

## Les Kulouglis: Des Algériens descendants des turco-ottomans. Histoire de la fusion d'une ethnicité ottomane dans l'identité algérienne

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Les Janissaires turcs et les *'uhudj* (renégats), bras séculiers de la Porte, établis en Algérie pour étendre le pouvoir ottoman à l'Afrique du Nord, se sont mêlés à la société en épousant des femmes algériennes. Ce brassage a conduit à la naissance d'une nouvelle classe sociale des personnes métissées, les Kulouglis<sup>1</sup>, en Algérie appelés communément les Kulouglis.

Au terme des trois siècles de présence ottomane leur nombre s'est considérablement développé pour dépasser celui de leur pères, les Turcs. Au XVIII<sup>e</sup> siècle, parmi les 50000 habitants de la ville d'Alger plus de 16000 personnes étaient des Kulouglis contre seulement 14000 Turcs d'origine et de fonction. L'orientaliste et interprète de Napoléon Bonaparte, Venture de Paradis, prétendait qu'il y en avait beaucoup plus au XVII<sup>e</sup> siècle et que leur nombre avait diminué à cause de la peste qui avait frappé Alger à deux reprises<sup>2</sup>.

Jusqu'à la fin du XVII<sup>e</sup> siècle, ils constituaient une population exclusivement urbaine. Ils étaient nombreux notamment à Alger, Blida, Médéa, Tlemcen, Oran, Constantine, Mila etc., enfin ils étaient partout où il y avait une garnison.

A *Dar al sultan* (la Maison de la couronne), les premiers Kulouglis constituaient une brillante élite. C'était une classe sociale tissée d'éléments originaux; elle sut joindre la richesse héritée de leurs pères – que tout janissaire amassait au cours de sa carrière – et la noblesse du côté de leurs mères<sup>3</sup>.

Ainsi, les janissaires en service à Alger recherchaient des épouses parmi les familles *Baldi* (Maures ou citadines) les plus illustres, en l'occurrence des familles de l'aristocratie religieuse des *Shorfa*. Une alliance d'intérêts qui liait ainsi les Turcs aux autochtones. Elle était aussi recherchée par ces derniers non seulement comme une sorte de protection contre l'arbitraire de leurs congénères (Turcs) mais aussi pour augmenter leur influence dans les affaires et pour avoir une plus grande légitimité afin de s'introduire dans le système *udjaïen* (*Uçaq*=foyer).

Ethniquement donc bien arrangés, l'évolution socio-historique et leur pullulement dans le milieu urbain leur avait permis de prendre conscience de leur identité ainsi que de leur position parmi les privilégiés. Quoi qu'ils étaient des rentiers-nés qui émergeaient dans l'étalage des richesses et les tumultes des affaires, ils ne pouvaient rester indifférents à la légitimité pluridimensionnelle que venait de leur procurer leur statut de fortunés. Dès la première génération, les plus ambitieux et les plus puissants d'entre eux réussirent à briguer le poste de Bey. Hassan Pacha fils de Kheirreddine, devint beylerbey en 1546<sup>4</sup>. Mais ils ne furent jamais promus aux postes supérieurs ni aux rangs hauts de l'armée, tels que le grade d'*Agha al Inkishariya*, (colonel des janissaires) *Agha al sbayhiya* (colonel des spahis), *Bash-Aschibachi* (intendant général des camos). Les *Kulouglis* n'étaient pas non plus admis dans le corps des *Khudja de l'Uçaq*, un corps qui n'était en fait composé que de Turcs levantins, c'est à dire de Turcs d'origine, et ils étaient loin d'accéder au poste de Dey<sup>5</sup>.

La deuxième génération des *Kulouglis* participait plus ou moins aux affaires publiques, mais n'était toujours pas reconnue comme classe ayant droit aux privilèges des hautes sphères de l'Etat. En

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<sup>1</sup> Sur l'étymologie du Kulouglis, cf. MUSLAM B. ABDELKADER, „Anis al Garib wa al musafir“, *S.NED*, 1974, p.87.

<sup>2</sup> *Alger et Tunis au XVII<sup>e</sup> siècle*, Sindbad, p. 168.

<sup>3</sup> PIERRE BOYER, *La vie quotidienne à Alger*, Paris Hachette, pp.143/148.

<sup>4</sup> CHARLES ANDRE-JULIEN, *Histoire de l'Afrique du Nord*, T.2, Paris, Payot 1969, p.264.

<sup>5</sup> Venture de Paradis, *Alger*, p.76.

