

end of the 18th century onwards when power shifted from the clan (*habila*) of Āl Madwa to the clan of Āl Masila (both names show their Ḥaḍramawtī origin, cf. B. G. Martin, *Migrations from the Hadramawt to East Africa*, in *Centre of Arabic Documentation, Research Bulletin*, Ibadan 1973). Continuous succession struggles in the first half of the 19th century were only ended by Sulṭān Sālīm (1842-55), whose son Sulṭān ‘Abd Allāh III (1855-1890) put his island under French protection. Neither was Mayotte spared from dynastic rivalries within the Shīrāzī clan who ruled at Chingoni from the 16th century. In addition, the situation was complicated by the constant attempts of the sultans of Anjouan to bring Mayotte under their control. The last Shīrāzī sultan ceded his island in 1832 to the Malagasy nobleman of the Hova tribe Ramanetaka who already ruled on Mohéli. In 1835 or 1836 Ramanetaka was defeated by the Sakalava Dia-Ntsoli (= Andrian-Tsouli), and the island became nominally a possession of the sultan of Anjouan. The same Dia-Ntsoli, without the authorisation of the sultan of Anjouan, in 1841 presented the island to France. The smallest island Mohéli apparently was always dependent on Anjouan, until in 1830 the above-mentioned Ramanetaka (d. 1841) after having become a Muslim, appointed himself sultan of the island. One of his descendants signed the treaty of protection with France in 1886.

(ii) There seems to have been a more or less peaceful influx of Malagasy people to the islands throughout the centuries, but around the turn of the 19th century the nearly annual invasions of the Betsimisaraka and Sakalava threatened the political and cultural integrity of the islands. The main reason for these invasions, which caused heavy losses among the population and the destruction of whole settlements, was the search for slaves, although some groups had been summoned by the quarrelling sultans themselves. Only after the Anglo-Malagasy treaty of 1817 did the invasions gradually stop. In the following decade it was the political situation on Madagascar and the extension of the Hova state that drove large groups of Sakalava (under Dia-Ntsoli) and Betsimisaraka (under Ramanetaka) to the islands. They finally settled down on Mayotte and Mohéli.

(iii) The first contact with a European power was a short visit of the Portuguese on Grande Comore about 1505 which, however, left no permanent traces on the islands. In the first half of the 19th century when the British and the French disputed control of the Indian Ocean, the Comoro Is. also became involved. In taking possession of Mayotte in 1841, France tried to counterbalance the growing British influence on the other three islands (in 1833 the British had reinstalled Sultan ‘Abd Allāh II on Anjouan by force). Only after the British slowly withdrew from the Malagasy region after 1880 could France bring the other islands under its protection in 1886 (a process intensively studied by B. Dubins, *Political history*).

From 1914 till 1946 the whole archipelago was placed under the Gouvernement Général of Madagascar. On 6 July 1975 the Comoro Is. declared their independence, except for Mayotte, where on 11 April 1976 a referendum saw a large majority voting to become a *département outre-mer* of France.

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✓ **KUMUK** (variant: *Ḳumik*) a people of the eastern Caucasus. The *Ḳumuḳs* belong to the *Ḳipčak* Turkic ethnic group, along with the *Noghay*, *Karačay* and *Balkar*. They live north of the main chain of the Great Caucasus, on the northern, north-eastern and eastern slopes of the *Dāghistān* Caucasus between the foothills and the Caspian Sea, from *Derbend* to *Adžhi-Su* (near the lower *Terek* River). Although confined to a narrow strip of land in the south, they inhabit a wider area near the *Terek* in the north. The *Ḳumuḳs* are bordered by the *Noghays* in the north, the *Avars* [*q.v.*] and *Darghins* [*q.v.*] in the west, and *Tabasarans* and *Azeris* [*q.v.*] in the south. The major rivers in *Ḳumuḳ* territory are the *Terek*, *Sulak*, *Shura*, *Ullu-Čai*, *Gamzi*, *Manas*, *Aksai* and *Gubden*. The great majority of *Ḳumuḳs* are *Sunni* Muslims of the *Ḥanafi* school, although some *Ḳumuḳs* of *Derbend* and *Makhačkala* are "Twelver" *Shī'is*. The 1926 Soviet census lists 94,549 ethnic *Ḳumuḳs*, of which some 10,000 lived outside *Dāghistān*, and 94,909 *Ḳumuḳ*-speaking people. The 1959 Soviet census lists 134,967 ethnic *Ḳumuḳs*, and 132,303 *Ḳumuḳ*-speakers. (Due to the adoption of Russian as a primary language by *Ḳumuḳ*-speakers in the north, and *Azeri* by those in the south, the relative number of *Ḳumuḳ*-speaking people has declined, despite increasing numbers of