Kuravas who carry offerings to Perumalswāmi at Tirupati on a pole. It also occurs as a name for Kannadiyan curd-sellers in Madras, who carry the curds in pots on their heads."

H. ANDERSON MEADEN.

UBALIKE = UBĀRĪ.

In discussing the Rummindēi inscription of Aśōka in the April part of this volume, Dr. Fleet has dealt with the phrase in lines 4 and 5, *Lummini-gāme ubalike kaṭe aṭhabhāgiye cha*, on pp. 478-9. For *ubalike*, which he renders 'free of rent,' he proposes to read *umbalike*, and explains this word from South Indian forms, the Kanarese *umbali*, *umbalige*, *ummali*, the Telugu *umbalike*, etc., and the Tamil *umbalikkai*.

It is possible that the Southern forms may be connected with the word in Aśōka's inscription, but I wish to point out that the modern equivalent of *ubalike* appears to exist in the province of Bundēlkhaṇḍ, at no great distance from the sub-Himalayan tract in which Rummindēi is situated, in the word *ubārī*, उवारी. This tenure, which is common in the Jhānsī and Jālaun districts of the United Provinces, signifies in the present day an estate held, not free of rent or revenue, but on a quit-rent at something less than the full assessment. In the present day the proportion of remission varies in different estates: in some the quit-rent is only one-third of the full assessment; in others a higher proportion is taken (see the Jhānsī Settlement Report, 1871, pp. 91, 126, etc.). Etymologically it appears to be certain that *ubārī* is the equivalent of *ubalike*, the lengthening of the vowel in the second syllable being probably due to the modern dialect.¹ In Mr. W. Crooke's *Rural and Agricultural*

¹ Some of the Kanarese forms in Southern India also appear to present a long *ā* in the penultimate.

Glossary, p. 280, the modern form is given as *ubarī*, with short *a*; but this is an error, probably due to the omission of the mark of length in the *N.W.P. Gazetteer*, vol. i, pp. 34, 216, 283, 346, where the tenure is explained. Sir James La Touche confirms my recollection that the correct spelling is *ubārī*. The word does not occur in Platts's *Hindustani Dictionary*.

I must leave to others the question whether in the fiscal language of Aśoka's time *ubalika* meant altogether free of rent (revenue) or, as at present, paying a quit-rent.

C. J. LYALL.

MAGADHA AND VIDEHA.

In his appreciatory remarks upon my paper on "The Nations of India at the great Battle between the Pāṇḍavas and Kauravas" (for which let me thank him), Dr. Grierson has offered a number of suggestions that throw valuable light upon the Aryan religious and tribal movements that took place in ancient India, and that may have influenced the story narrated in the *Mahābhārata*. They appear to be well worth further investigation. How far tribal movements were affected by religious feelings and *vice versa* is a point to be considered, and history perhaps generally indicates that religion has followed rather than instigated such movements. All these questions would demand a long and intricate enquiry, and here I would wish to notice merely one of his remarks. He has pointed out that the vanguard of the Aryan migration in India was less subject to Brahman influence than were the tribes further west, and that it was in Kosala and Videha (and Magadha may be added) that new philosophies and religions arose. This is undoubtedly true. Similar phases may be observed in other lands where similar movements have taken place. There is one feature that I should like to add to his notice of that region.