Acta Viennensia Ottomanica: Akten des 13. CIEPO-Symposiums  
(Comite International des Etudes Pre-Ottomanes et Ottomanes) vom  
21. bis 25. September 1998 in Wien; Herausgegeben Von Markus  
Köhbach, vd. ; Wien 1999, pp. 105-111. ISAM 145573

*relation to Islam*, in *Numen*, xii (1965), 96-138; Fahim Qubain, *Education and science in the Arab world*, Baltimore, 1966; Waardenburg, *Les universités dans le monde arabe actuel*, The Hague-Paris 1966; idem, *Enseignement supérieur et culture arabe, in Renaissance du monde arabe*, Gembloux, Belgium 1972, 533-51. See also the bibliography under *DIĀMI*'A.

(J. D. J. WAARDENBURG)

**KÜLLIYYE** (τ.), in Ottoman usage the complex of buildings with varying purposes centred round a mosque. The concept of a *küllüyye* was inherent in the earliest form of the mosque or *djāmi*' where one building housed the place of prayer and teaching as well as serving as a hostel [see EI<sup>1</sup>, art. *MASJID*]. Later, other services were incorporated under one foundation document, and each was housed in its own building within an enclosure. This did not preclude the foundation of hospitals, etc., as separate institutions, as in 7th/13th century Anatolia. The early grouping of a *küllüyye* was often due to the contours of hillsides or the irregularities of the site donated, as with the royal foundations at Bursa in the 8th/14th centuries. In the late 9th/15th century, the great ordered *küllüyyes* of the Ottoman dynasty were founded, in particular those of Bāyazīd II at Amasyā and Edirne, the latter devoted to all aspects of medicine including the training of students. While each element of the foundation was separate, the buildings, their courts and parterres were conceived as an architectural whole.

The greatest of these *küllüyyes* were built in Istanbul by Mehemmed II Fātiḥ and Sülaymān I (Kānūnī). The latter incorporated seven *madrāsas*, four for each of the Sunnī law schools, a preparatory college and one for studying the *Hadīth* and a medical school. Besides these with their courts, latrines and two houses for teachers or *mudarrisūn* there was a school for boys, a chantry, a hostel with stables, a bath or *ḥammām*, the mausoleum of the sultan and that of his consort in a cemetery, rooms for mosque servants over gateways, a large kitchen and refectory with store-rooms attached, a wrestling ground, and in the vaults supporting the vast platform on which these many buildings were erected, there were ironsmiths, cafés, button shops and other workshops. The one pavilion lacking was the usual royal *ḥaşr* with access to the *maḥşūra* or royal lodge (*khūnkār maḥfili*).

Each and all of the charitable services had to be staffed, and detailed foundation documents regulated every duty, item of diet or salary. Besides the administrative officers who came under the chief eunuch in the department of the harem at Topkapı Sarāyī, there were religious officers and teachers, porters, chanters, grave diggers, servants responsible for maintenance, including the polishing of courtyards and window grilles, cooks, scullions, plumbers, lamp-lighters, a guard against the theft of oil for lamps, carpenters, masons and tilers responsible for the lead sheets covering well over 500 domes. The kitchens coped with the feeding of this company, as well as the students and travellers and the poor; the scraps were given to the dogs. All these services required a considerable supply of water, and the cost of laying pipes and rebuilding aqueducts exceeded that of building the foundation. The initial building costs and the endowment needed to maintain so vast a foundation were raised by public subscription, including the gift of various properties, ranging from entire estates to a mill or one cottage. The donors ranged from the ruler, who might assign

the revenues of a part of the realm through office holders of greater and lesser rank, to the common people.

