

257 AZAB. Arapça, bekâr erkek veya kadın demek olan bu kelime (R. Dozy), Mısır'daki şehir muhâfazasında bulunan ve evlenemeyen askerler için de kullanılır.

23101 XIV. ve XVI. yüzyıl Bizans, Latin ve İtalyan kaynaklarında *adapi*, *asapi*, *azabi*, *axapi* kelimeleri, korsan ve bâzan da bir sınıf Osmanlı askeri mânâsına kullanılmıştır. Henri Grégoire, Yunanca'daki *atzypades* veya *atzonpades* şekillerinde geçen kelimenin, X.—XI. yüzyıllarda rastlanılan *atzypas* (hâcib) 'dan alındığını ileri sürer.

Tarihî bir deyim olan *azab* kelimesinin menşei henüz belli değilse de, XIV. yüzyıldan beri çeşitli şekillerde kullanılmıştır. Elimizdeki doğu kaynaklarına göre, Aydın-oğulları beyliğinde bile *azablar* vardı. Umur Bey'in filosunda çubuk börk giyen *azablar* mevcut olup, bu geleneğin Aydın-oğullarına Anadolu Selçuklularından geçtiği söylenebilir. Osmanlılar bu teşkilâtı Anadolu sahil beyliklerinden almış olmalıydılar. Ak-Koyunlular devletinde de *azab* adını taşıyan bir sınıf mevcut olup, bu tâbiri Osmanlılardan aldıkları söylenebilir.

Bibliyografya: E. Fagnan, *Additions aux dictionnaires arabes* (Paris, 1923); J. Deny, *Sommaire des Archives Turques du Caire* (Kahire, 1930); s. 23, 224; N. Iorga, *La politique vénitienne dans les eaux de la Mer Noire*, *Bulletin de la Section historique de l'Académie Roumaine*, II, nr. 2—4 (Bükreş, 1914), s. 319; Mas Latrie, *Histoire de Chypre*, II, 299 ve III; H. Grégoire, *L'Épopée byzantine et ses rapports avec l'épopée turque et l'épopée romane*, *Bulletin de la classe des lettres et des sciences morales et politiques de l'Académie royale de Belgique*, 1931, XVII, 436—493; En-

Küçük Türk-İslâm Ans.

(s.3), s. 253—254, 1980 (1st)

DOKÜMANTASYON MERKEZİ (9)

Azep

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21 Eylül 2014

The term *azep* (also *azap*; in Ottoman orthography, *‘azeb*) denoted various types of soldiers in the Rum Seljuk (Rūm Saljūq) Empire, the maritime Turcoman principalities of Anatolia, and the Ottoman Empire. It derives from the Arabic word *‘azab*, which means “bachelor” or “unmarried man or woman.” *Azeps* served in the armies (as infantry archers) and navies of the Anatolian Turcoman principalities as early as the seventh/thirteenth century. They were recruited from tax-paying Muslim subjects but were exempt from taxes during their service. The Ottomans adopted the same system of levy. In the Ottoman context, sources differentiate among infantry (*yaya*), marine (*derya/deniz, deñiz*), and fortress (*kale, qal‘e*) *azeps*.

Azeps equipped as infantry archers replaced the early Ottoman foot soldiers (*yayas*) in the second half of the eighth/fourteenth century. They were a kind of peasant militia of young men fit for battle, who were levied from the tax-paying subjects, *reaya* (*reā’yā*). In the early period these young men were unmarried but later married men were probably also recruited. In the late ninth/fifteenth and early tenth/sixteenth centuries, each group of twenty to thirty *reaya* households, or *hanes* (*khānes*), was collectively responsible for outfitting and sending one fighting man to a given military campaign. The same households also had to pay up to 300 *akçes* (*aqçes*) per *azep*, to provide for him during his service.

Infantry *azeps* were armed with bows and swords, and they were organised similarly to the janissaries. However, they were lower-quality troops, who could be used as cannon fodder and who fought in the first ranks of the Ottoman battle formation, in front of the cannons and janis-

saries. In sieges these troops were sent in first while the more valuable, professional janissaries were kept back for the final assault. Although the number of *azeps* was significant in the ninth/fifteenth century (20,000 at the conquest of Constantinople in 1453 and 40,000 at the battle of Otluk Beli/Tercan in 1473), the elite janissaries gradually assumed their role in the army, and they were relegated to other duties in the navy and provincial garrison forces.

As marines, *azeps* served as archers and later as musketeers on various types of ships, from war galleys to transport ships. They also guarded the coastline and ports and worked in the Tersane-i Amire (Tersāne-i ‘Amire, Imperial Naval Arsenal) and other shipbuilding sites. They were paid from the imperial treasury. The number of marine *azeps* decreased from 2,279 in the mid-tenth/sixteenth century to 1,588 in 1604, and to 239 in 1694.

During the ninth/fifteenth and tenth/sixteenth centuries, increasing numbers of *azeps* were assigned to garrison duty, as salaried infantry soldiers. However, they occupied less prestigious positions in the frontier defences than the janissaries, artillerymen, and *müstahfizan* (*müstahfizān*), elite garrison soldiers paid from local provincial treasuries, also known as *merd-i kale* (*merd-i qal‘e*) and *hisar eri* (*hīāsr eri*), and they were considered undisciplined troops who often left their posts. Most *azeps* in tenth/sixteenth-century Hungary were Muslims from Bosnia and Serbia, but by the eleventh/seventeenth century, 10 percent of them in the province of Kanije and 22 percent in the province of Temeşvar were Christians. *Azeps* serving in garrisons were regularly mobilized, along with other garrison soldiers, for land campaigns in the tenth/sixteenth and eleventh/seventeenth centuries. *Azeps*