

Surunbākī, repopulated to prevent the Berbers of the region from settling there.

The town enjoyed more tangible prosperity in the 5th/11th century, becoming the second city of the amirate of the Aḥṣāsids [q.v.] of Badajoz; the governors appointed were second-ranking officers of the amirate such as 'Ubayd Allāh al-Djarrāz, cousin of al-Muzaḥḥār, killed fighting the 'Abbāids in 442/1051; al-Mutawakkil, the last Aḥṣāsīd sovereign, served his apprenticeship as a governor there while his brother ruled in Badajoz. This information is supplied by al-Idrīsī who, in his two surviving works, evokes the prosperity of the region, on the road from Badajoz to Alcácer do Sal (Ḳaṣr Abī Dānis), the principal port of the amirate.

Evora prospered until the capture of the city by the Portuguese warlord Giraldo Sempavor in 556/1161, as is proved by the presence of prestigious Muslim families like the Banū Wazīr who played an important part in the *fitna* which accompanied the decline of the Almoravids. Arab biographical authors and the geographer Yāqūt underline the intellectual dynamism of the city during the 5th/11th and 6th/12th centuries; Ibn 'Abdūn al-Yāburī (d. 528/1134) was one of its most distinguished representatives.

The perimeter wall, privileged witness of this Arab history, poses problems of dating. García y Bellido has detected, on the line of the Roman wall, an "ancient" installation and construction of the wall. A double-sided inscription, discovered outside the site, evokes two phases of construction: that of the 4th/10th century, following the sacking of the city by the Galicians, and that of the restoration of the wall by Sidray b. Wazīr between 541/1147 and 546/1151. The discovery of an elaborate installation, at the base of the curtain, in tile and brick, traversing a Roman villa of the *rua* of Burgos, as well as the general arrangement of the wall, seem to confirm construction in the Umayyad period and subsequent revival and restoration. The restoration of the 7th/13th century also corresponds to the last phase of the Islamic history of Evora, associated with a new period of autonomy under the government of Sidray b. Wazīr who minted coins in 540-1/1146.

Bibliography: 1. Sources. Idrīsī, *Nuzhat al-muṣṣṭāḥ fi Ḳhīrāḳ al-āfāḳ*, ed. as *Al-Idrīsī opus geographicum*, Naples-Rome 1975, and *Uns al-muḥādī wa-rauḍ al-furādī*, ed. and tr. M.J. Mizal, *Los Caminos de al-Andalus en el siglo XII*, Madrid 1989, tr. R. Dozy et M. de Goeje, *Description de l'Afrique et de l'Espagne*, repr. Leiden 1968; Ibn Ḥayyān, *al-Muḳtabas min anba' ahl al-Andalus*, ii, ed. Makkī, Beirut 1973, iii, ed. M. Antuña, Paris, 1937, v, ed. P. Chalmeta, Madrid 1979, tr. Vigueira-Corriente, Madrid 1981; Rāzī, *La description de l'Espagne d'Aḥmad al-Rāzī, tr. à partir de textes en Castillan et en Portugais*, ed. E. Lévi-Provençal, in *And.*, viii (1953); *Crónicas del moro Rasis*, ed. D. Cātalan and S. De Andres, Madrid 1975.

2. Studies. Borges Coelho, *Portugal na Espanha Árabe*, 2 vols. ²Lisbon 1989; A. García y Bellido, *A recinto mural romano de Evora—Liberalitas Julia, in Conimbriga*, x (1971), 85-92; A. Goulart, *Duas inscrições árabes inéditas ne Museu de Evora*, in *A cidade de Evora*, lxxviii-lxxix (1987), 3-13; B. Pavón Maldonado, *Ciudades y fortalezas lusomusulmanas. Crónicas de vigias por el sul de Portugal*, in *Cuadernos de Arte y Arqueología*, v; A. Sidarus, *Um texto árabe do século X relativo à nova fundação de Evora e aos movimentos muladi e berbere no ocidente andaluz*, Evora 1994; C. Torres, *O Garb al-Andalus*, in J. Mattoso, *História de Portugal*, Lisbon

1992, i, 362-437; Ch. Picard, *Le Portugal musulman. L'Occident d'al-Andalus sous domination islamique*, Paris 2000. (CH. PICARD)

√**YADA TASH** (τ.), lit. rain stone, in Arabic texts appearing as *ḥadījar al-maṭar*, this being a magical stone by means of which rain, snow, fog, etc., could be conjured up by its holder(s). In particular, knowledge and use of such stones has been widespread until very recent times in Inner Asia.

