

25 APR 2000

Umur
bey

956 STANLEY, Tim. The books of Umur Bey. *Muqarnas*,
21 (2004) pp.323-331. [Assets endowed as *waqf* by
15th century Ottoman.]

Sayın Prof. Tahsin Yasar'ya

*1970 yılının en iyi diltek
liri metecim ile*

Tuncer Baykara

TUNCER BAYKARA

DENİZLİ'DE YENİ BULUNAN İKİ KİTÂBE

BELLETEN, Cilt XXXIII, Sayı 130 (Nisan 1969)'dan ayırmasım

TÜRK TARİH KURUMU BASİMEVİ—ANKARA

1 9 6 9

Türklerin İkinci Amirali Gazi UMUR Paşa ve Hayatı

Önsöz

İmparatorluk devrinin şehnameci ve vakanüvis adını taşıyan ma-
aşlı tarihçileri de diğer tarih yazanlar da, koyu bir taassup ile,
Osmanoğulları devrini benimsiyerek, daha evvelki çağları inkâr yoluna
gittiklerinden, Tarihimize Osmanoğullarını başlangıç tutmuşlardır. Bu
kadarına da kanaat etmiyerek; evvelki devirlerimize bazan temas et-
tikleri ancak üç beş satırlarında da; sırf Osmanoğullarına meddahlık
için, hakikate gözlerini yumup; tarihin akışını çelmiş olan eski çağ-
ların denizlerdeki geniş ölçülü, mânalı hareketlerimize bir çapul dam-
gası vurarak, bu deniz hareketlerimize karşı âdeta tiksinti göstermiş-
lerdir. Biz bu satırlarla; karanlıklara gömmeye gayret edilmiş olan şe-
refli bir devri deşmek ve tanıtmak istiyoruz. Bundan evvelki Donan-
ma Dergisinde; Deniz tarihimizin ilk sayfalarını açan ve bu sayfaları
şerefle işliyen ilk Türk amiralimizi tanıtmıştık. Bu sefer de Türk ami-
rallerinin ikincisini, Osmanlı İmparatorluğunun Bahriyesine mektep ve
temel olan Aydın denizciliğini tanıtacağız.

Bu büyük şöhret kimdir ?

Umur Paşayı tanımak mı istiyorsunuz? gelin onun sayfalarını birer
birer çevirelim; devrinde şöhretine, değil yalnız Egenin; Karadenizin
de Akdenizin de geniş ufuklarının hudut çizemediği bu harika adamın
mucizevi akınlarını, fırtınalı hayatını takip edelim.

Umur, Aydınöğullarından Aydın Hükümdarı Mehmet Beyin oğlu-
dur. 1307 de Aydının Birgi şehrinde dünyaya gelmiştir. Çocukluk ça-
ğından kurtulduğu zaman; katıldığı akınlarda bir yıldız gibi parlamış,
meziyetleri ile göze çarpmıştır. Mertliği, eşsiz cesareti, dehası, tüken-
mez enerjisi onun bâriz vasıfları idi. Daha çok genç çağlardayken
harikalı başarıları ile öyle bir hava yaratmıştır ki; onun hafif bir kuv-
vetle muazzam düşman ordu ve donanmalarını perişan etmeye muktedir
olduğuna inanılmıştır. Aydınöğulları bu inanış ile, Umur'a takılacak
bir sevgi ile bağlanıp, onu veli mertebesine yükseltmişlerdir. Hakkında
öyle masallar icat edilmiş, akınları öyle efsaneleştirilmiştir ki, bu kadarı

2.3.1952

Donanma Dergisi, cilt: 64 / sayı: 401

1. Ekim. 1952, İstanbul, s. 1-30.

D.1200

UMM EL-JIMAL, in Jordan, ruined site probably to be identified as Thantia; a large walled and garrisoned settlement of the 4th–7th C. in the province of ARABIA. A watchtower was built there in 371 in the names of Valentinian I, Valens, and Gratian, and a *kastellos* (barracks?) was constructed by a *doux* in 412/13. Umm el-Jimal is noted for its approximately 15 churches of the 4th–6th C., including the earliest dated church of Syria (built in 344 by a local priest as a memorial church for his son), the cathedral of 556 (?), and at least four other churches paid for by families. The town continued to prosper until the end of the Umayyad period, when it was apparently destroyed by an earthquake and not rebuilt.

