and his work “ De Vitiis Sermonis.” His “ Institutiones Oratoriæ,” are also very elaborate. His “ Ars Historica,” and his treatises “ De Historicis Græcis,” and “ De Historicis Latinis,” are valuable specimens of his labours as a profes­sor of history ; and the last of them is still held in much estimation. In the nine books “ De Idololatria,” he dis­plays the same unlimited research that characterises all his larger works. Of his theological learning he has exhibited no mean specimen in his “ Historiæ de Controversiis quas Pelagius ejusque Reliquiæ moverunt, libri septem.” Of the entire works of Vossius, a great treasure of erudition, a complete collection was published at Amsterdam in 1701, in six volumes folio.

Vossius had five sons, who were all known by their literary productions. Their names were Dionysius, Francis, Gerard, Matthew, and Isaac. The last was the only one who survived him.

Vossius, *Isaac,* the son of this learned and estimable man, was born at Leyden in the year 1618. He was trained under the domestic superintendence of his father, and became one of the most learned men of his own age. In 1639, when he had only reached his twenty-first year, he distinguished himself by an edition of the Periplus of Scylax. In 1642 he made a journey to Italy, and visited Rome. He became one of the literary correspondents of the queen of Sweden, and, like some other scholars of eminence, was invited to her court. It appears from his letters, that he was at Stockholm in 1649, 1650, and 1651. His misunderstanding with Salmasius however exposed him to the queen’s displeasure ; and in 1652, when he re­turned from Holland, accompanied by Bochart and Huet, he was not admitted to her presence. But she soon re­newed her correspondence with Vossius, and saw him dur­ing her visit to Holland. On the death of his father, he was offered the professorship of history at Amsterdam ; but he preferred a life of studious retirement, and he ap­pears to have been sufficiently independent to follow the bent of his own inclination. In 1663 he received a handsome present from Louis the Fourteenth. In 1670 he came to England ; and having visited Oxford during the same year, he was created LL. D., and, as Wood states, was “ with great humanity and friendship entertained by some of the chief heads of houses, as his father had been before in 1629.” He had now acquired a high reputation ; and in 1673 the king bestowed upon him a canonry of Windsor. Both he and his father must have held their preferments as lay-sinecures. He died in Windsor Castle on the 10th of February 1689, in the seventy-first year of his age. On his death-bed, he was visited by the dean of Windsor and one of the canons, who urged him, but in vain, to take the sacrament. “ Dr Vossius, if you will not do it for the love of God, at least do it for the honour of the chapter.” This appeal was ineffectual ; and to one of the dean’s pious admonitions, he replied, “ I wish you would instruct me how to oblige the farmers to pay me what they owe me : that is what I would have you to do for me at present.” King Charles sometimes observed, that there was nothing which he refused to believe, ex­cept the Bible. Some of his works indeed display suffici­ent credulity. Of this we find abundant evidence in his “ Variarum Observationum liber,” in which he avers that ancient Rome was twenty times as large as Paris and London together, and estimates its population at fourteen millions. Of the population of China, he has given an account still more extravagant. His judgment is on most occasions greatly inferior to his learning, and the spirit of paradox very seldom deserts him. In his usual strain, he wrote various tracts on the Septuagint, and was opposed by Father Simon and Dr Hody. On the age of the world he maintained with Hornius a controversy which involved the chronology of this version. Another curious work he

published, “ De Sibyllinis aliisque quæ Christi natalem præcessere Oraculis.” Oxon. 1680, 8vo. This is the second edition. One of his most able and pleasing works is entit­led “ De Poematum Cantu, et Viribus Rythmi.” Oxon. 1683, 8vo. Among other ancient authors, he published editions of Catullus and Pomponius Mela, which, if he had produced no original work, would have been sufficient to recommend him to the notice of posterity as a man of un­common erudition. (x.)

VOTIVE Medals, those on which are expressed the vows of the people for the emperors.

VOURLA, a sea port of Asia Minor, on the site of the ancient Clazomene, one of the twelve great cities of Ionia. It is built on two eminences ; and one division is inhabited by Christians, who occupy about 500 houses, and possess two churches ; the remainder of the town is inhabited by Turks. It is now of little importance. Vourla is twenty- five miles west of Smyrna.

VOW, a solemn religious promise or oath. The use of vows is found in most religions. They form a considerable part of the Pagan worship, being made either in conse­quence of some deliverance, under some pressing neces­sity, or for the success of some enterprize. Among the Jews, all vows were to be voluntary, and made by persons wholly in their own power ; and if such person made a vow in any thing lawful and possible, he was obliged to fulfil it. If he appointed no particular time for accomplish­ing his vow, he was bound to do it instantly, lest by delay he should prove less able, or be unwilling to execute his promise. Among the papists, a person is constituted a religious by taking three vows, that of poverty, chastity, and obedience. Vows among the Romans, signified sac­rifices, offerings, presents, and prayers made for the Cæsars, and emperors, particularly for their prosperity and the continuance of their empire. These were at first made every five years, then every fifteen, and afterwards every twenty, and were called *quinquennalia, decennalia,* and *vicennalia.*

VOWEL, in *Grammar,* a letter which affords a com­plete sound of itself, or a letter so simple as only to need a bare opening of the mouth to make it heard and to form a distinct voice. The English vowels are six in number, viz., A, E, I, O, U, Y.

VUKOVAR, a market town, the capital of a district of the same name in the Sclavonian province of Hungary. It stands on the river Danube, and contains 700 houses, and 5820 inhabitants. Lat. 45. N. Long. 19. E.

VULCAN, in Pagan worship the god of subterraneous fire and metals, was the son of Jupiter and Juno ; and was said to be so remarkably deformed, that his father threw him down from heaven to the isle of Lemnos, in which fall he broke his leg, and there he set up his forge, and taught men how to soften and polish brass and iron. Thence he removed to the Liparian isles, near Sicily, where, by the as­sistance of the Cyclops, he made Jupiter’s thunderbolts, and armour for the other gods. Notwithstanding the deformi­ty of his person, he had a passion for Minerva, and by Ju­piter’s consent paid his addresses to her, but without suc­cess. He was however more fortunate in his suit to Ve­nus ; but after their marriage she chose Mars for her gal­lant, and Vulcan exposed them to the ridicule of the other gods, by taking them in a net.

VULCANO, one of the Lipari islands in the Mediter­ranean sea, to the south of the principal island. It is a lofty island about fifteen miles in circuit, and possesses two small ports on its northern coast, where Valcanello is joined to it by a low rock formed of its own lava. Long. 14. 55. 56. E. Lat. 38. 23. 19. N.

VULGATE, a very ancient Latin translation of the Bible, and the only one acknowledged by the church of Rome to be authentic.