tinguish his most characteristic writings from those of the romantic poets. His best lyrics have the charm which belongs to the unaffected expression of delicate senti­ment ; and in almost all his ballads he displays a remark­able power of giving picturesque form to his conceptions of character. He was a man of pure and noble impulse, and it was in presenting scenes which awaken love, or admira­tion, or pity that he did the fullest justice to his powers. Uhland’s poetic sympathy with some characteristics of the age of chivalry did not prevent him from sharing the best aspirations of his own time. He wrote manly poems in defence of freedom, and in the states assembly of Würtem­berg he played a distinguished part as one of the most vigorous and consistent of the liberal members. In 1829 he was made a professor, at Tübingen university, of German literature and the German language, but he resigned this appointment in 1833, when it was found to be incom­patible with his political duties. In 1848 he became a member of the Frankfort parliament, in which he sat as one of the most respected members of the liberal party.

Uhland was not only a poet and politician ; he was also an ardent student of the history of literature. In 1812 he published an interesting essay on *Das altfranzösische Epos;* and ten years afterwards this was followed by an admirable work on Walther von der Vogelweide. He was also the author of an elaborate study of *Der Mythus von Thôr nach nordischen Quellen* (1836), and he formed a valuable col­lection of *Alte hoch- und niederdeutsche Volkslieder,* which appeared in 1844-45. He died on November 13, 1862. After his death his prose works were reprinted, with some additions, under the general title *Uhland’s Schriften zur Geschichte der Dichtung und Sage* (1865-73), and an edition of his poems and dramas, in three volumes, was issued in 1863.

See Liebert, *Ludwig Uhland, eine Skizze* (1863); Mayer, *Ludwig* *Uhland, seine Freunde und Zeitgenossen* (1867); and *Ludwig Uhland’s Leben, aus dessen Nachlass und aus eigener Erfahrung zusammengestellt von seiner Witwe* (1874).

UJIJI, a town in eastern Central Africa, of considerable importance, also known by the name of Kavele, is situated on the eastern shores of Lake Tanganyika, in 4o 55' S. lat. and 30o 5' E. long. It is the chief town on that lake, and is the centre of a brisk trade in ivory. Formerly it was a great slave-market. The town is of a straggling character, Arab houses of sun-dried bricks being mingled with native huts. The population, which fluctuates considerably, is very mixed, being composed of Arabs and the representa­tives of numerous Central African tribes. Ujiji has been visited by various European travellers, who have made it their headquarters, and it was here that Stanley found Livingstone, on October 28, 1871. Opinions vary as to the salubrity of its climate, but the balance of testimony appears to prove that during the greater part of the year it is very unhealthy.

UJJAIN, or Oojein, a town in the native state of Gwalior, central India, situated on the right bank of the Sipra, in 23o 11' 10" N. lat. and 75o 51' 45" E. long., 1698 feet above sea-level. In ancient times Ujjain was the great and famous capital of Málwá, one of the seven sacred cities of the Hindus, and the spot which marked the first meridian of Hindu geographers. Though much decayed, it is still a large and populous city, with considerable commerce. The modern city is surrounded on all sides by an almost uninterrupted belt of groves and gardens. In 1881 the population of the town numbered 32,932. Its trade consists chiefly in the export of opium and the import of European goods, especially cotton fabrics.

UKRAINE (“frontier ”), the name formerly given to a district of European Russia, now comprising the govern­ments of Kharkoff, Kieff, Podolia, and Poltava (*q.v.*).

ULCER. See Surgery, vol. xxii. p. 683.

ULFILAS (311-381), the apostle of Christianity to the Gothic race, and, through his translation of the Scriptures into Gothic, the father of Teutonic literature, was born among the Goths of the trans-Danubian provinces in the year 311.@@1 There is a tradition that his ancestors were Christian captives from Sadagolthina in Cappadocia, who had been carried off to the lands beyond the Danube in the Gothic raid of 267 ; but the evidence on which this rests is inadequate. An authoritative record of the outlines of his life has only been discovered within the last fifty years, in a writing of Auxentius, his pupil and companion.

At an early age Ulfilas was sent, either as an envoy or as a hostage for his tribe, to Constantinople, pro­bably on the occasion of the treaty arranged in 332. During the preceding century Christianity had been planted sporadically among the Goths beyond the Danube, through the agency in part of Christian captives, many of whom belonged to the order of clergy, and in part of merchants and traders. Ulfilas may therefore have been a convert to Christianity when he reached Constantinople. But it was here probably that he came into contact with the Arian doctrines which gave the form to his later teaching, and here that he acquired that command over the Greek and Latin tongues which equipped him for his labours as a translator. For some time before 341 he worked as a “ lector ” or reader of the Scriptures, probably among his own countrymen in Constantinople, or among those attached as *foederati* to the imperial armies in Asia Minor. From this work he was called to return as missionary bishop to his own country, being ordained by Eusebius of Nicomedia and “the bishops who were with him ” in 341. This ordination of Ulfilas as missionary bishop by the chiefs of the semi-Arian party is at once an indication of their determination to extend their influence by active missionary enterprise and evidence that Ulfilas was now, if he had not been before, a declared adherent of the Arian or semi-Arian party. He was now thirty years of age, and his work as “ bishop among the Goths ” covered the re­maining forty years of his life. For seven of these years he wrought among the Visigoths beyond the Danube, till the success which attended his labours, and the growing numbers of his flock, drew down the persecution of the still pagan chief of the tribe. This “sacrilegus judex” has been identified with Athanaric, a later persecutor, probably without sufficient ground. The persecution was so severe that, to save his flock from extinction or dispersion, Ulfilas decided to withdraw both himself and his people from its range. With the consent of the emperor Constantius, he led them across the Danube, “ a great body of the faith­ful,” and settled in Mœsia at the foot of the range of Hæmus, and near the site of the modern Tirnova (348). Here they developed into a peace-loving pastoral people.

The life of Ulfilas during the following thirty-three years is marked only by one recorded incident, his visit to Constantinople in 360, to attend the council convened by the Arian or Homoian party. His work and influence were not, however, confined to his own immediate flock, but radiated by means of his writings (homilies and treatises), and through the disciples he despatched as missionaries, among all the tribes of the Gothic stock beyond the Danube. By this time probably he had made some pro­gress with his version of the Scriptures, and copies of parts of it would begin to circulate. Thus the church beyond the Danube, which had not been extinguished on Ulfilas’s withdrawal, began to grow once more in numbers and importance, and once more had to undergo the fires of persecution. Catholic missionaries had not been wanting in the meanwhile, and in the indiscriminate persecution by

@@@1 Krafft gives 313 as the date, Waitz 318.