LIT. *Princeton Exped. to Syria* 2A:149–213, 3A:131–223. B. De Vries, "Research at Umm el-Jimal, Jordan, 1972–1977," *Biblical Archaeologist* 42 (1979) 49–55. —M.M.M.

UMUR BEG (Ἀμούρ), emir of the coastal beylik of AYDIN; born 1309, died Smyrna 1348. He was the second son of Mehmed and grandson of Aydin, the eponymous founder of the Aydınoğlu dynasty. The exploits of this ghazi warrior are recounted both by Byz. historians (Nikephoros GREGORAS, JOHN VI KANTAKOUZENOS) and the Turkish poet ENVERI, a section of whose *Desturname* (composed in 1465) deals with Umur. In 1326 Mehmed assigned SMYRNA to Umur as his appanage, but not until 1329 did he gain control of the lower harbor fortress, which was held by the Genoese. Once in command of the port, he constructed a sizable fleet and raided Byz. territory (Chios and Kallipolis) and Latin possessions in Greece (Bodonitsza and Negroponte). Umur succeeded his father as emir in 1334. The next year he formed an anti-Latin alliance with ANDRONIKOS III PALAIOLOGOS and renewed his attacks on Frankish territory. After the death of Andronikos (1341), Umur became a staunch ally of Kantakouzenos and gave him crucial support in the CIVIL WAR OF 1341–47. Gregoras (Greg. 2:649.16) compares Kantakouzenos's relationship with Umur to that of Orestes and Pylades, while Kantakouzenos (Kantak. 2:393.2–3) stresses Umur's slavish devotion to him. The loss of the port of Smyrna in Oct. 1344 to Latin Crusaders, led by Henri d'Asti, Latin patriarch of Constantinople (1339–45), was a severe blow to Umur's

naval power; thereafter he was restricted to overland raids. He was killed while trying to dislodge the Latins from lower Smyrna.

SOURCE. *Le Destan d'Umur Pacha*, ed. I. Mélikoff-Sayar (Paris 1954).

LIT. P. Lemerle, *L'Emirat d'Aydin, Byzance et l'Occident: Recherches sur "La Geste d'Umur Pacha"* (Paris 1957).

—A.M.T.

UNCIAL, or majuscule—the latter term now being preferred by some scholars, esp. by G. Cavallo and H. Hunger—is the conventional designation for the kind of script used almost exclusively for writing books from the 2nd to 9th C., until the rise of the MINUSCULE as book script. Uncials are also used in INSCRIPTIONS. The characters are *grosso modo* the same as those used up to the present as Greek capital letters; they are unconnected, of equal height, and (with few exceptions) fit into the space between two lines. In early uncial MSS the words are not separated or accented. In its most pure and aesthetically attractive form this script is called "biblical uncial," after the famous Bible codices of the 4th C. (Alexandrinus, Sinaiticus, Vaticanus). Most of the characters can be inscribed into a square, very much as in the Latin *capitalis quadrata*. Besides this ideal type are three other main (and later) types of uncial: the so-called Coptic uncial (today usually called Alexandrian, after the center of its diffusion), the upright ogival uncial, and the inclined ogival uncial, the last two with regional variants: Italo-Greek, Palestinian, and Constantinopolitan.

With the development of the minuscule as book script from around 800 onward, the use of uncials declined and was reserved increasingly for special purposes. In secular texts it was now used exclusively for certain prominent parts of the text (hence Hunger's term "Auszeichnungsmajuskel" for what was commonly called half-uncial), for example, for titles (LEMMA), tables of contents (*pinakes*), marginal notes, etc. The Alexandrian uncial was often used for this purpose. Only in the religious sphere did the uncial continue to be used for writing entire books (in its upright form, until the 11th C.); uncial codices thus gained an additional symbolic value, being associated a priori with the religious world.

LIT. Hunger, "Buch- und Schriftwesen" 80–86. Idem, "Epigraphische Auszeichnungsmajuskel," *JÖB* 26 (1977)

99 CCAR 1997