

II. MAHMUT DÖNEMİ OSMANLI DONANMA ÜNİFORMALARI THE OTTOMAN NAVAL UNIFORMS IN MAHMUD II ERA

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ÖZET

II. Mahmut, bozulmuş ve ilerlemeye engel olan Yeniçeri Ocağını 1826 yılında kaldırmış, tüm gücüyle Batılı tarzda yeni bir teşkilatın kurulmasına yönelmiştir. Her türlü engel ve ithamlara rağmen çabasıyla başarılı olmuştur. Yeniçerilerin hatırasını silmek ve yeni kurduğu silahlı kuvvetlerinin sadece teşkilat ve silahlarda değil, görünümünde de batılı olmasını isteyen Sultan II. Mahmut kıyafet reformu yapmıştır. Bu reformla kavuk, şalvar, kaftan ve cepken gibi giysiler terk edilmiş yerine fes, pantolon ve setre getirilmiştir. Bu çalışmada II. Mahmut dönemindeki yeni Osmanlı deniz üniformaları incelenmiş ve bu üniformalar oluşturulurken nerelerden esinlendiği ortaya koymayı amaçlanmıştır.

Anahtar Kelimeler: *Üniforma, Donanma, Osmanlı, Batılılaşma, II. Mahmut, Fes, Setre, Pantolon.*

ABSTRACT

Mahmud II removed janissary corps, who were corrupted and prevented progress of state, and set about installing a western-style military in 1826. He succeeded this aim despite to all obstacles and all accusing. Sultan Mahmud II, who wanted his new armed forces not to be European only with its weapons and organization but also with appearance, made dress reform. According to this reform fez, pants and setre were adopted instead of quilted turban, salwar, kaftan and bolero. The purpose of this study is to examine new Ottoman naval uniforms in Mahmud II era and where these uniforms were influenced from.

Keywords: *Uniform, Navy, Ottoman, Westernization, Mahmud II, Fez, Setre, Pants.*



App. 1: A MARCH OF NIZAM-I DJEDID (Kucukerman, 1997 p. 40)

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INTRODUCTION

Navies have been connector and progressive power of the civilization. Different cultures always meet and share their knowledge by way of their navies (Dunyadaki Tüm Hava... n.d, p. 1). Sailors had a part in forming cumulative knowledge of humanity while they were in operations like commerce, discovery and war. The nautical things were inevitably given priority in those contacts. Sailors saw and took something that was beneficial to them such as shipbuilding industry, navigation and cartography to make their life easier before anything else. For example, Piri Reis captured Christopher Columbus map and used it for his own map (Karul, 2013, p. 46).

The fact is different about the uniforms and rank insignias. Although navies of cultures in same form of civilization had used same uniforms with little exceptions and navies belonging to cultures in different form of civilization had used different uniforms. This situation had run until modern age. Essentially sailors saved their cultural clothes. There were lots of ways of comfort and comfort was mostly cultural. For instance, Sultan Abdul-Aziz took a trip to Europe in 1867. Although he was dressed as a European man, he dressed Turkish traditional clothes such as coif and cardigan in Élysée Palace in a little time for rest before meeting with Napoleon III, the French Emperor. Ottoman Sadrazam, concerned about seen by European, reproached to Sultan (Coker, 1972, p. 14). Why did Ottoman Sultan dress uneasy European clothes?

All sailors became follower of a European fashion in 19th century have changed situation. The underlying cause was world was categorized in 3 groups. They were The Europeans, The European colonies which were under political and cultural influence of Europe and The others, facing danger of being a European colony and trying for modernization and westernization. In that age, formalism increased in importance. Ultimately all governments accepted westernization and European clothes were standardized and the fashion was centralized and universalized. Likewise naval uniforms were universalized. Today it can be said that all navies are on fashion line and have same uniforms and rank insignias except a few navies and little national exceptions all navies have. Also in that fashion line, Francophone navies' uniforms were impressed by the French and former Soviet navies and communist navies' uniforms were impressed by the Russian.

According to Bernard Levis (2005), "changing of dressing started in military like very much areas. Western uniform had a magical attraction for reformers. Muslim sovereigns did not adopt only their infidel enemies' weapons but also their institutions, uniforms and outfits halfheartedly after continuous defeats. Although Ottomans' adopting western weapons and trainings was acceptable in the later 18th century, their adopting western uniforms were not. It was social choice, not military. It was obligation that adopting western weapons and tactics because of their power and effects. There was, however, any obligation for western uniforms peaked hats, which have been still worn. It was a proof to the continual authority and attraction of West culture." (p. 5).

