



## Kong

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there in exile, after having unsuccessfully contested the throne upon their father's death. Certain chronicles falsely suggest that he murdered Cem by slow-working poison (Emecen, 131–2).

Koca Mustafa Paşa later received the provincial governorships of Ochrid (897–9/1492–4), Aylona (901/1495–6), and Gelibolu (903/1497–8), and he was appointed *beylerbeyi* (*beğlerbeği*, governor-general) of Rumeli in the autumn of 904/1498. In this capacity, he led the Ottoman army in campaigns against the Venetians, conquering Lepanto and Modon in 905–6/1499–1500. He rose to the rank of vizier on 13 Receb (Rajab) 907/22 January 1502 (Reindl, 312), and a few months later, in Muharrem 908/July–August 1502, he became second vizier. A document dating from Cemaziül-evvel (Jumādā I) 911/October 1505 suggests that he was grand vizier by that time (Emecen, 132). Some sources relate that he was avaricious and had Şafavid leanings (Reindl, 314), and such accusations probably resulted in his dismissal in the fall of 912/1506.

In the struggle for the succession of Bayezid II, Koca Mustafa Paşa initially supported Prince Ahmed (Ahmed, d. 919/1513). However, after an attack on his house by Janissary supporters of Prince Selim (Selim) (Sultan Selim I, r. 918–26/1512–20), on 27 Cemaziülahir (Jumādā II) 917/20 September 1511, he transferred his allegiance to Selim. Sultan Bayezid II reinstated him to the grand vizierate on 16 Şevval (Shawwāl) 917/6 January 1512, and the new sultan, Selim I, initially maintained him in that office, before ordering his execution, in Bursa, on 14 Ramazan (Ramaḍān) 918/23 November 1512.

Koca Mustafa Paşa founded an important *vakıf* (*waqf*, pious foundation) in

Istanbul, centred around his mosque (a converted Byzantine church). Both bear his name and are located in a district of the city also named after him (Eyice, 153–82).

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THEOHARIS STAVRIDES

## Kong

**Kong**, a sleepy town of 29,190 inhabitants (2014) in northern Côte d'Ivoire, gives little indication of its former glory. As with Timbuktu, Kong fascinated nineteenth-century geographers, who mistakenly associated it with imaginary mountains. In 1888, the French officer, colonial administrator, and explorer Louis-Gustave Binger (d. 1936) was the first European to enter the city, which he described as endowed with five mosques and flat-roofed houses constructed of adobe in Sudano-Sahelian style.

Kong arose as a wayside market on the long-distance routes of Jula (Dyula) migrants (Mande-speaking Muslim merchants from the mediaeval empire of Mali), whose search for gold and kola nuts (a stimulant) developed into a vast commercial network between the Niger bend

and the Atlantic coast. Kong later grew into a major commercial centre, also trading in horses, guns, slaves, ivory, and cloth.

From the late ninth/fifteenth to the early tenth/sixteenth century, the growing influence of Islam helped shape the town's polity. By the mid-eleventh/seventeenth century, this produced conflicts between Muslims and the followers of traditional religions. In 1122/1710, Shaykh (Seku) 'Umar 'Abd al-Qādir (r. until c.1157/1744), a wealthy trader bearing the *diamu* (Mande patronymic) "Watara (Ouattara)," took power. The new state came to be known as Kpon-Gènè/Kènè (Kong territory); in Arabic manuscripts it was written Gbon, Kpon, Ghum or Kum, hence the French form "Kong." Seku Watara, a patron of the learned, built the grand mosque and destroyed the altars of idols, but Kong remained known for "witchcraft." Although nominally Muslim, warrior families (*sonangui*) stood in contrast to Muslim scholarly lineages (*mory*); *sonangui* could even drink alcoholic beverages and take part in masquerades. Kong could thus be considered an accommodating Muslim power. Despite the moniker "the empire of Kong," the Watara system was no centralised empire but a set of centres that Mahir Šaul called "war houses," whose power radiated across the region. Seku's brother Famaghan (d. 1154/1742) later created a branch in Sya (Bobo-Dioulasso, in present-day Burkina Faso).