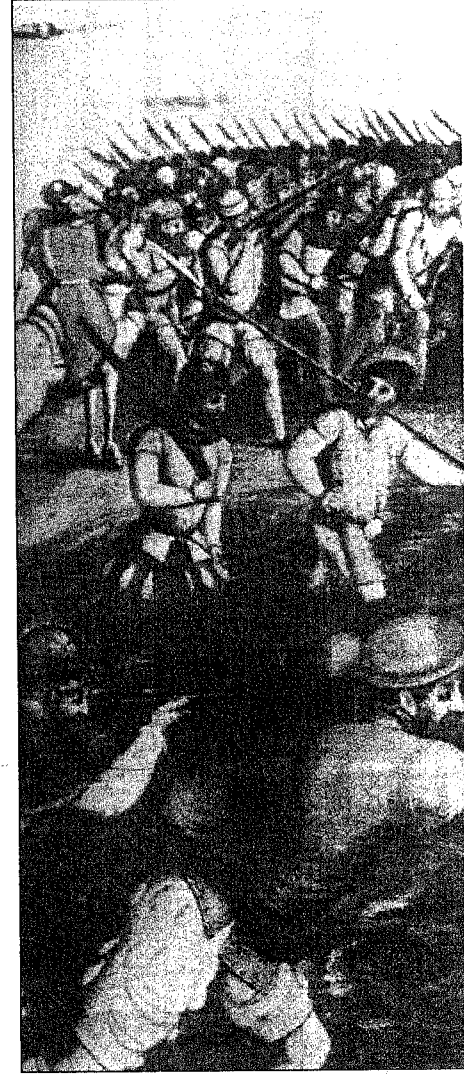
**Bibliography:** Two important early sources on the Ottoman *küllüyye* (*küllüyye*) are the *Ḥadīkat al-djēwāmi*' in von Hammer, *Histoire*, and Ewliyā Čelebi, *Seyāhat-nāme*, Istanbul 1908-38. General works which refer to examples are many, and include K. A. C. Creswell, *The Muslim architecture of Egypt*, Oxford 1958; A. Gabriel, *Les monuments turcs d'Anatolie*, Paris 1931-4; idem, *Une capitale turque: Brousse (Bursa)*, Paris 1958; A. U. Pope, *A survey of Persian art*, London 1938; G. Goodwin, *A history of Ottoman architecture*, London 1971; O. Aslanapa, *Turkish art and architecture*, London 1972. See also works concerned with administrative history, such as Gibb and Bowen, *Islamic society and the West*, i/1-2; R. Mantran, *Istanbul dans la seconde moitié du XVIIe siècle*, Paris 1962 and idem, *La vie quotidienne à Constantinople au temps de Soliman le Magnifique et ses successeurs, XV<sup>e</sup> et XVII<sup>e</sup> siècles*, Paris 1963. Ahmet Refik Altnay's researches into the orders-in-council are important and are published as *Hicri onikinci asırda İstanbul hayatı*, Istanbul 1930; *Hicri onbirinci asırda İstanbul hayatı*, Istanbul 1931, *Hicri XIII. asırda İstanbul hayatı*, Istanbul 1932; and *16. asırda İstanbul hayatı*, Istanbul 1935. Two major works of O. Ergin are *Türk şehirlerinde imaret sistemi*, Istanbul 1939, and *Fatih imareti vakfiyesi*, Istanbul 1945. The journal *Vakıflar Dergisi*, published intermittently, is a scholarly source. In the first number, Ankara 1939, appeared H. Kunter, *Türk vakıflar ve vakfiyeleri*, and A. S. Unver, *Fatih külliyesine ait diğer muhim bir vesika*, and in No. ii, Ankara 1942, F. Köprülü published *L'institution du vakouf*, and S. Yaltakaya, *Kara Ahmed Paşa vakfiyesi*. Other recent works have been M. T. Gökbilgin, *XV-XVI. asırlarda Edirne ve Paşa İvası: vakıflar, mülkler, mukataalar*, Istanbul 1952; S. Eyice, *Gebze'de Mustafa Paşa külliyesi*, in *Bilge*, x (120), Istanbul, March 1957; T. Öz, *Istanbul camileri*, Ankara 1962-5; M. Akok, *Kayseri Huand mimari külliyesinin rolüvesi*, in *Türk Arkeoloji Dergisi*, xv/1, Ankara 1967. See also the article *WAḤF* in EI<sup>1</sup>.

(G. GOODWIN)

**KUL-OGHLU** (τ.) "son of a slave", in Ottoman usage, more specifically the son of a Janissary, admitted to the pay-roll of the corps; for further information see *YEŪİ ÇERİ*.