Belief in the existence of stones and other means of controlling the weather has been widespread throughout both the Old and New Worlds (see Sir J.G. Frazer, *The golden bough, a study in magic and religion*, abridged ed., London 1922, 75-8). Belief in a stone seems to have been general amongst the early mediaeval Altaic peoples of Inner Asia, or at least, it is imputed to them by early Chinese sources and by Muslim writers on the early Turks; it may, accordingly, have been part of the Turks' ancient shamanistic beliefs. Several Islamic writers on the Turks mention it from the early 3rd/9th century onwards. The early traveller in Central Asia Tamīm b. Baḥr [q.v.] gives it as one of the wonders of the Turks, the stone being held by the king of the Toghuzghuz [q.v.] and no-one else (cited in Ibn al-Faḳīh, 329, Fr. tr. Massé, 388-9; also in V. Minorsky, *Tamīm ibn Baḥr's journey to the Uyghurs*, in *BSOAS*, xii [1947-8], 285). A certain Abu 'l-'Abbās 'Isā b. Muḥammad al-Marwazī related from the Sāmānid amīr Ismā'il b. Aḥmad [q.v.] that infidel Turks used the rain stone to bring down darkness and hailstones against the Sāmānid army (cited in Yāqūt, *Buldān*, ed. Beirut, ii, 24-6, s.v. *Turkistān*). Abū Dulaf in his *First Risāla* attributes to the Kimāk [q.v.] a stone which attracts water (Ger. tr. A. von Rohr-Sauer, *Des Abū Dulaf Bericht über seine Reise nach Turkestan, China und Indien neu übersetzt und untersucht*, Bonn 1939, 21, 50). Gardizī retails the story that the stone went back to Japhet, son of Noah, and was subsequently inherited by Turkish peoples like the Oghuz, Ḳarluḳ and Ḳhazar (*Ḳhazar al-akhbār*, ed. Ḥabībī, Tehran 1347/1968, 256). Maḥmūd Ḳāshgharī says that he witnessed its use as part of a magical ceremony (*kaḥāna*) amongst the Yaghma [q.v.] in Semireč'e (*Dīwān lughāt al-turk*, Tkish. tr. Atalay, iii, 3, 159, s.v. *yat*).

Belief in the rain stone's powers apparently passed from the early Turks to the Mongols (with the original *yat/yad* appearing in Mongolian as *ḳjada*). Its use appears, e.g. in the story of Čingiz's rise to power, when the son of Čingiz's then ally Wang Ḳhān used it for bringing down snow on their Nayman enemies (*Secret history of the Mongols*, Ger. tr. E. Haenisch, *Die Geheime Geschichte der Mongolen*, ²Leipzig 1948, 43), and Čingiz's son Toluy employed the services of a shaman from the Turkish tribe of the Ḳanghli [q.v.] to conjure up snow and icy weather against the Tungusic Djürčen in northern China some thirty years later (Rashīd al-Dīn, tr. J.A. Boyle, *The successors of Genghis Khan*, New York 1971, 36-7). Such practices have lasted amongst Mongol peoples almost to modern times, being attested amongst *inter alios* the Kalmucks, the Buryats and, in the early 20th century, the Ḳhalkha of the Ordos in Inner Mongolia (Mostaert). Information about beliefs of this kind seems to have reached Marco Polo, where in his travel narrative he mentions the "devilish enchantments" of the Turco-Mongol Kara'unas/Caraonas in bringing down darkness upon their enemies, and the magical powers of Ḳashmīrī and Tibetan shamans in the circle of the Great Ḳhān Kubilay at his palace of Shan-tu in northern China (Yule-Cordier, *The Book of Ser Marco Polo*, ³London 1902, i, 98, 105, 166, 168, 301, 309-11; and cf. also *The*

