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Like many other North African corsairs, ‘Ulūdj ‘Alī began his career as a convert to Islam after being taken prisoner, at the age of 16, and serving as a rower on a galley. His original name, Giovan Dionigi Galeni, was at that point changed to ‘Ulūdj ‘Alī (Ar. *‘ulūdj*, pl. of *‘ulđj* “barbarian”, possibly in this context with the connotation of being of Christian or non-Arab origin). The fame and wealth he gained in running down Christian shipping propelled him to the ranks of the Turkish naval élite, a step symbolised by his attachment, from 955/1548 onwards, to Turghud Re’īs [q.v.]. His official career was launched with that of his sponsor, when in 958/1551 he accompanied him to Istanbul and received a salary together with the right to carry one *fener* (lantern, as a sign of imperial service) on his ship. From then on, ‘Ulūdj ‘Alī participated in the principal naval campaigns, such as the victory at Djerba (967/1560) and the siege of Malta (Shawwāl 972-Şafar 973/May-September 1565). Later that year, he was given the important post of *beylerbeyi* of Algiers, a function that soon included the challenge of helping the Muslims of Spain and dealing with Spanish presence and influence in Tunisia. He successfully intervened in the latter country by overcoming the Spanish garrison at Goletta [see ḤALĀK AL-WĀDĪ] and installing an Ottoman governor in Tunis; he could offer only token help, however, to the coreligionists in Spain who had risen against Christian rule. These events, gaining momentum in 1569, happened to coincide with the Ottoman plans for the conquest of Cyprus, and ‘Ulūdj ‘Alī was one of those summoned to join that campaign.

‘Ulūdj ‘Alī, with his contingent of Algerian ships, commanded the left (seaward) wing of the fleet at the Battle of Lepanto (7 October 1571). While the Turkish defeat may be partly attributed to the mediocre leadership of the Kapudan Paşa Mu’adhdhin-zāde ‘Alī Paşa, ‘Ulūdj ‘Alī’s brilliant manoeuvres not only saved his ships but even mauled the galley of Gianandrea Doria, commander of the Christian fleet’s right wing. As Kapudan Paşa, ‘Ulūdj ‘Alī then undertook a vigorous rebuilding of the Ottoman fleet and led successful naval campaigns in the following years. The recovery culminated in 982/1574 when the Turks retook Tunis, captured a year earlier by the Spanish under the command of Don Juan of Austria.

‘Ulūdj ‘Alī retained the post of Kapudan Paşa until his death. He endeavoured to expand the arsenal at Kāsimpaşa in Istanbul [see TERSĀNE], and like many other members of the Ottoman ruling class, used some of his acquired wealth to sponsor the construction of religious or civic buildings. A noteworthy remaining event of his active life was his sailing to the Crimea in 990/1582 with the task of installing Islām Giray as Khān on the throne of this vassal state. He is buried in a *türbe* near the Tophane *iskele* on the Bosphorus by the side of a mosque whose construction, financed by him, was reportedly entrusted to the famous architect Sinān.

‘Ulūdj ‘Alī typifies the special brand of Ottoman mariners who, having first proved their worth as independent *ghāzī*-corsairs, were recruited into the Ottoman navy and played a catalytic role in its triumphs. His name figures in the roster of the most illustrious captains, from the 15th up to the 18th century: Kemāl Re’īs, Khayr al-Dīn Barbarossa, Turghud Re’īs, Selman Re’īs, Husayn Paşa Mezzomorto and Djezā’irli Ghāzī Hasan Paşa [q.v.]. They are, however, only the tip of the iceberg, since behind them were hosts of other captains of similar provenance. Most had another feature in common, that of training in the

waters off North Africa, the area of maritime *ghazā’* par excellence.

Bibliography: H. Şehsuvaroglu, *İA*, art. *Kılıç Alī Paşa*; Defontin-Maxange, *Alger avant la conquête. Eulđj ‘Alī*, Paris 1930; G. Valente, *Vita di Occhiali*, Milan 1960; S. Bono, *I corsari barbareschi*, Turin 1964, 350-8; M. Lesure, *Lépante, la crise de l’empire ottoman*, Paris 1972; A. Samih İlter, *Şimali Afrika’da Türkler*, Istanbul 1937, i, 144-50; Kātib Celebi, *Tuhfat al-kibār fi asfār al-bihār*, Istanbul 1329/1913, 91 ff., 140.

(S. SOUCEK)

‘ULÜFE (A., T.), a term of Ottoman financial and military organisation.

