Salvador, dating from 1540-56. The population within the municipal boundaries in 1877 was 18,149.

UDAIPUR [Oodeypore], or Mewár, a native state in Rajputana, India, with an area of 12,670 square miles. It extends from 23° 49' to 250 58' N. lat., and from 73o 7' to 75° 52' E. long., and is bounded on the N. by the British territory of Ajmere; on the E. by the native states of Bundi, Gwalior, Tonk, and Partábgarh ; on the S. by Banswára, Dungarpur, and Mahi Kántha ; and on the W. by the Aravalli Mountains, separating it from Marwar and Sirohi. The greater part of the country is level plain. A section of the Aravalli Mountains extends over the south­western and southern portions, and is rich in minerals, but the mines have been long closed. The general inclination of the country is from south-west to north-east, the Banas and its numerous feeders flowing from the base of the Aravalli range. There are many lakes and tanks in the state, the finest of which is the Dhebar or Jaisamand, with an area of nearly 21 square miles; it is considered to be the largest sheet of artificial water in the world. There are only two metal roads in the state ; the Nimach State Railway passes through the north-eastern part.

In 1881 the population, exclusive of 51,076 Bhils, was 1,443,144 (males 772,685, females 670,459); Hindus numbered 1,321,521, Mohammedans 43,322, Jains 78,171, and Christians 130. The only town with over 10,000 inhabitants is Udaipur, the capital (38,214). This city is picturesquely situated on a lake 2000 feet above sea­level, and faces wooded hills. It contains the royal palace, which is a noble pile of granite and marble, built on the crest of a rocky ridge overlooking the lake, city, and valley. There are no manu­factures of any importance in the state, and the crops as a rule only suffice for local wants. The principal imports are salt, piece goods, groceries, metals, medicines, sugar, ivory, and tobacco ; and the exports are mostly confined to turmeric, gúr, cotton, indigo, til, opium, and cattle. The total income of Udaipur in 1885-86 was £259,624. The state was taken under the protection of the British Government in 1817, and it pays an annual tribute of £20,000. The family of the raja of Udaipur ranks highest in dignity among the Rajput chiefs of India.

UDAL (Danish *odel)* is a kind of right still existing in Orkney and Shetland, and supposed to be a relic of the old allodial mode of landholding existing antecedently to the growth of feudalism in Scotland. The udal tenant holds without charter by uninterrupted possession on payment to the crown, the kirk, or a grantee from the crown of a tribute called scat (Danish *skat),* or without such payment, the latter right being more strictly the udal right. Udal lands descend to all the children equally. They are con­vertible into feus at the option of the udallers.

UDALL, Nicholas (b. 1505-d. 1556@@1), author of the earliest extant regular English comedy. Udall was a typ­ical man of the Renaissance in England, a schoolmaster by profession, a classical scholar, a translator of Terence and Erasmus, and a writer of pageants and interludes. He was high in favour at court, wrote verses for the city pageant exhibited at Anne Boleyn’s coronation in 1533, and was honoured by Mary in 1554 as one that had “ heretofore showed and mindeth hereafter to show his diligence in setting forth of dialogues and interludes before us for our regal disport and recreation.” The severity of his discipline at Eton, where he was headmaster, has been immortalized by the quaint lines of one of his pupils, Thomas Tusser. The exact history of the production of his comedy *Ralph Royster Doyster* is not known. A printed copy wanting the title-page came to light in 1818, and we know that it was licensed to be printed in 1566. It is a distinct advance in construction on the Merry Interludes of John Heywood, but it is not a comedy in the strict English sense, being, like the interludes, essentially farcical

in motive, character, and incident. Although an imitation of the Latin comedy, it is far from being a servile imita­tion, and abounds in fresh fun and cleverness. It has been twice reprinted,—by the Shakespeare Society (with a memoir by Mr Cooper) and in Arber’s Reprints.

