

# Y

**YABH ALLĀHĀ III**, Nestorian Christian *katholikos*, often called Mar (Lord) Yabh Allāhā; born China 1245, died 1317. He was a Turkic Mongol who was baptized a Christian, with the name Mark. He became a monk and in ca. 1279 set out with his spiritual director, Rabbān Ṣaumā, to visit the centers of Nestorian Christianity in Mesopotamia with the hope of also making a pilgrimage to the Holy Land. Political events altered the plans of the travelers, who were detained in Mesopotamia and ordained to episcopal rank by the then Nestorian *katholikos*, Denḥā I (1265–81). On Denḥā's death, Mark was elected *katholikos* and took the throne name Yabh Allāhā III. The hope was that a Mongol patriarch could best protect the interests of the Nestorian church under the Christian Mongol khans. Rabbān Ṣaumā wrote a biography of the *katholikos*, including in it an account of his own mission to the West. In Constantinople, Rabbān Ṣaumā saw Hagia Sophia and other monuments and was received by Andronikos II. Then he traveled to the papal court in Rome, on behalf of the khan Arghūn (1284–91), to explore the possibilities of an alliance between the Mongols and the Byz. against the Muslims.

ED. P. Bedjan, *Histoire de Mar Jab-alaha, patriarche*<sup>2</sup> (Paris-Leipzig 1895). Eng. tr. E.A. Wallis Budge, *The Monks of Kāblāi Khān, Emperor of China* (London 1928). Russ. tr. N. Pigulevskaja, *Istorija Mar Jabalachi III i Rabban Saumy* (Moscow 1958).

LIT. M.-H. Laurent, "Rabban Sauma, ambassadeur de l'Il-khan Argoun, et la cathédrale de Veroli," *MEFR* 70 (1958) 331–65. D. Morgan, *The Mongols* (Oxford–New York 1986) 159f, 187. —S.H.G.

**YAHYĀ OF ANTIOCH**, or Yahyā ibn Sa'īd al-Anṭākī, Abū'l-Faraj, Arab Melchite author related to the historian EUTYCHIOS OF ALEXANDRIA (though not, as occasionally claimed, his son); died ca. 1066. He was a physician in Egypt under the Fāṭimids, but in 1015 the caliph al-Ḥākim's persecutions and favorable terms for Christian emigration resulted in his resettlement in Antioch, then under Byz. control. There he wrote a defense of Christianity and refutations of Islam and Judaism.

In Egypt he was asked (probably owing to his interest in chronology) to continue Eutychios's *History*. This *Continuation* thus began in 938. As the text was repeatedly revised in Egypt and Antioch, the MSS end variously, none extending beyond 1034. Yahyā concentrated almost exclusively on Byz., Syria, and Egypt, basing his work on Byz., local Christian, and Muslim sources, and on archival materials, personal informants, and his own observations. In addition to military campaigns, politics, and diplomacy, he covers ecclesiastical and doctrinal issues, social and economic developments, natural disasters, and such matters as the history of Bulgaria and Rus'. Byz. is a primary concern throughout, and Yahyā's history offers the invaluable perspective (the only one from northern Syria) of an astute and well-placed Arab observer after the heyday of the Macedonian dynasty. It also comprises one of the very few contemporary sources for Byz. history through much of this period.

ED. *Ta'rikkh* (Annales), ed. L. Cheikho et al. in *CSCO* 51, *Scriptores arabici* 3.7 (Paris 1909) 89–363. *Histoire*, ed. I. Kratchkovsky, A. Vasiliev, PO 18.5, 23.3 (Paris 1924–32), Fr. tr.

LIT. V. Rosen, *Imperator Vasiliij Bolgarobojca: Izvlečeniija iz letopisi Yach'i Antiochijskogo* (St. Petersburg 1883; rp. London 1972). G. Graf, *Geschichte der christlichen arabischen Literatur*, vol. 2 (Vatican 1947) 49–51. Vasiliev, *Byz. Arabes* 2.2:80–98. M. Canard, "Les sources arabes de l'histoire byzantine aux confins des Xe et XIe siècles," *REB* 19 (1961) 300–11. J.H. Forsyth, "The Byzantine Arab Chronicle (938–1034) of Yahyā b. Sa'īd al-Anṭākī" (Ph.D. diss., Univ. of Mich., 1977). Sezgin, *GAS* 1:338. —L.I.C.