Mahmud II accepted European clothes for sailors for other state officials instead of traditional clothing like turban, salwar, bolero and kaftan. After disbandment of Janissaries in 1826, Mahmud II made fez, setre and pants obligatory clothing reform. While setre and pants imitated from Europe, hat was not accepted due to obdurate stance of Fiqh, Islamic law system, because hat with visor blocked kotow. Instead of it, Tunisian fez was accepted with suggestion of Koca Husrev Pasha, Kapudan Pasha (Chief Admiral). Fez was used by sailors firstly (Atabey, 2005, p. 41).

It can be said that Ottoman naval uniforms in Mahmud II era were original, although their pattern was European uniforms. Fez was taken from Tunisia alternatively instead of European hat. It was invented istanbulin that was a Turkish variety of European redingote. Wearing tie was out because istanbulin, which would be named as it later, buttoned up to throat. Istanbulin would be left in Abdulhamit II era, European redingote started to using (Kocu, 1967, p. 134).

Ottoman Navy uniforms had rank insignias firstly in Mahmud II era. This rank insignia system be predicated on figure and color distinction of necklace officers wear. Figures were anchor, propeller or octant according to military class.



App. 2: KALLAVI (Atabey, 2005, p. 11)



App. 3: KAPUDAN PASHA (Mahmud Sevket, 1983, p. 37)



App. 4: KAPUDAN PASHA IN THE ALBUM OF JEAN BRINDESI (Atabey, 2005, p. 13)



App. 5: KAPUDANE (Atabey, 2005, p. 18)



App. 6: PATRONA (Atabey, 2005, p. 19)

Also figures were made by gold or silver according to seniority of officers. This rank insignia system would be left in Abdulmecid era, we view on the Ottoman rank insignias' reregulation and Britishing with Crimean war (Atabey, 2005, p. 50). In British system, rank insignias on sleeve hem. Today Turkish Naval Forces have still continuing this system (Rutbe Isaretleri, 2016)

The elements of naval uniforms of Mahmud II were left in time. Uniform were made more similar to European's. In the same time, new ranks and new class showed up and while maritime and maritime technology were developing. So that uniforms and rank insignias were reregulated heaps of times by necessity. Besides that, changing of naval fashion and dress senses caused changing of naval uniforms.

An English journalist, who lived in Istanbul, told about why Mahmud II interested in dress and the importance of this reform that "He made a much effort for a reform on dress. Because of that dress was a big obstacle between Ottoman people and Europeans. Sultan, who allowed who wanted cut beard to cut beard, adopted new dresses himself and wanted his new army as a Europe army. He wanted fez instead of quilted turban. He wanted pants and setre instead of salwar and bolero. He was mentioned as infidel padishah by conservatives due to his extravagation (Şehsuvaroğlu, 1952)

This work aims to focus on reforms on naval uniforms and rank insignias in period of Mahmud II. Ottoman naval uniforms and European naval uniforms, mostly uniforms of British, United States and French Navies, in this period will compare and Ottoman naval uniforms' spins and where those spins came from would discuss. Albums that involved paints of period uniforms will be analyzed by utilizing by book by Prof. Figen Atabey entitled Geçmişten Günümüze Bahriye Kıyafetleri (1390-2005). The book by Mahmud Şevket Pasha titled Osmanlı Teşkilat ve Kıyafet-i Askeriyesi is also beneficial for our topic. In order to have details about appertaining to this matter will make use of the articles on web site of Turkish Naval Forces. In addition in order to have knowledge about Mahmud II period, will also be researched with help of certain sources. Some of main sources used in the section are Robert Mantran's Osmanlı İmparatorluğu II, Yılmaz Öztuna's II. Mahmud and Necdet Sakaoğlu's Bu Mülkün Sultanları.

1. HISTORICAL CONTEXT BACKGROUND

Ottoman Empire had begun corrupting since Suleiman the Magnificent. First statesmen who realized problems in the empire such as Osman II, Murad IV, Tarhuncu Ahmed Pasha, Koprulu Mehmed Pasha chose to made reforms short-run and aspiring to regain Ottoman's strength only.

According to Yılmaz Öztuna, second stage of reforms was started by Sultan Ahmed III. In this stage, it was clear to European influences. Ahmed III and his successors Mahmud I, Mustafa III, Abdulhamid I and their viziers formed some institutions as western examples. These Statesmen refrained from alliance of Janissaries and Islamic clergymen. Therefore they could not make radical reforms. They found enough concessive reforms and a few new institutions (Oztuna, 1989, p. 2).

