matmata and Matghara of the Central Atlas, as well the Banu Abi Nasr, the modern Ayt Bunsar, the eastern section of the Ayt Warayn.

With the rise of Idris, the chief of the Matghara, Bahlul, declared himself at first a supporter of the caliph of Baghdad. Harun al-Rashid, then rallied to the new dynasty. Later and down to the 11th/17th century, the Matghara of the Central Atlas do not seem to have played any part in politics; but they nevertheless retained their independence. From the 11th/17th century, they seem to have been supplanted on their territory by invaders from the south.

As to the Matghara of the shore, settled in the region of Nadruma, their alliance with the Kumiya gained them considerable political importance, when the latter became supporters of the Almohads. It was at this period that they built the fortress of Tawunt. They then rallied to the Marinids but this brought upon them the wrath of the ruler of Tlemcen, the celebrated Yaghmurasen, who finally crushed them.

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Ibn Hazm, *Jamharat ansab al-'Arab*, ed. Levi-Provencal, 496 and Ibn Khaldun use the form *Madghara* instead of *Matghara*; in Moroccan texts of late date we also find *Madghara*.

Ibn Khaldun, *Kitab al-'Ibr*, tr. de Slane, I, pp. 237-41.

Leo Africanus, *Description de l'Afrique*, tr. Epaulard, pp. 303-4, 353 and index.

S. DYER

Matmata ✓

Tribe of Algeria, Morocco, Spain and Tunisia

Matmata, name of a large Berber people mentioned as early as the middle of the 3rd/9th century in the geographical work of Ibn Khurradadhbih as being among the thirty most

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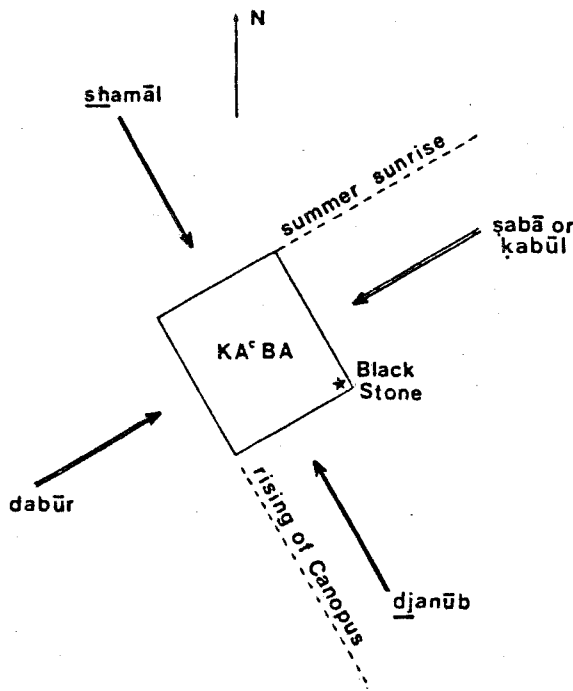


Fig. 2. The most popular early Arabian wind scheme, in which the four winds strike the walls of the Ka'ba head-on. The rectangular base of the Ka'ba points in astronomically significant directions, and so the limits of the four winds are likewise astronomically defined. The rising of Canopus and the solstitial risings and settings of the sun were widely used for finding the *kibla* in popular practice, in order to ensure that one would be "facing" a particular wall of the Ka'ba, that is, standing in a direction "parallel" to the appropriate axis of the Ka'ba.

tained in D. A. King, *Astronomical alignments in medieval religious architecture*, in *Annals of the New York Academy of Sciences*, ccclxxxv (1982), 303-12, and *The sacred geography of Islam*, in *Islamic Art*, iii (to appear); G. S. Hawkins and King, *On the orientation of the Ka'ba*, in *Jnal. for the History of Astronomy*, xiii (1982), 102-9. For a survey of the whole problem, see King, *The world about the Ka'ba: a study of the sacred direction in Islam* (forthcoming); summaries are given in *Proceedings of the Second International Qur'ān Conference, New Delhi, 1982* and *Interdisciplinary Science Reviews*, ix (1984), pp. 315-328. See also MATĀLĪ' (D. A. KING)

MATĀMĀTA, name of a large Berber people mentioned as early as the middle of the 3rd/9th century in the geographical work of Ibn Khurradādhbih as being among the thirty most important Berber tribes of this period. According to the majority of Berber genealogists cited by Ibn Khaldūn (including Sābiḳ al-Matmāṭī), the Matmāṭa, who were brothers of the Maḡhara, Ṣadīna, Malzūza, Madyūna and Lamāya, belonged to the great Berber family of the Butr; they constituted, with the above-mentioned tribes, the family of Fāṭin, son of Tamzīt. However, some other genealogists mentioned by Ibn Khaldūn hold that the Matmāṭa belonged, along with the Barghawāṭa and Azdādja, to the Berber stock of Barānis (Brānes). There is also another genealogy of the Matmāṭa, according to which this tribe is regarded as belonging, along with the Barghawāṭa and Azdādja, to the great Berber family of the Zanāta, being descended from Djānā, ancestor of the Zanāta.