Kumbi Watara (d. 1189/1775), son and second heir to Seku Watara, invited outside Muslim scholars, notably from the Saghanogo lineage, to strengthen Kong's Islamic institutions. Al-Ḥājj Muḥammad Muṣṭafā Saghanogho (also known as Sitafa, d. 1190/1776–7) restructured Islamic education, promoted historical writing, and, in 1179/1765, built a

mosque bearing his name, which attracted many students. The *isnād* (chain of transmission) of many scholars from northern Ghana, Côte d'Ivoire, and Burkina Faso attest to Kong's importance; these *isnāds* also include al-Ḥājj Salīm Suwari, a leading religious figure of the late ninth/fifteenth—early tenth/sixteenth century from Dia, in present-day Mali. Under the rule of Karamoko Dari (r. 1835–50), *imāms* played an even more central political role in both Kong and Bobo, at the expense of the *sonangui*.

At the end of the nineteenth century, Samori Touré (d. 1900)—a warlord from present-day Guinea and self-appointed *almamy* (from Ar. *al-imām*)—conquered parts of northern Côte d'Ivoire. Accusing Kong's leaders of double-dealing, he attacked and razed the city on 18 May 1897. When the French reached Kong, on 21 January 1898, the town was in ruins. A city that had had 10,000–15,000 inhabitants in 1891 was left with three hundred survivors. In the colonial period, major roads and railways bypassed Kong, which was further marginalised and never recovered.

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## Kösem Sultan

Mahpeyker (Māhpeyker) **Kösem Sultan** (Sultān, d. 1061/1651), who became a favorite concubine of Ahmed (Aḥmed) I (r. 1011–26/1603–17), was the most powerful of the queen mothers exercising authority in the eleventh/seventeenth century, as well as the most controversial. Kösem's stature and influence were facilitated by her astute grasp of Ottoman politics and the large number of children she bore. Two of her sons required her regency early in their reigns, and her daughters' marriages to prominent statesmen provided her with allies in government. But when Kösem's

small grandson Mehmed (Meḥmed) IV (r. 1058–99/1648–87) inherited the throne in 1058–9/1648, she refused to relinquish her hold on power, quelling the rightful regency of his mother Turhan (Ṭurkhān, d. Şaban (Sha'bān) 1094/4 August 1683). Kösem was murdered in 1061/1651 by a pro-Turhan faction.

Kösem's origins are undetermined, although she may have been Greek. Her unusual degree of influence as concubine probably derived from the sultan's youth and the early death of his mother, which left no elder as head of his imperial household. The Venetian ambassador Simon Contarini (d. 1634) noted that Kösem was a woman “of beauty and shrewdness, and furthermore...of many talents, she sings excellently... Not that she is respected by all, but she is listened to in some matters and is the favorite of the king, who wants her beside him continually...” (Nicolo Barozzi and Giglielmo Berchet, *Le relazioni degli stati Europei*, Series 5, *Turkey* (Venice 1871), 1:133–4). Kösem's authority within the dynastic family extended to protection of princes who were not her own sons: for example, she argued with Ahmed to spare his brother Mustafa (Muṣṭafā) I (r. 1026–7/1617–8 and 1031–2/1622–3) from the expected fate of fratricide; her probable motive was the future welfare of her own sons.

Kösem was virtual head of government as regent queen mother—to Murad (Murād) IV (r. 1032/1623–1049/1640), from 1032/1623 to 1041/1632; İbrahim (İbrāhīm) I (r. 1049–58/1640–8), between 1049/1640 and 1053/1643; and Mehmed (Meḥmed) IV (r. 1058–99/1648–87), between 1058/1648 and her death. Kösem worked directly on policy with grand viziers and other officials (mainly via correspondence). For example, in