Selim III, who was born in 1761 and ascended the throne in 1789 (Sakaoglu, 2000, p. 429), was first radical reformist. He showed decisiveness than his successor sultans (Mantran, 2001, p. 13). He was also avant-garde of period of Mahmud II, who was bred by him, and the reformist of 18th century.

The dresses, which were used by Ottoman military, were not monotype uniforms in today's context. These were the traditional products, which were manufactured in small and local workbench. For this reason Ottoman military uniforms had color and shape depth. These were parts of a visual symbol system. All details were assigned lots of meaning. This situation showed that it was impossible that janissaries could exist with their characteristic while innovations of the industrial revolution were coming (Kucukerman, 1997, p. 41).

Selim III started reforms on Ottoman Army. His correspondence with Louis XVI during his life in kafe influenced him to make western military reforms (Koca, 2009, p. 69). According to new orders, Janissaries had a new hierarchy. Janissary salaries were paid differential as grades and talents. Then military training was compulsory and regular. Task sharing also was reformed. In addition, Sipahis and timar distributions were, henceforth, under serious supervision. However, these important precautions were failed due to habits and traditions of janissaries and sipahis. So that Selim III found a new western army named as "Nizam-i Djedid". In fact, Mahmud I thought to found a new modern army. But his dream, which did not come true, became Selim III's most courageous project (Koca, 2009, p. 63). The new army was enlisted from mostly Anatolia, because notables and officers supported Nizam-i Djedid voluntarily or strainedly although in Rumeli opposed, and trained European styles by English, French and German officers. In the new army, thought there were 9,200

soldiers and 27 officers in 1797, there were, in 1806, 22,685 soldiers and 1590 officers (Mantran, 2001, p. 14). In the same way sultan who were interest in military education established an engineer school in 1795.



App. 7: RIYALE (Atabey, 2005, p. 20)



App. 8: REIS (Mour, 1980, p. 37)



App. 9: LEVEND (Atabey, 2005, p. 29)



App. 10: GALLEONER (Atabey, 2005, p. 35)



App. 11: CIPLAK ERI
(Atabey, 2005 p. 40)



App. 12: KAPUDAN PASHA AFTER DRESS REFORM (Atabey, 2005, p. 42)



App. 13: PATRONA AFTER DRESS REFORM
(Atabey, 2005, p. 44)



App. 14: NAVY OFFICER AFTER DRESS REFORM
(Atabey, 2005, p. 45)

It was prepared red and blue uniforms like European soldiers for Nizam-i Djedid soldier (Atabey, 2005, p. 37) (see app. 1).

Military reforms of Selim III were not only in the army but also in the navy. After Algerian Gazi Hasan Pasha that reformed the navy previously (Mantran, 2001, p. 15) Kucuk Huseyin Pasha became Kapudan pasha in 1792 and he complied naval affairs with the regulations. Selim III thought that the priority issues in the navy were technical. For this reason he did not introduced western uniforms to the navy (Atabey, 2005, p. 37).

Kucuk Huseyin Pasha called to French and Swiss specialists (Atabey, 2005, p. 37) to reorganize the docks. He got seamen have special and made reforms in Naval Academy and established Naval Health School (Mantran, 2001, p. 15).

In addition, Kucuk Huseyin Pasha found a new naval class that was named as “Ciplaklar”. This name means naked because they wore knee-deep salwar and sleeveless and sometimes chest-baring dress. They were responsible for security of docks. They were also personal security guards of kapudan pasha. There were guard and ceremony units of ciplaklar in divanhane that was naval headquarter in Kasimpasha, Istanbul (Atabey, 2005, p. 37).

Turkish victory in French Campaign in Egypt and Syria (1798-1801) of Napoleon Bonaparte, re-annexing of The Seven-Islands and 4 cities (Sakaoğlu, 2000, p. 439-440) showed importance of Selim III's reforms. This situation squelched his opponents. However western education provoked conservatives and janissaries. A southwester storm in november 4, 1805 and an earthquake in following day caused rumor that Nizam-i Djedid put a jinx on country. Superstitious beliefs got common in people. Janissaries who considered equal Nizam-i Djedid and irreligiousness said they preferred being Muscovy to being Djedid soldier. One of the main reasons of being troubled of people with reforms was sponsorship of reforms to increasing taxes and devaluation for Irad-i Djedid, which was budges for reforms, (Mantran, 2001, p. 15) some djedid generals' enrichments and claims of corruptions. Kabakci Mustafa Rebellion, which started as small, expanded quickly. 10.000 of people gathered in Et Meydani. It resulted Selim III's dethrone in fourth days. Lots of djedid soldiers were killed in terror days (Sakaoğlu, 2000, p. 442).

