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## Lala Mustafa Paşa

**Lala Mustafa** (Lālā Muṣṭafā) **Paşa**, (d. 988/1580) was a tenth-/sixteenth-century Ottoman vizier and military commander. He was born in the Bosnian village of Soqol (on an unknown date) and admitted to the Sultan's court thanks to his influential family connections. He rose rapidly through the ranks of the Ottoman hierarchy, but incurred the disfavour of the grand vizier Rustem (Rūstem) Paşa (d. 968/1561) in 962/1555. He was associated with the entourage of Süleyman (Süleymān) I's (r. 926–74/1520–66) most probable successor Bayezid (Bāyezīd, 931–69/1525–61) and was appointed *lala* (*lāla*, tutor) to the other imperial prince, Selim (Selīm, later Selim II, r. 974–82/1566–74) in 963/1556. Clever and ambitious, Mustafa became involved in political intrigues and actively contributed to Bayezid's execution (969/1561) and Selim's accession to the throne (974/1566). Grand Vizier Sokollu Mehmed (Şoqullu Meḥmed) Paşa (c. 912–87/c. 1506–79) distanced him from the capital, and Mustafa entered the *divan* (*dīvān*, council of state) as sixth vizier only in 975/1568, after serving as governor of

Van, Erzurum, Aleppo, and Damascus. The most comprehensive sources of biographical information about Lala Mustafa Paşa are the works of the historian Gelibolulu Mustafa Ali (Muṣṭafā 'Ālī) (948–1008/1541–1600, who became the *paşa*'s private secretary at the time of his governorship of Aleppo (971/1563).

In 976/1569, in the midst of controversies fuelled by Sokollu's hostility, Mustafa Paşa, a *kubbe veziri* (*qubbe vezīri*, a vizier appointed as a member of the council of state), supported an impending war against the Venetian Republic and introduced a plan to conquer Cyprus. He took command of the campaign and sailed to Saline/Tuzla (today's Larnaka, on a slightly different spot) on 10 Zilhicce (Dhu l-Ḥijjah) 977/15 May 1570. Nicosia surrendered in Rebiülahir (Rabī' II)/September, while Famagusta resisted until 9 Rebiülevvel (Rabī' I) 979/1 August 1571. The cruel torture of Famagusta's Venetian commander, Marcantonio Bragadin (d. 1571), earned Mustafa Paşa a reputation for ruthlessness. In 985/1577, Mustafa Paşa was appointed commander-in-chief of an expedition against Şafavid Persia, which resulted in the conquest of

Tbilisi and Shīrvān and the subsequent annexation of the southern Caucasus.

Mustafa Paşa's first wife, Fatma Hatun (Fāṭma Khātūn), a grandchild of the last Mamlūk sultan of Egypt, had considerable wealth, which gave Mustafa Paşa the financial means to construct mosques and public buildings, including the complexes (*külliyes*) of Lala Mustafa Paşa in Konya and Erzurum; a large commercial building (*khān*) with baths and a lodge in Damascus; and mosques in Lefkoşa/Nicosia, Kars, and Tiflis. After the death of his son Mehmed (Meḥmed, d. 983/1575), governor of Aleppo, he married Huma Sultan (Hūmā Sulṭān) and had another son. Gelibolulu Mustafa Ali reports that Mustafa Paşa died of a sudden illness, on 27 Cemaziülahır (Jumādā II) 988/7 August 1580, two weeks after purchasing a gravesite at Istanbul's Eyup (Eyüp) Cemetery. Though his ambition to become grand vizier had remained unfulfilled, Mustafa Paşa's eventful life, reported in detail in contemporary Ottoman and Venetian sources, ensures him a central place in Ottoman history.

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VERA COSTANTINI

## Lawu, Sunan

**Sunan Lawu**, the spirit of Mount Lawu—an active volcano 3,265 metres high on the border between Central and East Java, Indonesia, east of the court city of Surakarta—appears to be an ancient deity. An Old Javanese manuscript that refers to King Kertanagara (d. 1292) of the East Javanese kingdom of Singhasari and deals with regulations for Hindu-Buddhist religious elites refers to the *dewa giri Lalawu* (the deity of Mount Lawu) (Pigeaud, 3:132). There are two remarkable fifteenth-century Hindu temples, Candhi Sukuh and Candhi Cetha, on the mountain, both celebrating the powers of sexuality. In modern times, the spirit was said to be that of the last king of Majapahit, the greatest of the Hindu-Buddhist kingdoms, brought to an end by the early Islamic states of Java in the early tenth/sixteenth century. The appearance of Sunan Lawu in one legendary twelfth/eighteenth-century episode seems to identify him as a wind god (Ricklefs, *Seen and unseen*, 283–4).

Sunan Lawu plays a major part in the history of the Islamised Central Javanese kingdoms of Kartasura (1680–1746), Surakarta (1746 to present), and Yogyakarta (1755 to present). He is a mountain-based male counterbalance to the female goddess Ratu Kidul (lit., queen of the Indian Ocean south of Java). Both receive annual offerings from the princely courts. Mount Lawu has special links to the house of the Mangkunagaran