**YĀQŪT IBN 'ABDALLĀH**, more fully Shihāb al-Dīn 'Abdallāh Ya'qūb ibn 'Abdallāh al-Ḥamawī, Muslim geographer and literary historian of Byz. origin; born in Byz. territory 1179, died Aleppo 1229. Captured as a child, he was given a broad Arabic education in Baghdad and became his master's business manager. Manumitted in 1199, he worked as a copyist and bookseller, traveling extensively in the Islamic East and meeting scholars. His erudition made him a protégé of the Ayyūbid vizier and physician ibn al-Qiftī, and a

friend of other prominent scholars (e.g., IBN AL-ATHĪR and IBN AL-‘ADĪM). Only three of his ten books survive, including his classic *Geographical Dictionary* and the *Dictionary of Learned Men*. The former (begun 1218, completed 1228), the most extensive work of its kind in Arabic, sums up Arab geographical knowledge to the author's day, incorporating valuable historical, cultural, and ethnographic material on Byz. and other non-Islamic lands and peoples. His entries on Constantinople, Rūm, Crete, Tarsos, Thughūr (see ‘AWĀṢIM AND THUGHŪR), Sicily, and Byz.'s northern neighbors preserve material from earlier sources, for example, lost parts of al-Ya‘qūbī's geography, several accounts of earlier travelers, and extracts from lost Sicilian Arabic sources. His account of the THEMES derives from ibn al-Fakih's lost list, that on Constantinople from al-HARAWĪ. He displays no personal knowledge of Byz., and it is inaccurate to describe him as a Byz. native informant, as do some scholars.

ED. *Mu‘jam al-Buldān*, ed. F. Wüstenfeld, 6 vols. (Leipzig 1866–73). Partial Eng. tr. W. Jwaideh, *The Introductory Chapters of Yāqūt's Mu‘jam al-Buldān* (Leiden 1959).

LIT. Kračkovskij, *Geog. Lit.* 330–42. R. Blachère, H. Darmann, *Extraits des principaux géographes arabes du Moyen Age* (Paris 1957) 264–75. F.J. Heer, *Die historischen und geographischen Quellen in Jaqut's Geographischem Wörterbuch* (Strassburg 1898). —A.Sh.

**YARMUK** (Ἰερμουχᾶς), a tributary of the Jordan on the banks of which the Arabs won a decisive battle over the Byz. in Aug.–Sept. 636 (usually dated 20 Aug.). After a series of defeats suffered by THEODORE, Herakleios's brother, the emperor organized an enormous force under the joint command of the *sakellarios* Theodore Trithourios; Niketas, son of SHAHRBARĀZ; and Vahan, a Persian. The Arabs abandoned Emesa and Damascus, but blocked Byz. movement in the area of the Golan Heights. Combat started near Jābiya (Arabic; Gabitha in Syriac) and ended in the Yarmuk valley. According to Theophanes the Confessor (Theoph. 338.9–10), each army was 40,000 strong, but Donner (*infra*) calculates that the Byz. force (100,000) was more than four times larger than the Muslims (24,000) under the command of Abū ‘Ubayda and KHĀLID. After initial difficulties, during which even women were forced to fight, the Muslims destroyed the Byz. army, killing many

as they fled. To explain the defeat Theophanes cites the southerly wind that blew dust in the face of the Byz. Probably more important were internal discords among the Byz.: Vahan is said to have revolted before the battle and been proclaimed emperor by his soldiers; the inhabitants of Damascus, under MANṢŪR IBN SARJŪN, probably supported the Muslims; and Christian Arabs under Jabalah ibn al-Ayham unexpectedly switched sides during the battle. The effectiveness of the Arab cavalry also contributed much to Muslim success when, under Khālid, their horsemen managed to separate the Byz. infantry from their cavalry. Among the Byz. commanders Trithourios fell in the battle, Vahan probably fled to Sinai, and Niketas escaped to Emesa. Arab losses were insignificant. The battle at the Yarmuk accomplished the occupation of Palestine.

LIT. Donner, *Conquests* 138f, 144–46. Caetani, *Islam* 3:499–625. —W.E.K., A.K.

**YAZDGIRD III** (Ἰσδυγέρδης), last Sasanian Persian king (from 632); born ca.617, died near Merv 651/2. The grandson of Chosroes II, he was enthroned in the troubled period following the death of KAVAD-SHĪRŪYA. In 636 the Arab army sent by ‘UMAR invaded Persia and in the battle at Qādisiyya (near Hīra) routed the Persians and seized their flag; the Persian commander Rustam died in the battle. In 642 the Persians under the command of Perozan lost the second decisive battle, at Nihāvand, in Media. Logistical problems made it hard for Yazdgird to establish contact with Byz., and so the two great empires were defeated separately. After much wandering Yazdgird sought a last refuge in Merv. He arrived there, according to tradition, with a retinue of 4,000 slaves, cooks, wives, and servants, but without a single soldier. He met a hostile reception, fled again, and was murdered either by the owner of a water mill or by cavalymen who pursued him.

