private library in Jerusalem is *Tarṣīʿ al-akhbār*; this is referred to by several later sources but others call it *Niẓām al-murdjān*. Perhaps the explanation is that there are two versions of the work, one preserved in the *unicum* of Jerusalem, while the other, entitled *Niẓām*, was able to be used copiously by later authors such as al-Ḳazwīnī, al-Ḥimyarī and the compiler of the *Dhikr bilād al-Andalus* (L. Molina, *Las dos versiones de la Geografía de al-ʿUdrī*, in *Al-Qanṭara*, iii [1982], 249-60).

Bibliography: 1. Sources. Ḥumaydī, *Djadhwa*, no. 236; Rushāṭī, *Iḳtibās*, 139 (after Ibn al-Kharrāṭ); Ḍabbī, *Bughya*, no. 446 and Yāḳūt, *Buldān*, ii, 460, v, 119; other refs. in *EOBA*, i, 205, iii, 224, iv, 81, 179, vii, 73, 317, 454.

2. Translations. F. de la Granja, *La marca superior en la obra de al-ʿUdrī*, Saragossa 1966; M. Sánchez Marínez, *Rāzī, fuente de al-ʿUdrī para la España preislámica*, in *CHI*, iii (1971), 7-49; E. de Santiago, *Al-Rāzī, fuente de al-ʿUdrī. Dos precisiones historiográficas*, in *MEAH*, xx/1 (1971), 103-8; E. Molina, *La cora de Tudmīr según al-ʿUdrī*, in *CHI*, iv (1972), 1-113; Sánchez Martínez, *La cora de* Ilbīra *(Granada y Almería) en los siglos X y XI*, in *ibid.*, vii (1975-6), 5-82; W. Hoenerbach, *Observaciones al estudio* La cora de Ilbīra, in *ibid.*, viii (1977), 125-38; E. Gálvez, *Chorographia hispalense*, in *Historia, Instituciones, Documentos*, ix (1982), 113-34; R. Valencia, *La cora de Sevilla en el* Tarṣīʿ al-ajbār *de Aḥmad b. ʿUmar al-ʿUdrī*, in *Andalucía islámica. Textos y estudios*, iv-v (1983-6), 107-43).

3. Studies. See the introd. of al-Ahwānī to his edition and those accompanying the translations, and also Ḥusayn Muʾnis, *al-Djughrāfiya*, 81-96; J. Vernet, *Un texto nuevo e importante para la España musulmana: al-ʿUdrī*, in *RIEI*, xiii (1965-6), 17-24; F. Roldán and R. Valencia, *El género* al-masālik wa-al-mamālik. *Su realización en los textos de al-ʿUdrī y al-Qazwīnī sobre el occidente de al-Andalus*, in *Philologia Hispalensis*, iii (1988), 7-25; L. Molina, *Historiografía*, in *Los Reinos de Taifas*, Madrid 1994, 13-15.

(L. Molina)

UDJ, a Turkish word equivalent to the ancient Greek/Byzantine ἄκρον, and meaning the frontier districts or marches. The borderlands between the Christian and the Muslim mediaeval worlds influenced historical developments considerably. In mediaeval Eastern Anatolia, those entrusted with the defence of the marches, in which they were established, were called ἀκρῖται on the Byzantine side and *ghāzī*s [*q.v.*] on the Muslim one. The inhabitants of these districts were obliged to be continuously in readiness to confront an attack or to organise a raid themselves penetrating into the enemy territory. Their way of life inspired folk poets who composed the epic of the Byzantine ἀκρῖται and that of the famous Muslim hero Ghāzī Sayyid al-Baṭṭāl [*q.v.*]. On both sides, the population of the frontier zones presented peculiarities as it constituted a mixture of ethnic, religious and cultural elements. Changing sides was not unusual for the warriors; women abducted from the enemy side and prisoners taken facilitated some assimilation, while adventurers who aspired to a brilliant military carrier, sheer bandits seeking legitimacy and persecuted heretical elements took refuge in them.