Dr. Ahmet ÖGRETEN

TÜRK KÜLTÜRÜNDE YADA TAŞI VE VIII. YÜZYIL SONU
OSMANLI - RUS SAVAŞLARINDA KULLANILMASI

Türk kültür tarihine baktığımızda, yada taşı diye bilinen taş vasıtası ile, bir nevi sihir yoluyla kar ve yağmur yağdırıldığının pek çok örneklerine rastlamaktayız. Bu hususta Çin kaynaklarında olduğu gibi İslâm kaynaklarında (Arap, Fars ve Osmanlı) da bilgi vardır. Arapça İslâm kaynaklarında **hacerü'l-metâr**, Farsça kaynaklarda **seng-i metâr** (=yağmur taşı), **seng-i ceda** (=ceda taşı) diye geçen taş muhtelif Türk lehçelerinden Yakutça'da **sata**, Altayca'da **cata**, Kıpçak grubu lehçelerde **cay** adı verilmektedir.¹ Bunun yanında İbrahim Kafesoğlu, Yada taşı'na Türkçe'de **kaş** denildiğini *Eski Uygur Sözlüğü*'nden naklen bildirmektedir.²

Bu taşın adının imlası da kaynaklarda şu şekillerdedir: **yat** (يات), **yede** (يده), **yada** (يادا), **cede** (جده); bu işle uğraşanlara da **yatçı**, **yedeci**, **yadacı**, **cedeci** denir.³ Ahmed Vefik Paşa, *Lehçe-i Osmânî*'sinde **yeda** ve Şemseddin Sâmî *Kamûs-ı Türkî*'sinde **yeda** yahut **yede** (يدا-يده) imlâsını kullanmışlardır.

Tarama Sözlüğü, "**yada taşı**, eskiden usûlüne göre kullanılınca yağmur yağdırdığına inanılan bir taş, yağmur taşı"⁴ derken, *Ferhengi Ziya*'da "**Seng-i yede**, sihir yahut mucize kabilinden yağmur celbeden bir nevi taş." kaydından sonra yada'nın yeşim taşı olduğu, yeşim taşının Türkler tarafından yada ittihaz edildiği belirtilmektedir.⁵

Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü de **Yeşim** maddesinde, Eski Eserler Ansiklopedisi'ne dayanarak şu açıklamayı yapıyor. "En eski bir Türk antikasıdır. Eski milletler buna **yağmur taşı** derler. **Yat** da tabir ederler. **Yat**; kehanet demektir. **Yatlamak** sihir yaptırmak demektir. Eski Türkler bu taşla sihir yapıp yağmur yağdırdıkları derler."⁶

Dar boyutlu bir çalışmada da, **yada taşı ile kehanet**, başlığı altında, "Eski Türk kamlarının en önemli özelliklerinden birisi de **yada-yede-cada-cede** gibi

¹ Abdülkadir İnan, *Tarihte ve Bugün Şamanizm*, Ankara 1995, s. 160-161; Faruk Sümer, "Eski Türklerde Yağmur ve Kar Yağdırma Âdeti", *Resimli Tarih Mecmuası*, Cilt IV, Sayı 44, Ağustos 1953, s. 2534.

² İbrahim Kafesoğlu, *Türk Millî Kültürü*, İstanbul 1984, s. 291.

³ Köprülüzade Mehmed Fuad, "Eski Türklerde dinî-sihri bir anane", *Darülfünûn Edebiyat Fakültesi Mecmuası*, Cild IV, Sayı 1, İstanbul 1925, s. 10.

⁴ Türk Dil Kurumu, *Tarama Sözlüğü*, VI, Ankar 1972, s. 4189.

⁵ Ziya Şükûn, *Farsça-Türkçe Lugat Gencinei Güftar Ferhengi Ziya*, II, İstanbul 1948, s. 1227.

⁶ Mehmet Zeki Pakalın, *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*, III, İstanbul 1983, s. 634.