Mahmud II lost his father, Sultan Abdulhamid I, when he was four years old. New sultan Selim III, who was impressed with his intelligent and perceptive, was interested in his education in person. Sultan, who had not a child, accepted him as a son. Relations of Sultan and Prince Mahmud were like father and son (Öztuna, 1989, p. 6-7). Influenced Selim's vision and witnessing achievements of limited reforms of Nizami Djedid, Mahmud had to hold up as an example from what happened during reign of Selim III and results of his frailty and hesitation, while he was reforming Ottoman military. It is seem that Mahmud II adopted some principles. These were basic principles of reformation policy of Mahmud II.

These were,

1. Reforms must involve only some military issues, but also all Ottoman institutions and people.
2. Institutions who affected old reforms negatively must be removed entirely.
3. Plans must be preparing studiously and it must be taken support, before starting (Shaw, 1983, p. 25).

In addition Selim opposed to repressive "kafes" system. He claimed that the kafes system could derange the health of princes who Ottoman Dynasty had just two. So that he provided the princes with cushy life (Oztuna, 1989, p. 7).

Janissaries, who had been up and running for 250 years, played an important role in gaining strength of Ottoman (Sezer, 1997, p. 215). But then they became corrupted and gave the way to be a monkey on Ottoman government's back. Starting from lead to the death savagely of Osman the Young, who was first reformist of Ottoman sultans, At all time thereafter they were the scariest obstacle to reforms. It had not been enough successful that some statesmen who tried to discipline and modernize janissaries (Sezer, 1997, p. 215) until removal of them which named as "The Auspicious Incident" in 1826. Mahmud II, in 18th years of his reign, removed janissaries and installed a new army which named as Asakir-i Mansura-i Muhammediyye (Karabulut, 2010, p. 125). It means The Providential Victorious Army of Muhammad. The new army was organized like western armies entirely (Atabey, 2005, p. 41).

Mahmud II lived in a room in Rami Barrack for 2 years while Turko-Russian War. He devoted himself to modernization of Ottoman Military and introduced dress law. Changes of combat tactics in mid 18th century necessitated to military uniforms, which were not conformed with these new age for the new armed forces (Koca, 2009, p. 69). According to the law all public officers had to wear jacket, pants and fez. It was forbidden that their wearing rawhide sandal, quilted turban, salwar. These dresses could be worn by ulama class like Europeans. Clergy wore idiosyncratic dresses (Oztuna, 1989, p. 96-97). This reform, which was beginning with military, continued in civil fashion. It was also the door to be included western civilization (Koca, 2009, p. 63).

Although he met with lots of obstacles when he took up any reforms, he struggled and scored. All statesmen did not support his reforms. They did not, however, make a noise for fear of him. In addition, people could not understand him, they entitled him "infidel padishah". Mahmud II imposed duty his daughter, Atiyye Sultan, in male officer uniform and send her to the barracks with the crown prince, Abdulmecid I. He made his portraits in new dresses be hanged on public office's walls. For this reason he annoyed conservatives. He advanced toward all people, families and statesmen who paid no mind his authority (Oztuna, 1989, p. 96-97)



Midshipman (on left) and Commander (on right)

App. 20: BRITISH OFFICERS IN 1795 (Wilkinson-Latham and Embleton, 1977, p. 25)

2. OTTOMAN NAVAL UNIFORMS AND RANK INSIGNIAS

2.1. Before the Auspicious Incident

Turkish Military had not an official dress early on Ottoman period. Firstly during Murad I era, It was prepared first uniforms for Kapikulu soldiers, which were standing corps. Eyalet (provincial) corps had only headdress standards as uniforms. The uniforms were based on branches differentness (Atabey, 2005, p. 3).

A dock was built in Gallipoli and some Azap, which was a branch in Eyalet corps, converted into seamen in period of Bayezid I. These soldiers that were first Ottoman navy class wore a “bork” like janissaries (Türk Denizci Kıyafet ..., 2014). Bork was a headdress made of felt or skin (Buyuk Turkce ... 2016).