LIT. Christensen, *Sassanides* 499–509. A. Kolesnikov, *Zavoevanie Irana arabami* (Moscow 1982) 86–88, 131–144. —W.E.K.

**YAZĪD II** (Ἰζίδ) ibn ‘Abd al-Malik, caliph of the Umayyads (720–24); born ca.685, died Bayt Rās 27 Jan. 724. In July 721 Yazīd issued an edict requiring the destruction of artistic images

throughout the caliphate. His brother MASLAMA was charged with carrying out the order. Byz. sources (e.g., Theoph. 401.29–402.7) attribute his action to a Jewish magician, who promised the ailing Yazīd a long reign if he would condemn icons. Archaeological evidence indicates that Christian churches did suffer, but the decree was actually directed at all, not only Christian, human representations (Ostrogorsky, *History* 162, n.1). The order was rescinded by Yazīd's son Walīd, who reportedly had the magician executed. Some scholars believe without foundation that Yazīd's edict inspired the iconoclastic decree of LEO III.

LIT. A.A. Vasiliev, "The Iconoclastic Edict of the Caliph Yazid II, A.D. 721," *DOP* 9/10 (1956) 23–47. K.A.C. Creswell, "The Lawfulness of Painting in Early Islam," *Ars Islamica* 11–12 (1946) 159–66. —P.A.H.

**YEAR.** See CHRONOLOGY.

**YEAR, LITURGICAL**, a somewhat artificial conception of the church CALENDAR as a homogeneous chronological cycle of FEASTS and seasons of PENANCE and FASTING, ordered according to the sequence of events in New Testament salvation history. In this conception, the church year is concerned chiefly with the mysteries of the life of Jesus and Mary as found in the New Testament and apocryphal literature, and only secondarily with later happenings, such as councils or the transfer of relics.

The year begins with the feasts of the BIRTH OF THE VIRGIN and PRESENTATION OF THE VIRGIN (8 Sept. and 21 Nov.) serving as preludes to the "theophanic" cycle, or NATIVITY-EPIPHANY season, the most ancient GREAT FEASTS of the fixed cycle. Then commence the festivities of the "paschal" cycle: pre-Lent, LENT, HOLY WEEK, EASTER, and PENTECOST. They are followed by the fasts and feasts of Sts. Peter and Paul (29 June) and the DORMITION of the Virgin (15 Aug.).

The two poles of the year, the theophanic and paschal cycles, are the only periods that can be properly designated "liturgical seasons," and together they occupy less than half the year. The remaining seven-month period escapes facile integration into a coherent, chronologically progressive liturgical year. The feast of the Transfiguration on 6 Aug., for example, precedes that of

the beheading of the Baptist (29 Aug.), historically an earlier event. The sanctoral cycle is also unrelated to the unfolding of salvation history except in the case of a few saints directly associated with New Testament events: the SYNAXIS of Ioakeim and Anna on 9 Sept. or John the Baptist on 7 Jan. are in each case connected with the New Testament events of the previous day (Birth of the Virgin and Baptism).

The round of feasts evidently grew piecemeal and haphazardly, with no thought of eventual coordination into a yearly cycle. Indeed three conflicting cycles are discernible in the extant LITURGICAL BOOKS: the most ancient weekly cycle, centered on SUNDAY, found in the OKTOECHOS; the movable lunar cycle of the paschal mystery, found in the TRIODION and PENTEKOSTARION; and the cycle of fixed feasts found in the MENAION, the last book to acquire formulation with a full complement of AKOLOUTHIAI for each date of the year.

LIT. T.J. Talley, *The Origins of the Liturgical Year* (New York 1986). A. Stoelen, "L'année liturgique byzantine," *Irenikon* 4.10 (1928). —R.F.T.

**YEMEN.** See HĪMYAR.

**YOLANDA OF MONTFERRAT.** See IRENE-YOLANDA OF MONTFERRAT.

**YOLANDE** (Ἰολεντία), Latin empress of Constantinople (1217–19), died Constantinople, Sept. 1219. Yolande was the sister of BALDWIN OF FLANDERS and HENRY OF HAINAULT. After the disappearance of her husband PETER OF COURTENAY, she ruled the Latin Empire of Constantinople and proved a capable ruler. She made two shrewd marriage alliances: one of her daughters, Agnes, married GEOFFREY II VILLEHARDOUIN and another, Marie, wed THEODORE I LASKARIS, which helped to ease the pressure on the Latin Empire. Yolande's death opened the question of the succession. Her eldest son, Philip, count of Namur, was unwilling to accept the throne of Constantinople. It went instead to her second son, ROBERT OF COURTENAY, and then to her youngest son, BALDWIN II.

LIT. Longnon, *Empire latin* 157f. HC 2:212f. —M.J.A.