wherein the milk is prepared, answering to the mammæ or breasts in women. See Comparative Anatomy, n⁰ 44.

VEDAS, the ſacred books of the Hindoos, believed to be revealed by God, and called *immortal.* They are considered as the fountain of all knowledge human and divine, and are four in number; of which we have the following account in the first volume of the Asiatic Reſearches: The *Rigveda* consists of five ſections ; the Y*ajurveda* of eighty-six ; the *Samaveda* of a thouſand ; and the *At'harvaveda* of nine ; with eleven hundred *ſac’ha’s,* or branches, in various divisions and subdiviſions. The *Veda's* in truth are infinite ; but have been long reduced to this number and order : the principal part of them is that which explains the duties of man in a methodical arrangement ; and in the fourth is a system of divine ordinances.

From theſe are reduced the four *Upavedas,* the first of which was delivered to mankind by Brahma, Indra, Dhanwantari, and five other deities; and comprizes the theory of disorders and medicines, with the practical me­thods of curing diseaſes.

The second consists of music, invented for the purpoſe of raising the mind by devotion to the felicity of the Divine nature ; the third treats of the fabrication and uſe of arms; and the fourth of six*ty-fouτ* mechanical arts. Of however little value we may esteem the mechanical arts of the Hin­doos, and however deſpicable their theological system may really be, the *Upaveda,* which treats of diseaſes and the me­thod of curing them, ſurely deserves to be studied by every European physician practising in India. There are indeed a great number of medical books in the Shanſcrit language worthy of attention ; for though the theories of their au­thors may be groundleſs and whimsical, they contain the names and deſcription of many Indian plants and minerals, with their uſes, diſcovered by *experience,* in the cure of diſeaſes.

VEDETTE, in war, a centinel on horseback, with his horſe’s head towards the place whence any danger is to be feared, and his carabine advanced, with the butt-end against his right thigh. When the enemy has encamped, there are vedettes polled at all the avenues, and on all the rising grounds, to watch for its ſecurity.

*To* VEER *and* Haul, to pull a rope tight, by drawing it in and slackening it alternately, till the body to which it is applied acquires an additional motion, like the increaſed vibrations of a pendulum, ſo that the rope is straitened to **a** greater tension with more facility and diſpatch. This me­thod is particularly uſed in hauling the bowlines.

The wind is ſaid to veer and haul when it alters its direc­tion, and becomes more or leſs fair. Thus it is ſaid to veer aft and to haul forward.

Veer, *Ter-Veer,* anciently *Camp-Veer,* a town of Zea­land in the United Provinces, standing at the mouth of the East Schelde, about four miles from Middleburgh, and eight from Flushing. Veer, in Dutch, signifies a passage or fer­ry over an arm of the ſea or a river ; and as there was once a ferry here over the Schelde to the village of Compen, on the island of North Beveland, the town thereby got the name of *Veer, Camp-Veer,* and *Ter-Veer.* It is well forti­fied, and formerly enjoyed a good trade, eſpecially to Scot­land ; the natives enjoying particular privileges here. The harbour is very good, and the arſenal the best furnished in the world. Hence the Veres, anciently earls of Oxford, are ſaid to have derived both their origin and name.

VEERING, or Wearing, the operation by which a ſhip, in changing her course from one board to the other, turns her stern to windward. Hence it is uſed in opposition to Tacking, wherein the head is turned to the wind and the stern to leeward. See Seamanship, Vol. XVII. p. 219.

VEGA (Lopez de), a celebrated Spanish poet. He was the ſon of Felix de Vega and Franciſca Fernandez, who were both deſcended from honourable families, and lived in the neighbourhood of Madrid. Our poet was born in that city on the 25th of November 1562. He was, according to his own expression, a poet from his cradle ; and beginning to make verſes before he had learned to write, he uſed to bribe his elder school-fellows with part of his breakfast, to commit to paper the lines he had compoſed. Having lost his father while he was yet still a child, he engaged in a fro­lic very natural to a lively boy, and wandered with another lad to various parts of Spain, till, having ſpent their mo­ney, and being conduced before a magistrate at Segovia for offering to fell a few trinkets, they were ſent home again to Madrid. Soon after this adventure, our young poet was taken under the protection of Geronimo Manrique, bishop of Avila, and began to distinguish himſelf by his dramatic compositions, which were received with great applauſe by the public, though their author had not yet completed his education ; for, after this period, he became a member of the university of Alcala, where he devoted himſelf for four years to the study of philoſophy. He was then engaged as secretary to the duke of Alva, and wrote his Arcadia in compliment to that patron : who is frequently mentioned in his occasional poems. He quitted that employment on his marriage with Iſabel de Urbina, a lady (says his friend and biographer Perez de Montalvan) beautiful without artifice, and virtuous without affectation. His domestic happineſs was ſoon interrupted by a painful incident :—Having writ­ten ſome lively verſes in ridicule of a perſon who had taken ſome injurious freedom with his character, he received a challenge in conſequence of his wit ; and happening, in the duel which enſued, to give his adverſary a dangerous wound, he was obliged to fly from his family, and shelter himſelf in Valencia. He resided there a considerable time ; but con­nubial affection recalled him to Madrid. His wife died in the year of his return. His affliction on this event led him to relinquish his favourite studies, and embark on board the Armada which was then preparing for the invasion of England. He had a brother who ſerved in that fleet as a lieutenant ; and being shot in an engagement with ſome Dutch vessels, his virtues were celebrated by our afflicted poet, whole heart was peculiarly alive to every generous affection. After the ill ſucceſs of the Armada, the diſconſolate Lopez de Vega returned to Madrid, and became ſecretary to the Marquis of Malpica, to whom he has addressed a grateful ſonnet. From the ſervice of this patron he passed into the houſehold of the Count of Lemos, whom he cele­brates as an inimitable poet. He was once more induced to quit his attendance on the great, for the more inviting comforts of a married life. His second choice was Juana de Guardio, of noble birth and Angular beauty. By this lady he had two children, a ſon who died in his infancy, and a daughter named *Feliciana,* who ſurvived her father. The death of his little boy is ſaid to have hastened that of his wife, whom he had the misfortune to loſe in about ſeven years after his marriage. Having now experienced the precariouſneſs of all human enjoyments, he devoted himſelf to a religious life, and fulfilled all the duties of it with the most exemplary piety : still continuing to produce an astonishing variety of poetical compositions. His talents and his virtues procured him many unſolicited honours. Pope Urban VIII. ſent him the croſs of Malta, with the title of Doctor in Divinity, and appointed him to a place of profit in the Apostolic Chamber ; favours for which he