UDINE, a town of Italy, in the province of Udine, in a wide plain near the foot of the Carnic Alps, on the Roja, 84 miles by rail north-east from Venice and 49 miles north-west from Trieste. It is enclosed by an imposing wall of con­siderable antiquity, some 4 or 5 miles in circumference, and fortified with towers. In the centre, on an eminence, stands the old castle, at one time the residence of the patriarchs of Aquileia, and now used as a prison. Grouped around this is the old part of the town, with narrow crooked streets, some of which are lined with arcades. The cathedral, which is a Romanesque building with fine pillars, and an hexagonal tower bearing 14th-century sculp­tures, contains some interesting examples of native art (by Giovanni Martini da Udine and others). The church of S. Maria della Puritá has frescos by Tiepolo. On the principal square stands the town-hall, built in 1457 in the Venetian-Gothic style, and skilfully restored since a fire in 1876 ; opposite is a clock tower resembling that of the Piazza di San Marco at Venice. The archiepiscopal palace and Museo Civico, as well as the municipal buildings, have some valuable paintings. Several of the palaces of the nobility have striking architectural features, and the town is adorned by many beautiful public walks. The leading industry of Udine is silk-spinning, but it also possesses manufactures of linen, cotton, hats, and paper, tanneries, and sugar refineries, and has a considerable trade. The population in 1881 was 23,254.

Udine is the *Vedinum* of Pliny ; it was then a municipium, but quite an inconsiderable place compared with Forum Julii (Cividale) 11 miles to the east, or Aquileia 22 miles to south-south-east. In the Middle Ages it became a flourishing and populous city ; in 1238 the patriarch Berthold made it the capital of Friuli *(q.v.),* and in 1420 it became Venetian.

UEBERWEG, Friedrich (1826-1871), best known by his *History of Philosophy,* was born on the 22d January 1826 at Leichlingen, in Rhenish Prussia, where his father was Lutheran pastor. His mother, left early a widow, devoted her scanty means to the education of her only son. Ueberweg passed through the gymnasium at Elber­feld, and studied at the universities of Göttingen and Berlin. In 1852 he qualified himself at Bonn as privat- docent in philosophy. His *System of Logic,* published in 1857 (English translation 1871), and his essay *On the Authenticity and the Order of the Platonic Writings,* crowned by the Imperial Academy of Vienna (published 1861), con­tributed to draw attention to him as at once a scholar and a thinker. In 1862 he was called to Königsberg as extra­ordinary professor, and in 1867 he was advanced to the ordinary grade. He married in 1863, and on the 9th June 1871 he died prematurely.

The chief work of his later years was his compendious *History of Philosophy,* which is unmatched for fulness of information com­bined with conciseness, accuracy, and impartiality of treatment. The first part appeared in 1862. An English translation, in two volumes, was published in 1872, and has gone through several editions. Ueberweg translated, in 1869, Berkeley’s *Principles of Human Knowledge,* with notes, for Kirchmann’s *Philosophische Bibliothek.* In philosophy Ueberweg was strongly opposed to the subjectivistic tendency of the Kantian system, maintaining in particular the objectivity of space and time, which involved him in a somewhat violent controversy with several opponents. His own mode of thought he preferred to describe as an ideal realism, which refused to reduce reality to thought, but asserted a parallelism be­tween the forms of existence and the forms of knowledge. Beneke and Schleiermacher seem to have exercised most influence upon the development of his thought. A short memoir, by his friend F. A. Lange (author of the *History of Materialism),* gives some account of what may be called personal opinions in philosophy and theology, which did not find expression in Ueberweg’s published writings.

@@@1 The date of Udall’s death is sometimes erroneously given as 1564, in which year his play of *Ezekias* was performed at Cambridge before Queen Elizabeth. He was buried at St Margaret’s, Westminster, on 23d December 1556 (see memoir in Cooper’s edition of *Royster Doyster}.*