After the Oghuz migration and the battle of Malāzgird [*q.v.*] or Mantzikert (1071), Turkmen nomads were established on the marches; they increased in number during the Mongol advance of the 13th century which caused a second Turkmen migration into Anatolia. The Byzantine historian Akropolites, writing around 1250, described those nomads as a

people living on the very frontiers of the Turks, filled with implacable hatred against the Byzantines, delighting in the plunder seized from them and rejoicing in their spoils of war. During the gradual disintegration of the Rūm Saldjūḳ state [see SALDJŪḲIDS. III. 5] the frontier Turkmen acquired new strength and determined political developments by offering their support to Saldjūḳ princes against the Mongols. Turkmen chieftains of the borderlands struggled to win independence, and they eventually established their own petty states (emirates or *beylik*s) one of which seems to have been that of Osman [see ʿOTHMĀN I], the nucleus of the later Ottoman Empire.

The term *Udj-bey* designated the military lord of a district zone carrying out war against the neighbouring Christians. The continuous military expansion of the early Ottoman State, especially in Rumelia, was largely due to these lords, who acted at the head of their own warrior clans with a certain independence and who gradually established their own family dynasties. Nevertheless, in crucial moments, e.g. during the interregnum, none of them aspired to real independence and all of them remained faithful to the Ottoman dynasty. The best known among these *Udj-bey*s included Ewrenos [*q.v.*], the conqueror of Thrace and Macedonia, Pasha-Yigit established in Scopia since 1392, and his son Turakhān [*q.v.*], later established in Thessaly. The vast territories conquered by the *Udj-bey*s were officially recognised by the sultans as their full properties and later turned into *wakf*s administered by their descendants.

Bibliography: Georgius Akropolita, *Opera*, ed. A. Heisenberg and P. Wirth, Stuttgart 1978, i, 13; H. Inalcik, *The Ottoman Empire, the Classical Age, 1300-1600*, London 1973; A. Pertusi, *Tra storia e leggenda: Akritai e Ghazi sulla frontiera orientale di Bisanzio*, in *XIVᵉ congrès international des études byzantines, Bucarest, Rapports*, ii, 1971, 27-72; P. Wittek, *The rise of the Ottoman Empire*, London 1938; E.A. Zachariadou, *The Oguz tribes: the silence of the Byzantine sources*, in R. Curiel and Rika Gyselen (eds.), *Itinéraires d'Orient, hommages à Claude Cahen* (Res Orientales VI), Bures-sur-Yvette 1994, 285-9. See also AL-THUGHŪR. 1.

(ELIZABETH A. ZACHARIADOU)

UDJ-BEY [see UDJ].

ʿUDJ, also ʿADJ B. ʿANAḲ or ʿANĀḲ, the Arabic name of the Biblical ʿŌg, the giant king of Bashan. The Ḳurʾān does not mention him. Al-Ṭabarī tells of his great stature and death: Moses was ten cubits in height, his staff ten cubits long, he jumped ten cubits high and smote ʿUdj in the heel; the body of the fallen giant served as a bridge across the Nile.

Al-Thaʿlabī gives more details: ʿUdj was 23,333 cubits high, drank from the clouds, could reach to the bottom of the sea and pull out a whale which he roasted on the sun. Noah drove him in front of the ark but the Flood only reached his knees. He lived for 3,000 years. When Moses sent out the twelve spies, ʿUdj put them into the bundle of wood on his head and wanted to trample on them, but on the advice of his wife he sent them back so that they might put fear by their report into the heart of those that sent them. When ʿUdj saw the camp of Israel, he broke from the mountain a rock large enough to crush the camp at one blow, but God sent the *hudhud* (hoopoe) and other birds who made a hole in the rock so that it fell like a collar on ʿUdj. Moses overthrew him in one leap.

Al-Kisāʾī expands the story and increases the marvellous element in it. ʿUdj was the son of Ḳābīl (Cain) [see HĀBĪL WA-ḲĀBĪL] banished by Adam and of his