istoeria Românilor ("Documents concerning the history of the Rumanians"), i/1, 179, iii/1, 74, 176, 179; H. Tunçer, *Osmanlı imparatorluğunda toprak hukuku, arazi kanunları ve kanun açıkmalatı*, Ankara 1962, 217-8; *Voyages du Sr. A. de la Motraye en Europe, Asie et Afrique*, ii, The Hague 1727, 208; Peyssonnel, *Traité sur le commerce de la Mer Noire*, ii, Paris 1787, 159; Alexis de Valon, *Une année dans le Levant*, ii, Paris 1846, 178-9; Ionescu de la Brad, *Excursion agricole dans la plaine de la Dobrodja*, Constantinople 1850, 34-5; Th. Forester, *The Danube and the Black Sea, Memoir on their junction by a railway between Tchernavoda and the free port of Kustendje ...*, London 1857, 56-68; C. Allard, *Souvenirs d'Orient. La Dobroutche*, Paris 1859, 33; Baron d'Hogguer, *Renseignements sur la Dobrodja*, Bucarest 1879, 34-8; G. Noradounghien, *Recueil d'actes internationaux de l'Empire Ottoman*, iv, Paris 1903, 189, art. 46; A. Decei, in *IA* (s.v. Dobruca).

(Marie M. Alexandrescu-Dersca Bulgaru)

KOTA KOTA, An Arabic corruption of the Chi-Hiyao place-name Ngotangota, a town in East Africa, situated in lat. 14° S. on the west side of Lake Malawi (Lake Nyasa). It was the seat of four Jumbes, or Walis, subject to Zanzibar between *ca.* 1845 and 1895. The first Jumbe, Salīm b. ʿAbd Allāh, came to Lake Malawi via the Arab settlement of Tabora in the present Tanzania, and built up an ivory and slave-trading state, and at the same time made Kota Kota an effective centre for the dissemination of Islam. He was succeeded by another Swahili, Mwinyi Mguzo (? Nguzo), who ruled from after 1860 to *ca.* 1875-6. Under his successor, Mwinyi Kisutu, a member "of a good Zanzibar family", the town was visited by H. B. Cotterill in 1876. It had many handsome square houses and numerous oil palms; the Zanzibar flag flew over the Jumbe's house. Although a slave-trader, when the British took power in Nyasaland in 1891, he co-operated with them until his death in 1894. His successor, Mwinyi Kheiri, the son of his predecessor, ruled from 7 September 1894 until May 1895, when he was deposed for conspiring to overthrow the British administration. Kota Kota remains an important Islamic centre in Malawi.

Bibliography: H. B. Cotterill, *On the Nyassa and a journey from the north end to Zanzibar*, in *Procs. Royal Geogr. Soc. London*, xxii (1878); G. Shepperson, *The Jumbe of Kota Kota and some aspects of the history of Islam in British Central Africa*, in I. M. Lewis, ed., *Islam in Tropical Africa*, 1966, 193-207, gives a detailed bibliography and references to public records.

(G. S. P. Freeman-Grenville)

KOTOKO, a people of Black Africa. The Kotoko live south of Lake Chad on the lower Shari and Logone rivers. Most of their territory is presently in the Republic of Cameroun, but there are villages of the Kotoko also in Chad to the east and in Nigeria to the west.

The Kotoko (whose number was estimated at 50,000 in 1950) are a minority in their own territory. They are outnumbered by the Shuwa Arabs, who penetrated into these lands since the 18th century. Smaller groups of Kanuri, Fulbe and Hausa moved in later. Each of these ethnic groups, however, lives separately in homogeneous villages. The Kotoko live on fishing and hunting, supplemented by agriculture. The grassland between the rivers is left for the Arab pastoralists.

The etymological origin of the name Kotoko is obscure. Some authors referred to them as Makari, which is in fact the name of a northern group of Kotoko, first known to visitors coming from Bornu. Makari is the most important dialect among the northern Kotoko, as Lagwane (often spelled Logone) dialect is in the south. The linguistic diversity of the Kotoko reflects their political division, as the extent of each dialect is almost identical with the area of one principality. The particularism of each group is so strong that even under modern conditions no one dialect prevails, and almost all the Kotoko now speak the Arabic dialect of the Shuwa. The Kotoko dialects belong to the central sub-group of the Chadian languages. They are distantly related to Hausa, which is classified in the western sub-group of the Chadian languages (J. H. Greenberg, *Studies in African linguistic classification*, New Haven 1955, 43-62).

The Kotoko are considered direct descendants of the Sao or So people, to whom the historical traditions of Kanem [*q.v.*] and Bornu [*q.v.*] refer as the early inhabitants of the area around Lake Chad. Those Sao who had not been assimilated or exterminated by the Kanembus and the Kanuris sought refuge in the less accessible flooding area of the Shari and Logone rivers, where they gave rise to the Kotoko. In the second half of the 16th century, Bornu under Idrīs Alūma expanded to the south. The northern Kotoko principalities, Makari and Afade, were brought within the political ambit of Bornu and under the cultural and Islamic influence of the Kanuri. Because of the imperial and dynastic connections with Bornu, islamisation among the Kotoko began chiefly in the courts. The southern Kotoko had been for a long period subject to the harassment of Bagirmi [*q.v.*]. Towards the end of the 18th century, the south was consolidated under the authority of the ruler of Logone-Birni, who was converted to Islam at about that period. Logone was visited by Major Denham in 1824 and by H. Barth in 1852. In between these two dates, probably *ca.* 1830, Logone became a tributary of Bornu. The Kotoko often saw their territory invaded by their more powerful neighbours. It was the battleground for Bornu's wars with its rivals Waday [*q.v.*] and Bagirmi. Between 1893 and 1900 it was overrun by Rābih [*q.v.*] and his warriors.

The authority of the Kotoko chiefs was circumscribed by a council of high officials and by Bornu's representative, the *alifa* (from Ar. *khalīfa*). The chiefs were also bound by pre-Islamic taboos and by the obligation to consult "the protecting animals" through their priests. The Kotoko chiefs, referred by the colonial administration as *sulṭāns*, are Muslims but they must respect old traditions. Muslim *imāms* live in their courts with traditional priests. Mosques were built near traditional shrines, whereas pre-Islamic customs and rituals are performed during Muslim festivals. Most of the Kotoko are now considered Muslims, and the number of those more fully committed to Islam grows steadily. Thousands of Kotoko are to be found in the towns of Chad and in the Sudan along the routes to Mecca. The Kotoko, who had emerged as people in refuge, away from the Muslim states of the Central Sudan, are gradually becoming integrated into the world of Islam.

Bibliography: The most important study on the Kotoko is by A. M. D. Lebeuf, *Les principautés Kotoko*, Paris 1969. Other sources and studies: Denham, Clapperton and Oudney, *Narrative of travels and discoveries in North and Central Africa*, London 1826, 222-47; H. Barth, *Travels and discoveries in North and Central Africa*, London 1965 (Centenary Edition), ii, 425-60; G. Nachtigal,

THE ENCYCLOPAEDIA OF ISLAM (New Edition), Vol.5, 1979 Leiden, pp.