Smyrna is well supplied with provisions, with fish and fruit of all kinds, and with excellent wines from the inte­rior or from the islands. Of late years a great change has taken place in the manners and character of its inhabitants. Mr. Arundel, who resided many years in the place as Bri­tish chaplain, has stated that numerous printing-presses, and journals in the different languages, viz. French, Eng­lish, Greek, and Italian, have familiarised the inhabitants of Smyrna with the politics and literature of Europe. Even a few years' ago, the Greek youths of Smyrna had no other means of acquiring knowledge, but very inferior day- schools and private instruction. There are now not only several seminaries, one dignified with the name of a college, for the education of the French youth of both sexes, but likewise for the Greeks there are various free schools, where numerous pupils not only learn the rudiments of know­ledge, but also every branch of polite literature. There is a public dispensary, where persons of all nations are gratui­tously relieved without regard to any distinction of religion. It is not easy to form an accurate account of the popula­tion. Mr. Arundel estimates the number of inhabitants from 100,000 to 120,000. There are twenty mosques, three Greek churches, two for Roman Catholics, one Ar­menian, one Protestant Episcopal, and one Dutch. The Jews have numerous synagogues, and the environs are adorned with cypress groves, the burial-places of the Ma­hometans.

Smyrna was one of the most celebrated cities in the an­cient world, and claims, along with others, to be the birth­place of Homer. It is said originally to have been a co­lony from Ephesus, and soon attained to great prosperity. The original city was destroyed by the Lydians, and was rebuilt by Antigonus and Lysimachus, though on a some­what different spot. It surpassed its former splendour : the streets were beautifully laid out, well paved, and adorned with porticoes. Under the Roman emperors, Smyrna, which was esteemed one of the most beautiful of the Ionian cities, was ruined by the desolations of the barbarians. It was captured by Tamerlane, and sacked, with great slaughter of the inhabitants. When the Turks gained un­disputed possession of the Greek empire, and peace was restored, commerce again revived, owing to the favourable position of the place ; and from that period it enjoyed al­most uninterrupted repose, until the era of the Greek revo­lution. That event has now passed away, and Smyrna is prospering as the greatest commercial city in the Levant. Long. 27. 4. 45. E. Lat. 38. 29. N.

SNAFFLE, in the manege, is a very slender bit-mouth without any branches. It is much used in England, the true bridles being reserved for war.

SNAITH, a town in the Wapentake of Osgoldcross, in the West Riding of the county of York, one hundred and seventy-four miles from London. It stands on the naviga­ble river Aire, in a pleasant situation. The inhabitants were in 1801, 688; in 1811, 743; in 1821, 834; and in 1831, 885; but the inhabitants of the whole parish are 8530.

SNAKE, in *Zoology.* See Serpents.

SNARES, a cluster of seven craggy islands in the South Pacific Ocean, discovered by Vancouver. Long. 166. 20. E. Lat. 48. 3. S.

SNEEK, a town in the Netherlands, in the province of Friesland, the capital of a circle of the same name. It is situated on a canal connected with Leuwarden, a place of much activity, having many saw and oil mills, and some ma­nufactories of pottery ware, and exporting much corn. It contains two churches, a stadthouse, and 6455 inhabitants.

SNEEZING, a convulsive motion of the muscles of the

breast, by which the air is expelled from the nose with much vehemence and noise. It is caused by the irritation of the upper membrane of the nose, excited by acrid substances floating in the air, or by medicines called *ster­nutatory.*

This irritation is occasioned either externally, by strong smells, or by dust floating in the air, and taken in by inspi­ration ; or by sharp pungent medicines, as cresses and other sternutatories, which vellicate the membrane of the nose ; or internally, by the acrimony of the lympha or mucus, which naturally moistens that membrane. The matter cast forth in sneezing comes primarily from the nose and throat, the pituitary membrane continually exuding a mucus ; and, secondarily, from the breast, the trachea, and the bronchia of the lungs.

The practice of saluting the person who sneezed existed in Africa, among nations unknown to the Greeks and Ro­mans. The accounts we have of Monomotapa inform us,@@1 that when the prince sneezes, all his subjects in the capi­tal are advertised of it, that they may offer up prayers for his safety. The author of the *Conquest of Peru* assures us, that the cacique of Guachoia having sneezed in presence of the Spaniards, the Indians of his train fell prostrate be­fore him, stretched forth their hands, and displayed to him the accustomed marks of respect, while they invoked the sun to enlighten him, to defend him, and to be his constant guard.

Every body knows that the Romans saluted each other on these occasions : and Pliny relates,@@3 that Tiberius ex­acted these signs of homage when drawn in his chariot. Superstition, whose influence can debase every thing, had degraded this custom for several ages, by attaching favour­able or unfavourable omens to sneezing, according to the hour of the day or night, according to the signs of the zo­diac, according as a work was more or less advanced, or ac­cording as one had sneezed to the right or to the left.@@8 If a man sneezed at rising from table or from his bed, it was necessary for him to sit or lie down again. You are struck with astonishment, said Timotheus to the Athenians, who wished to return into the harbour with their fleet,@@\* because he had sneezed ; you are struck with astonishment, because among ten thousand there is one man whose brain is moist.

Polydore Virgil pretends, that in the time of Gregory the Great, there reigned in Italy an epidemic distemper, which carried off by sneezing all those who were seized by it ; and that this pontiff ordered prayers to be made against it, accompanied by certain signs of the cross. But besides that there are very few cases in which sneezing can be considered as dangerous, and that it is frequently a favour­able symptom,@@5 it is evident, that we ought not to date from the sixth century the origin of a custom which loses itself in the obscurity of antiquity. Avicenna and Cardan aver that it is a sort of convulsion, which gives occasion to dread an epilepsy, and that this disease is endeavoured to be warded off by prayers. Clement of Alexandria considers it as a mark of intemperance and effeminacy, which ought to be proscribed ; and he inveighs bitterly against those who en­deavour to procure sneezing by external aid. Montaigne, on the contrary, explains this fact in a tone rather cynical. It is singular enough, that so many ridiculous, contradic­tory, and superstitious opinions, have not abolished those customary civilities which are still preserved equally among high and low; and which only the Anabaptists and Quakers have rejected, because they have renounced salutations in every case.

Among the Greeks sneezing was almost always a good omen. It excited mirks of tenderness, of respect, and at-

@@@, Strada, Prol. Acad.

@@@’ Plin. Hist. Nat. lib. ii. cap. 2.

@@@• Spond. Comment, in Homerum.

@@@4 Frontin. lib. i. cap. 11.

@@@• Hippocrates. Halleri Phys.