The Ottoman military classes can be divided, according to methods used for their remuneration, into two broad categories: possessors of *dirlik* [q.v.] residing in the provinces who received land grants with revenues expressed as an annual sum; and members of the imperial household (*kapu kulu* [see ḤULĀM. iv; KUL]. The latter’s wages (‘*ulūfe* < ‘*alaf* “provender or grain rations for mounts”) were denominated as a daily amount (*yewmiyye*) and distributed according to three-monthly pay periods (each set, for accounting purposes, as a fixed term of 85 days, see Djewād, *Tārīkh-i ‘Askerī*, 84). This basic pay for members of standing military regiments at the Porte was continuous in both peace and war and was separate from special campaign allowances (*kumanya*) and sultan’s largesse (*bakhshīsh* [q.v.]) used to mark times of celebration such as accessions to the throne or campaign victories. Use of the term ‘*ulūfe* for salary also separated military from administrative personnel, since the latter’s wages were usually termed *wazīfe* (pl. *wazā’if*). The difference between soldiers and others was further reinforced by the terms of payment: three-monthly for the former group (called also *mewāđjib-kh‘arān*) and monthly for those assigned to clerical and administrative tasks, called *mūshāhare-kh‘arān* (for this distinction, see ‘Ayn-i ‘Alī, *Risāle*, 97, 99 et *passim*).

A detailed guide to how the system worked in practice is provided in an anonymous treatise of the early 11th/17th century called the *Kawānīn-i Yenüeriyān*. According to this source, all Janissaries at their induction into the corps (*be-dergāh*) received the basic rate of pay for new recruits of 3 *akçes* per day (fol. 39b, ll. 1-2). Subsequent pay raises (called *terakkī*) were awarded based on length of service and exceptional merit. The maximum pay award for Janissaries in the mid-11th/17th century was 12 *akçes* per day (see the second *Risāle* [of ca. 1050/1640] by Kōci Bey, 84). Pay rates at levels above 7 *akçes* per day were traditionally left to the discretion of the Janissary commander, but oversight of the initial registration, and of replacement to fill vacancies (*mahlūl*) of rank-and-file Janissaries paid between 3 and 7 *akçes* per day, remained a treasury prerogative (*Kawānīn*, fol. 128a, ll. 2-3). Despite such measures, however, the explosive growth of the Janissaries and the six standing cavalry regiments at the Porte (*altī bölük sipahileri*) in the 11th/17th century left considerable scope for abuse and corruption (for figures showing their growth between 982-1070/1574-1660, see ‘Azīz Efendi, 46).

Controlling the expansion in the ranks of the higher-paid cavalrymen (their base pay at the time of induction ranged between 10 and 15 *akçes* per day as compared with the Janissaries’ 3 to 7, see *Kawānīn*, fol. 77a, ll. 1-6) remained a consistent government objective in the 11th/17th century. For example, on a single occasion in 1068/1658 the administration struck 7,000 *altī bölük sipahis* from the rolls [see KÖPRÜLÜ, at Vol. IV, 258]. Such cost containment

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TÜRK KÜLTÜR TARİHİNDE ULÛFE

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Türkiye’de sosyal bilimlerin kurucusu olan Fuat Köprülü’ye göre, Türk tarihinde bir bütünlük vardır. Yani, selef - halef münasebeti neticesi kurulmuş olan tüm Türk devletleri birbirlerinin devamıdır. Devletlerin siyasî otoriteleri yok olmakla birlikte, millet bundan etkilenmemekte, hatta kültür açısından ilerlemeler dahi sağlanmaktadır.

Bu yazımızda üzerinde duracağımız ulûfe konusu da her Türk devletinde tesadüf ettiğimiz bir husustur. M.Ö. 209 yılında Mete Han’ın tahta geçmesiyle başlayan, Türklerin bilinebilen tarihleri, Cumhurbaşkanlığı Forsu’muzda mana bulan bir bütünlük sergiler. Büyük Hun devletinden itibaren kullanılan ulûfe, nihayet Osmanlı devletinde kullanılmış bir sistemdir.

Genel ifade ile ulûfe, gerek askerî gruplara, gerekse sivil memurlara, hizmetlerine karşılık olarak, devlet tarafından ödenen ücrettir. Böyle olmakla birlikte, daha ziyade askerî sınıfların ücretleri bu kelime ile izah edilir. Fakat, Osmanlı döneminde daha geniş bir uygulama sahası bulan ulûfe sivil memurların maaşı için de kullanılıyordu.

Ulûfenin tarifi ile ilgili muhtelif araştırmacılar bilgi verirler. Bunlardan, Şemseddin Sami, kelimenin asıl manasının hayvan yemi olduğunu söyler. Ona göre, sipahilere ve diğer askerlere verilen maaş, hayvanların yemi için verildiğinden o manayı almıştır.¹

Muallim Naci ise, ulûfeyi asker vesaireye belirli zamanlarda verilen maaş olarak izah eder. Ulûfeciyân-ı Sipâhiyân’ı misal olarak gösterir.²

Ahmed Rifat da, ulûfenin Osmanlı devletinde eskiden gündelik hesabıyla askerlere verilen maaş olduğunu belirtirken şunları söylüyor:

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¹ Şemseddin Sami, *Kamus-u Türkî*, İstanbul 1318, s.948.

² Muallim Naci, *Lugat-ı Naci*, İstanbul (tarihsiz), s.542.



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