During galley age in 15th and 16th centuries, there was no standardization and discipline for uniforms. It was not made regulations to set standards for something. Mostly seamen wore Algerian shirt, salwar and red shawl on waist. In addition they girded with a sword of machete or yatagan. In the sailing age, in 1811, during Mahmud II shawl on heat became identification mark of galleon men. Any soldier else could not wear it (Atabey, 2005, p. 4).

It is known lots of albums that were prepared by domestic and foreign specialists. According to these albums the basic elements like quilted turban. Some Kaputan pashas who were vizier at the same time wore “kallavi” that was a type of quilted turban for grand viziers or viziers (see app. 2). Kallavi was, however, worn in ceremony (Tezel, 1973, p. 738). Kaputan pashas who were in beylerbeyi rank and kaputan pashas in normal time wore muccevze, which was also a type of quilted turban (Kocu, 1967, p. 178).

According to Mahmud Şevket Pasha (1983), kapudan pasha wore a green satin kaftan with 4 zibeline parts. Under it, there was a silk loose robe. They wore also dark red salwar and yellow “yemeni” rawhide sandal. They girded with an ornate dagger (p. 37) (see app. 3).

According to painter Jean Brindesi kapudan pasha wore a pink satin sleeveless kaftan with zibeline parts (see app. 4). Under it, there was a silk yellow and brown loose robe. They wore also salwar and yellow skin “yemeni” rawhide sandal. They girded with a dagger and wore an ornate shawl on waist (Atabey, 2005, p. 13).

Traditions According to all albums (Mehmet, 1986, p. 7), headdress and rawhide sandals were same. Although dresses were different colors, styles came close.

Brass hats like “kapudane”, “patrona” and “riyale”, who were equal to admirals in modern term, wore like dresses of kapudane pashas. Their dresses (see app. 5-6-7) were kaftan that was sometimes with zibeline parts, loose robe and yellow skin “yemeni” rawhide sandal. They have a stick. Kapudane stick was green and patrona and riyale sticks were blue. Their headdress was white and like-turban (Atabey, 2005, p. 18-19-20).

Reises that were captains of galley had not a standard about dress. In Suleiman the Magnificent era, it was put in an order (Atabey, 2005, p. 16). According to Jean Mour album (see app. 8), they wore a turban, red loose robe, green kaftan, green shawl on waist. They girded with an ornate dagger (Mour, 1980, p. 37). They wore only shirt and salwar during battle (Atabey, 2005, p. 16).

Levends that were seamen in galley were depicted differently in lots of albums and books. There were explanations for this. Firstly levend uniforms could be changed heaps of times. Next comment is any province sent levends in different dress to navy (Atabey, 2005, p. 29). Commonly used levend dress (see app. 9) was that white shirt, red bolero-kind vest, knee-deep blue salwar and dark yellow shawl on waist across 30 cms (Cezar, 1965, p. 193) Levend class ended in 1773 with galley age.

Galleoners arose in 1682 when entering sailing age. Their distinguishing characteristic was “mukaddem” that was a kind of headdress (see app. 10). It was a conical red fez and a shawl wrapped on it. In addition they wore a loose-fitting white shirt, a midnight blue waistcoat and same cloth and same color knee-deep salwar. They wrapped a brown skin shawl with 4 pockets for 2 guns, a short yatagan and a long yatagan on their waist. They used brown a robe as raincoat. They also put on red skin yemeni shoes (Atabey, 2005, p. 35).

Ciplaklar naval class, which was founded during Selim III, was named from their dresses. This name means naked because they wore knee-deep salwar and sleeveless and sometimes chest-baring dress (see app. 11). They were security guards of important buildings in Istanbul and kapudan pasha. For this reason they dressed lightly. They generally wore only waistcoat and short salwar. Also they sometimes wore loose-fitting and sleeveless shirt. In addition they made tattoos of fish descriptive and their unit’s letters and numbers on their arm and legs (Türk Denizci Kıyafet ..., 2014).

2.2. Reforms in Mahmud II Era

Mahmud II, in 18th years of his reign, removed janissaries, who did not want to discipline and hindered Ottoman progression, in 1826. This event was named as “The Auspicious Incident”. Then he installed a new army which named as Asakir-i Mansura-i Muhammediyye (Karabulut, 2010, p. 125) and re-organized the navy. Sultan that wants to efface all the memory of the janissaries annihilated old classes such as levend, galleoner and ciplaklar and old organization. A new western organization was accepted in the army and navy entirely insist of the old (Atabey, 2005, p. 41).