1. Tunisia. It seems that the original homeland of the Matmāṭa, a people who were early converts to

Islam and who adopted, around the middle of the 2nd/8th century the beliefs of the Ibādī sect, was the land situated in the south-east of Tunisia and more exactly to the west and south of the town of Gabès, ancient Tacapae, Kābis of the mediaeval Arab geographers. They were called by this name by around 196/811, at the time when the Ibādī *imām* of Tāhart 'Abd al-Wahhāb b. 'Abd al-Rahmān b. Rustam sent, on the occasion of his siege of the town of Tripoli, the Ibādī general Kaṭ'ān b. Salma al-Zawāghī to Kābis with orders to besiege it. We owe this information to the Ibādī historian Abu 'l-'Abbās al-Shammākhī (928/1522), who used in his work several much older sources. In speaking of Kaṭ'ān b. Salma (in another passage of al-Shammākhī's work this person is called Salma b. Kaṭ'fa), who was appointed governor of Kābis in this period by the *imām* 'Abd al-Wahhāb, the Ibādī historian in question adds that under this governor's régime, the Berber tribes of the Matmāṭa, Zanzafa, Dammar, Zawāgha and others were still living outside Gabès. It seems that the Matmāṭa in this period were already occupying the mountainous country called Djabal Matmāṭa, situated about 30 or 40 km. south of Gabès. This country was also at one time called Djabal Lawāta, owing to the Lawāṭi population which lived there with the Matmāṭa. The survivors of the Matmāṭa and Lawāta still live there today. Apart from this area, the Matmāṭa also inhabited, in times gone by, the town of al-Hāmma (ancient Aquae Tacapitanae), situated 23 km. to the west of Gabès. According to Ibn Khaldūn's *Histoire des Berbères*, al-Hāmma was founded by the Matmāṭa. According to the *Kitāb al-Istibṣār* of ca. 587/1191, al-Hāmma was a very ancient town inhabited by the Matmāṭa. The Tunisian scholar of the 7th-8th/13th-14th century al-Tidjānī mentions, in his account of a journey from Tunis to Tripoli, this place by the name of Hāmma Matmāṭa, although in the view of this scholar, the Matmāṭa may already have left, ceding the place to the Zanāta who were divided into three groups: the Banū Tūdjīn, Banū Wartadjīn and Awlād Yūsuf.

The later history of the Tunisian Matmāṭa (who, apparently having adopted in the 4th/10th century the beliefs of the Ibādī sub-sect of the Nukkāriyya [q.v.], as had their neighbours the Banū Dammar, established in the south of the area occupied by the Matmāṭa in the Djabal Dammar) is little known. It seems that the Matmāṭa living in the Djabal of this name recognised the authority of the last representative of the Almoravid family of the Banū Ghāniya, Yahyā, who, having his seat and base of operations in the Bilād al-Djarīd, extended his power, around 1200 A.D., over the whole of Ifrīkiya. In any case, the *sayyid* Abū Ishāḳ who pursued, in 603/1207, in the name of his brother the Almohad caliph al-Nāṣir, the Almoravid rebels in Ifrīkiya, subdued the country situated behind Tripoli and chastised, according to Ibn Khaldūn, "the Banū Dammar, the Matmāṭa and the Nafūsa", the inhabitants at that time of the vast mountainous crescent which stretches from Gabès to ancient Leptis Magna, on the edge of the plain of Djefāra (Djeffāra). Under the domination of the Turks, the inhabitants of the Djabal Matmāṭa and the Djabal Dammar who, until this period, had remained practically independent and had not recognised the authority of the sovereigns of Ifrīkiya, refused to pay taxes. The Turkish bey of Tunisia, Muḥammad Bey (1631-63 A.D.), had a fort built in the Matmāṭa Mts. in order to contain the rebels. We owe this information to the Tunisian historian Ibn Abī Dīnār, who dealt with this event in *al-Muḥlis fī akhbār Ifrīkiya wa-*

Fi, 6
Matmāṭa

MODERAN Y., «Des Maures aux Berbères: identité et ethnicité indigènes en Afrique», dans P. Bauduin, V. Gazeau, Y. Modéran (éds.), *Identité et ethnicité: concepts, débats historiographiques, exemples (Ve-XIIIe siècles)*, Actes du colloque de Caen, octobre 2004, Publications du CRAHM, Caen, 2008, p. 91-134.

Y. MODERAN

M64. MATGHARA

Les Matghara font partie de la grande confédération des Botr*. Ils sont comme les Maghila et les Matmata*, descendants de Fatan Ibn Tamsit Ibn Dari selon les généalogistes qui les appellent aussi Madghara. Même si certains généalogistes différencient les deux noms, ils font référence aux mêmes territoires. Malgré leur nombre, on ne connaît pas de fraction portant un autre nom. Ibn Hawqal les range avec d'autres historiens parmi les tribus Zenata mais il les appelle Matara.

