

nomads until they finally settled on the coasts; several Dayak tribes, living mainly in the interior and up-river areas; and some 245 Chinese and 246 Indian traders (1971).

In the hillside area of Muara Kaman, some plates with votive inscriptions in Sanskrit from the 4th century A.D., which belong to the oldest known Hindu relics in the archipelago, have been discovered. The Hindu kingdom of that area, which in the course of time moved more to the interior, obviously developed independently from the Hindu and Buddhist empires in Java, and was only conquered and consequently Islamised by Kutai around 1630 A.D.

Kutai itself appears in history as a dependency of Majapahit at the time when Gajah Mada was *patih* of that kingdom (1331-64), as is stated in the *Nāgarakṛtāgama* (14, 1).

According to the *Salasila raja-raja di dalam negeri Kutai Kerta Negara*, or Chronicle of Kutai, Islam was first introduced during the reign of Raja Makota by Tuan di Bandang (in Buginese sources known as Dato' ri Bandang), who only stayed for a short while, and Tuan Tunggang Parangan, both of whom arrived from Makassar, most probably in the first years of the 17th century. In his efforts to spread Islam, Tuan Tunggang Parangan extensively used magical means, as the *Salasila*, composed under the reign of Raja Makota's grandson Pangeran Adipati Sinum Panji Mendapa ing Martapura before 1635, eloquently narrates.

This *Salasila* reveals a still-existing attachment to the animistic and magical mentality which is stronger here than in other Malay chronicles. It tries to avoid anachronism, such as the mentioning of Islamic terms or customs in its narratives about pre-Islamic events, and although it shows a remarkable familiarity with the moral and legal prescriptions of the *Tādī al-salāṭin*, or *Makota segala raja-raja*, and the Javanese *Panji* narratives as well as the *wayang*, it gives the impression that the *adat* law [see 'ĀDA, iv. Indonesia] which remained in use even at the sultan's court at Tenggarong, was to a large extent the old, indigenous one.

An important role in the history of Kutai was played by the Buginese settlers, most of whom originated from Wajo, and who were centred on Samarinda, forming the strongest "foreign" colony and enjoying some kind of internal autonomy under the *Pua Adu* or *Matoa* elected from among their own nobility, but reconfirmed by the sultan (until 1860). In 1726-7, prince Aru Singkang from Wajo conquered for a short time Pasir and Kutai, but usually the Buginese supported the sultan, especially in his fights against the pagan Dayaks and the pirates. The relations with the Dutch, who first appeared in 1635, were, generally speaking, smooth, and these preserved to the sultan a considerable degree of internal jurisdiction based on Islamic and *adat* law.

Bibliography: C. A. Mees, *De Kroniek van Koetai*, Tekstuitgave met toelichting, Santpoort 1935 (diss.); W. Kern, *Commentaar op de Salasilah van Koetai*, The Hague 1956 (= VKI, 19).

(O. SCHUMANN)

KUTĀMA or **KETAMA**, one of the great Berber families; when Islam was introduced into North Africa, they occupied all the northern part of the region of the Constantincis, between the Awrās [q.v.] and the sea, that is the region containing the towns of Ikdjān, Setif, Bāghāya, Nğaus (Nikāwus), Tiguist (Tikist), Mila, Constantine, Skikda, Djidjelli, Bellezma, and also Lesser Kabyliā. One legend

flattering the national pride makes them to have been descended from the Ḥimyarites brought there by Ifriḳus. Katām, the eponymous ancestor of their race, was said to be the son of Bernes. He had two sons, Ḡarsen and Issūda, from whom are descended all the tribes of the Kutāma. They do not seem to have played a part in the civil and religious wars which desolated North Africa from the time of 'Uḳba to the days of the Aḡhlabids; we do not find them among the Khāridjīs. When 'Ubayd Allāh gave himself out to be the Mahdī, his emissaries met some Kutāma pilgrims in Arabia and converted them to Ismā'īlī doctrines. The principal convert was Mūsā-chief of the Sakyān, a branch of the Djāmīla whose name survives in the town of this name. The missionary (dā'i) Abū 'Abd Allāh al-Shī'ī [q.v.] settled in Ikdjān and succeeded in maintaining his position there in spite of the efforts of the Aḡhlabids. From there he was able to extend his conquests and to deliver the Mahdī, who was a prisoner at Sidjilmāsa.

The empire of the Fātimids was thus founded with the help of the Kutāma. It was they who furnished its main strength and supplied the means of conquering Egypt. But these continual efforts exhausted them. Those who remained in the Maghrib after the departure of al-Mu'izz were forced to submit to local rulers, as Ibn Khaldūn tells us. In our day the principal representatives of the Kutāma are the Zuwāwa of the Djurdjura and the population around Djidjelli and in Lesser Kabyliā. We do not know at what date Ismā'īlī doctrines disappeared from among them, but long afterwards their attachment to this teaching was regarded as a subject of obloquy, and for this reason the powerful tribe of Sedwīkish, of Kutāma origin, renounced all connection with this family. At the present day, all the Berbers of this region are Sunnis.

Bibliography: Ibn Khaldūn, *Kitāb al-'Ibar*, iv, 32 ff., vi, 148-52 (*Hist. des Berbères*, tr. de Slane, i, 291-9, ii. Append., 510 ff.); M. Talbi, *Emirat aḡhlabide*, index; F. Dachraoui, *Le califat fātimide au Maghreb* (in the press); H.-R. Idris, *Zirides*, index; R. Brunschvig, *Hafsides*, index.

(R. BASSET)

AL-KUTĀMĪ ("the falcon"), the name of several poets (including one from Dubay'a b. Rabī'a and another from Kalb; see al-Āmidī, *Mukhtalif*, 166); the best-known of these was 'EMAYR b. SHUYAYM b. 'AMR, who probably came from the Djusham b. Bakr of Taghlib (see Ibn al-Kalbi-Caskel, *Register*, 474). On account of one of his verses, he was also given the name of Šarīf al-Ḡhawānī "the one felled by beautiful maidens". Like his fellow-tribesman and maternal uncle (?) al-Akhtal [q.v.], he was involved in the quarrels of the second half of the 1st/7th century between the Taghlib and Ḡays 'Aylān in the region of the Khābūr [q.v.].

In opposition to late sources which depict him as a convert to Islam, it seems correct to follow the author of the *Aḡhānī*, who states that he remained a Christian. The verses favourable to Islam figuring in piece No. 20 of the *Diwān* could have been added later or could have resulted from an attitude dictated by gratitude; the eulogies of the Umayyads, and especially of 'Abd al-Malik b. Marwān (No. 29), prove nothing about his adhesion to Islam. This point has been discussed by Father L. Cheikho, with strong arguments (*Shu'arā' al-Naṣrāniyya ba'd al-Islām*, 191-203).

Al-Kutāmi's *Diwān* was published, with notes, by J. Barth (*Diwān des 'Umeir ibn Schuheim al-Qutāmi*, Leiden 1902), together with an anonymous com-