Old dresses which had been worn for centuries such as kaftan, salwar, fermene, turban, quilted turban and waistcoat were abandoned. European cloths like pants and setre (long jacket) were adopted insist of them in 1833 (Atabey, 2005, p. 41). Fez was also adopted as official military headdress (Kocu, 1967, p. 114).

In addition, the metal buttons have been begun to use since that period. First metal buttons, which were imported and were embroidered sultan’s tughra on, were in place on the new uniforms (Pala, 1995, p. 38). The officer that except lowly ranked were obliged to belt a brocaded baldric. Lowly ranked officers did not have a baldric. For this reason they hasped their sword on their belt with a hooked needle (Atabey, 2005, p. 42). Previously it is chosen to “shubara” as new army’s headdress (Kocu, 1967, p. 113). Shubara, which had been never worn by janissaries, had been chosen until fez (Kocu, 1967, p. 219). Kapudan Pasha Koca Husrev that was under sail in Mediterranean during The Auspicious Incident and heart about sultan’s not to want janissary memories had sailors wear fezs, which were brought from Tunisia, when they came back to Istanbul in 1827. In a friday prayer, both the sultan and people saw and liked fez. Sultan chose it as military headdress (Kocu, 1967, p. 113-114) and gave order to grand vizier to be (Uzuncarsili, 1954, p. 224-225). These fez were red and with blue fringe. The fez that was used in this era Tunusian or Mahmudi kind that a cardboard was put in (Mahmut Şevket, 1983, p. 99-117).

A modern rank tradition also began in Mahmud II era. The ranks in this term were that kapudane, patrona, riyale, pasha gemisi suvarisi (the captain of pasha ship), kapak gemisi suvarisi, firkateyn suvarisi (the captain of frigate), korvet suvarisi (the captain of corvette), küçük gemi suvarisi (the captain of small ship) in descending order. Kapudane, patrona and riyale were the admiral ranks. These ranks were abandoned in last years of Abdulmecid I era. British rank system took their place (Atabey, 2005, p. 50).

The rank insignia and branch emblem in this period was in system that ensign necklaces. Various metal ensigns were worn on neck with a gold or silver braid. The metal of ensign showed ranks and their shapes showed branches. An anchor showed deck officer. A propeller showed engineer officer. Cadets wore an octant-shaped ensign. Their ensigns’ metal was gold or silver as classes (Noyan, 1977, p. 34).

Kapudan pashas wore dark blue broadcloth a setre and pants. Setre was brocaded with parallel acacia boughs and leaves. Neck of setre was neckband, closed and was brocaded with laurel leaves. Sleeve hems of setre were also brocaded. There were 2 acacia leaf-strips throughout where button’s up. Epauettes were brocaded and had thick fringes. There was a 4 cm-thick brocaded belt on setre. Pants had 2 cm-thick brocaded strips on two sides (Atabey, 2005, p. 43) (see app. 12).

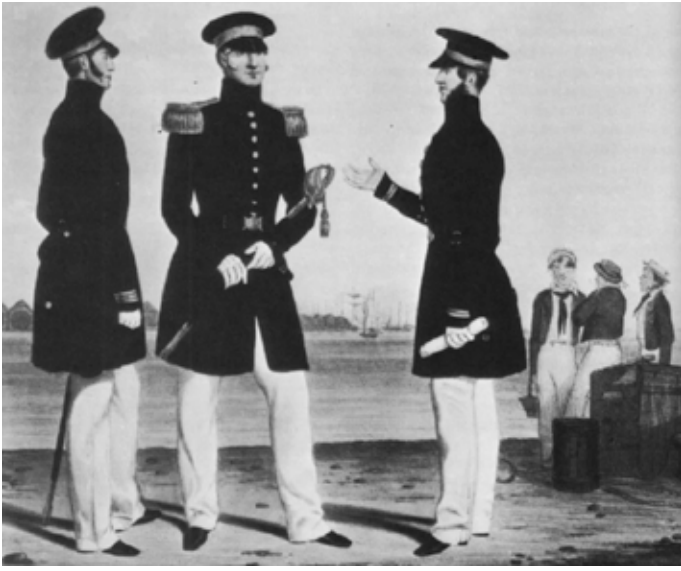
Amirals also wore a closed-neckband setre. This setre had 2 six each buttons alignments from shoulder to waist. Sleeve hems and pocket flaps of setre were brocaded. Epauettes were brocaded and had thick fringes. Insignias of epauettes had stars as ranks. Insignia necklaces were that golden ensign encircled by acacia leaves. The buckle of brocaded belt was metal and trimmed (Türk Denizci Kıyafet ..., 2014) (see app. 13).