El-Bekri les situe dans plusieurs territoires: sur la route qui mène de Ténès à Chlef; dans la zone d'Oujda et de son port Tabahrit, débouché des routes caravanières qui viennent de Sijilmassa; dans la zone située entre Qal'a Gormat et Fès; au sud, sur la route qui mène d'Aghmat à Fès.

Ibn Khaldun nous apprend qu'ils vivaient dans des cabanes faites de broussailles et situe une partie d'entre eux dans les Traras près de Nédroma et vivaient aux côtés des Maghila. C'étaient des sédentaires. Tribu sœur des Matmata, on suppose que primitivement, avant la venue de l'Islam en Afrique du Nord, ils vivaient en Tripolitaine. On ne sait pas à quel moment ils s'installèrent dans la région de Miliana (Miliana, Bani Djallidisan, El Khadra (Ain Defla), la plaine de Sirat et le Wansharish (Ouarsenis) et dans la région comprise entre Fès et Taza. Dans la région de Nédroma, ils occupaient le château de Tawunt (Ghazawat) et le port de de Tabahrit, les environs de Djerawa Ibn Abi l-'Aysh. A l'époque almohade, ils étaient en confédération avec les Kumiya, la tribu de 'Abd El-Mumin, le fondateur de la dynastie, descendants comme eux de Temzit.

En fait, ils étaient stationnés aux alentours de la Moulouya entre Taza et Fès. Des montagnes portaient leur nom à l'est des monts de Médiouna. De nombreuses fractions vivaient dans le désert dans le pays de Sijilmassa et dans le Touat où ils pratiquaient la culture du dattier. On les trouvait également dans les bourgades autour de Figuig, commandés par les Beni Cid el Moulouk, famille matgharienne.

Au XIV^e siècle, des restes de cette grande tribu vivaient dans le Maghreb central et l'Ifrqiya et était tributaire des différentes dynasties régnautes.

Pendant la conquête de l'Espagne, un grand nombre d'entre eux passa le Détroit et se fixa dans Al-Andalus. Par la suite, ils épousèrent les doctrines kharédjites (sufrites) et participèrent à la grande révolte des Berbères au

Maghreb (122 H/740) dirigée par Maysara el-Matghari, le porteur d'eau, principalement dans la zone comprise entre Tlemcen et Tanger. A sa mort le commandement passa entre les mains de Yahya Ibn Hareth. La venue des Idrissides affaiblit la puissance des Matghara qui furent leurs alliés.

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A. KHELIFA

130430
Matmata (Telle)

M65. MATMATA [Maṭmâṭa] (Tribu)

auteur - A. Khelifa

Grande tribu Botr*, qui descendrait selon les généalogistes médiévaux, de Fatan Ibn Tamsit Ibn Dari. Ils font partie des Banu Fatan. Ils sont frères des Maghila et des Matghara*. Ce sont essentiellement des tribus sédentaires. Leurs fractions étaient nombreuses et leurs territoires étendus. L'ensemble de l'Afrique du Nord était parsemé de fiefs Matmata, de Gabès à l'est au Tamesna à l'ouest. Selon le généalogiste berbère Sabeq el-Maṭmaṭi, ils doivent leur nom à leur ancêtre Maskab, surnommé Maṭmaṭ (Ibn Khaldūn, I, p. 245)¹.

Dans la région de Gabès, le Hammat Matmata, a gardé le nom de ses fondateurs. Ce devait être avec la région de la Tripolitaine, leur fief originel avant qu'ils ne soient poussés par d'autres tribus venues de l'est. Il existe dans la région de Tobna un oued qui porte leur nom.

Au moment de la conquête musulmane, ils sont établis essentiellement dans les plateaux de Mandas d'où ils chassèrent les Mandassa-Luwata*. Ils érigèrent dans cette région une principauté dont la capitale fut Thamtilas et la ville la plus importante Ayzaradj avoisinait El-Djabal située à une demi-journée de l'Hillil. El-Bekri les signale également dans la région de Tihert, sur la route qui mène de Ténès à Tihert et dans la région de l'Ouarsenis au nord duquel un village a gardé leur nom.

On les trouve également à Numalata (Maghnia), à Falussan (Nedroma) et dans la région frontalière de Kebdan où ils approchent à l'est le pays de Nakur. On les trouve également dans le territoire de la Moulouya* et du Zâ, près de Midelt* et à l'est la ville de Matmata Amaskur qui en est peuplée.

1. NDLR: Ce nom à reduplication est effectivement une forme expressive en berbère, susceptible d'être un surnom. La racine *MT* désigne le nombril (*imid*, *timit*). Il pourrait donc s'agir d'une référence à un trait physique (= « au nombril proéminent, le ventru »).