In the period of Turkish domination in Algeria and Tunisia, the word *kulughli/kulughli* and, with dissimilation, *kurughli/kurughli* (pl. *kulughlān/kulughlān*, *kurughlān/kurughlān/krāghel*; French *koulougli* and variants) denoted those elements of the population resulting from marriages of Turks with local women. They were fairly numerous at Tunis, Algiers and Tlemcen, and in the towns which had Turkish garrisons, such as Médea, Mostaganem, etc. In Algeria, they lived in special quarters, and were rather looked down upon by the urban population (*ḥaḍar*), who would not give them willingly their daughters in marriage. The rules of the *odjaḳ* [q.v.] did not allow them to rise to higher levels, and they often endured harassment from the authorities. A considerable number of them also became mingled with the rural population and took up agriculture, especially in Tunisia. After the conquest, those who lived in Algeria were the target for hostility from the tribes, and many of them enrolled in the locally-recruited bodies of troops. They subsequently be-

# Kuzey Afrika'da unuttuğumuz 'Kuloğlu' denilen soydaşlarımız



Kuzey Afrika'nın 16. asırda Türk hâkimiyetine girmesinden sonra, 20. yüzyıla kadar Anadolu'dan bu ülkelere devamlı bir göç yaşandı. Gidenler, genellikle Batı Anadolu'lu gençlerdi ve asker olmak için göç ediyorlardı. Bu Türkler oralarda evlenip kendilerine yepyeni bir hayat kurdular, çocukları 'Kuloğlu' diye bilindi ama biz, herşeyleriyle bizden olan bu soydaşlarımızı oralarda unuttuk ve hiçbir zaman hatırlamadık.

Ahmet KAVAS

**A**vrupalılar, Osmanlı İmparatorluğu'nu 'Asya Türkiyesi', 'Avrupa Türkiyesi' ve 'Afrika Türkiyesi' diye üçe ayırıyorlardı. Afrika Türkiyesi'ndeki Cezayir, Tunus ve Trablusgarp'ın, yani bugünkü Libya'nın imparatorluğa katılmaları, asırlarca muhafaza edilmeleri ve son dönemde Fransa ile İtalya tarafından birer sömürge haline getirilmeleri, diğer eyaletlerin geçmişlerine pek benzemez. İşte, belki de bu farklılıkları sebebiyle bu eyaletler bizim tarihimizde neredeyse hiç yer almamış gibi adeta unutulmaya terk edildiler. Halbuki herbiri birer Müslüman memleket olan Kuzey Afrika'daki bu bölgelerin 16. asrın başından itibaren Osmanlı idaresine alınmalarının temel sebebi, yedi asırlık Endülü's'ün Hıristiyan Avrupa karşısında yaşadığı yok olma dramını yaşamamaları idi. Mesele sadece Osmanlıların bu eyaletlere koyduğu adlarla yaşamlarından ibaret değildi ve yerli halkın varlık mücadelesinde en büyük katkı Türkler'e aitti. Osmanlılar, Kuzey Afrika'nın Hıristiyanlaşmasını önlemişlerdi. Yerli halkı Berberi-Arap karışımı olan Kuzey Afrika'da Osmanlı Türkleri nasıl olmuştu da bir taraftan güçlü Avrupa devletlerine, diğer taraftan da mahalli idarecilere karşı direnerek buraları İstanbul'a bağlı tutabilmişlerdi? Başta insan gücü

olmak üzere eyaletlerin bütün giderleri nereden karşılanıyordu? Yerli halk nasıl olmuştu da asırlarca sınırlı sayıdaki başkaldırıları dışında Osmanlı Padişahı'nın tebaası olarak kalmıştı?

Bu soruların cevapları belki de şu cümlede gizliydi: 'Terlemeden mal kazanacak, solumadan can verecek yiğitler aranıyor.'

Asırlarca Anadolu'dan Afrika Türkiyesi'ne dönüşü olmayan maceralar için yiğitler akın ediyorlardı. Henüz 1510'lu yıllarda Akdeniz'de kendi başlarında dolaşan Türk denizcileri, Batı Anadolu'dan saflarına daima yeni neferler almaktaydılar. Bu gelenek Yavuz Sultan Selim zamanında iyice oturduktan sonra, 20. asrın başına kadar dört asır boyunca devam etti.

## MAL UCUZ CAN PAHALI

Kısaca 'Garp Ocakları', yani 'Batı Ocakları' da denilen Trablusgarp, Tunus ve Cezayir eyaletlerinin başta İzmir olmak üzere Antalya ve İstanbul'da 'vekileri' bulunmaktaydı. Bunlar devrin padişahından ferman aldıkları sonra İzmir, Manisa, Aydın, Muğla ve Antalya kadılarına ve diğer idarecilere yazdırdıkları hükümler doğrultusunda ilânlarla 'kolay mal kazanacak yiğitler' kaydettiriyorlardı.

Zor kullanmadan ve tamamen kendi rızalarıyla kaydolun yiğitler gemilere doldurularak ocak merkezlerine götürülüyorlar, üç yıllık eğitimden sonra 'eski yoldaş' olmayı hak