Navy officers wore buff color broadcloth a pants and setre that had 3 six each buttons alignments from top to belt. Their setre’s neck was closed and neckband. Epauettes were brocaded and had thick fringes. They wore brocaded belt with yellow buckle (Atabey, 2005, p. 45) (see app. 14).

Naval cadets wore purplish grey broadcloth a pants and jacket with closed-neckband (see app. 15). The jacket had



App. 21: FULL DRESS COAT OF VICE-ADMIRAL NELSON (Wilkinson-Latham and Embleton, 1977, p. 25)



App. 22: BRITISH OFFICERS IN 1829-1833 (Wilkinson-Latham and Embleton, 1977, p. 18)

17).

Marine privates' jackets and pants were red (see app. 18). They used fringeless epaulettes. Interesting stuff of their uniform were that two white skin suspenders were held decussationly from a white belt on waist to shoulders (Mahmud Sevket, 1983, p 105).

3. INFLUENCES OF OTTOMAN NAVAL UNIFORMS AND RANK INSIGNIAS

3.1. Western Affecting to Ottoman Navy

The first regulation of officers in British Royal Navy was published by Lord Anson in 1748. This regulation had been law in force for 20 years. According to this regulation the uniforms involved blue setre, white plastron, white pants, and white socks. After some time, plastron's color was made blue instead of white (see app. 20). Then it was made red in 1795. Royal Navy changed their uniforms under the influence of the fashion. In 1825 the principle of the adopting uniforms based on civil dresses was accepted. The advantage of this accept was that civil dresses changed rarely (see app. 22-23). This accept also underlies today's uniforms (Dunyadaki tum hava... n.d, p. 2-3) for example Turkish Naval Forces (Subay Uniformaları, 2016). It is understood that Ottoman accepted this principle, which was revealed in 1825, in 1833. Brocaded embroiders on Royal Navy uniforms also had to influence to Ottoman (see app. 21). Because brocaded embroiders was seemed mostly in British uniforms in pre-Victorian era (Wilkinson-Latham and Embleton, 1977, p. 9 and Keeble, 2016, p.246-248). Other navies used them less. Epaulettes, which were brocaded and had thick fringes, and being red to marine color, were same Britain and Ottoman.

The first dress regulation of United States Navy was issued in 1791. In addition dark blue and gold were accepted as navy colors (Dunyadaki tum hava... n.d, p. 2-3). This regulation could be one of sources of Mahmudian naval uniforms less likely. A strong evidence did not found by us.

It is seem that Ottoman uniforms were influenced by mostly

5 buttons. They wore a black belt with yellow buckle that was depicted with a black anchor to gird a sword. They had 5 cm-thick and 15 cm-long red necktie. The necktie lengthened to third button (Türk Denizci Kıyafet ..., 2014).

The uniforms of leathernecks stitched of Prussian blue broadcloth (see app. 16). Their jacket was with 5 buttons and had closed-neckband (Tenguz, 1995, p. 24).

Bahriye silahendaz (marine) branch was established in Ottoman in 1833. Marine officers wore red broadcloth jacket, which had 2 five each buttons alignments from shoulder to belt. Their jacket's neck was closed and neckband. Epaulettes were brocaded and had thick fringes. There were three each buttons on sleeve hems. Their pants were purplish gridelin. Their belt was brocaded and buckleless (Noyan, 1977, p. 86) (see app.



App. 23: BRITISH COMMANDER AND BOATSWAIN IN 1828-1830 (Wilkinson-Latham and Embleton, 1977, p. 27)

French Navy after comparing European naval uniforms. French uniforms involved button rows and dark blue was used mostly both in pants and in setre like Ottoman uniforms. Red was also used in marines. Some belts of French uniforms, which were golden, had navy stuff depictions. Epaulettes were brocaded and had thick fringes. Sleeve hems and pocket flaps of setre were also brocaded. In addition ensigns on neck was same (Chartrand and Back, n.d, 25-32 and Atabey, 2005, p. 41-49). Despite all it is said difficult that French and Ottoman uniforms were similar in my opinion. Although French setre was buttoned up on only its top, Ottoman uniform was closed from top to down and was belted. Ottoman uniform was plainer than French's. Both two navies used neckband in setre. In contrast to Ottoman neckband was small and closed, French's was coarse and was not closed. The French used necktie not Ottomans (see app. 24).



Marine (on left), Sailor and Navy officer (on right)

App. 24: FRENCH NAVY IN NAPOLEON AGE (Chartrand and Back, n.d, p. 26)

3.2. Eastern Affecting to Ottoman Navy

Fez, which was the most important eastern dress that took place in Mahmudian uniforms, has a long historical background. Phrygian Cone which was invented by Phrygian King Midas in mythological age was father of fez. Fez's old examples were "red cones" which were worn by Romans, Byzantines and Italians in Renaissance age. Morocco, Turkish dictionaries speak of where fez is invented, is the first Islamic country fez is worn in. Tunisians and Algerians also wear fez like Moroccan. In 16th century, Algeria was annexed to Ottoman and fez became distinguishing characteristic of Algerian Pirates. Evliya Celebi also spoke of it (Kocu, 1967, p. 113).

Semseddin Sami (2011) defines fez, "it is a red headdress which is invented in Fez city in North West Africa. It goes around all Ottoman country and some Islamic countries" in Kamusu Turki (p. 995).

As seamen wore heat firstly in republic age, fez was also worn by seamen (Atabey, 2005, p. 41). One of the important viziers of Mahmud II and Kapudan Pasha (Navy Commandant), Koca Husrev Pasha, was under sail in Mediterranean in 1826. He had sailors wear fezs, which were brought from Tunisia, when they came back to Istanbul. In a friday prayer, both the sultan and people saw and liked fez. Sultan chose it as military headdress (Kocu, 1967, p. 113-114) and gave order to grand vizier to do (Uzuncarsili, 1954, p. 224-225).

In this manner Tunisian fez with blue fringe were accepted (Mahmut Şevket, 1983, p. 99-117). It was made an order for 50.000 fezs from Tunusia (Kologlu, 1978, p. 40). In addition to that new modern factories were established for various military necessities (Arig, 2006, p. 65)

A committee was established in Bab-i Fetwa to view fez according to Islam, tradition and reason. The committee considered appropriate fez and propounded it to sultan (Lale, 2006, p. 41). Peaked hat, which was worn by Europeans, had been seen unacceptable according to Islamic believes. Because of that the peaked hat deterred prayers from sajdah. In our opinion it had not to be adopted for this reason. Fez, which named "tarbish" in Arabic, became symbol of Muslims although in first times it was reacted against by conservatives who knew its mean in reforms (Lewis, 2005, p. 6).

Previously it is chosen to "shubara" as new army's headdress (Kocu, 1967, p. 113). Shubara, which had been never worn by janissaries, had been chosen until fez (Kocu, 1967, p. 219). In addition, it was seen that shubara was non-durable goods to rains and sun (Lale, 2006, p. 41).

CONCLUSION

In this report, the Ottoman naval uniforms in Mahmud II are researched. Ottoman uniforms in historical process until Mahmud II were examined. It is compared to Ottoman and European uniforms such as British's, American's and French's. Their similarities and differences were revealed.

It is found out some inference. First of all, it is understood that Mahmud II did not take only pants and

setre but also European uniform principles of that period with some exceptions. These principles were that

1. Uniforms were parallel with civil dresses.
2. Color of naval uniforms was dark blue. Color of marine uniforms was red.
3. Marines used white crosswise suspender.
4. Uniforms, especially top brass, were trimmed with brocaded.

Although Ottoman adopted European dress elements, like pants and setre, and European principles, Ottoman uniforms had some differences from them. One of these differences was shape of setre. Front and back side had equal length in Ottoman setre. European wore a setre that its front side was long and its back side was short. Another example is neck style. Ottoman neckband was small and closed. However European's was coarse and was opened. Although, The French used necktie, the Ottoman used only for cadets (Türk Denizci Kıyafet... 2014).

Although Mahmud II wanted his new army to be European by all appearances, a headdress, which was worn by Europeans, was not adopted. An eastern hat, fez, was taken by Tunisia. According to Islamic ulama considers risky peaked hat. Because of that the peak of hat restrains prayers from prostrating (sajdah). So that Mahmud II had not to take it, even if he might think it probably.

In spite of forenamed goal of Mahmud II and though same elements were used by both Ottomans and Europeans, Ottoman seamen were distinguished readily from other Europeans. Consequently, Mahmud II provided his reformed navy to be European and be also Ottoman in appearance clearly.

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