the Turks to attempt. Under the command of the arch­bishop, ten thousand men were instantly armed and formed into regiments, bearing the cross as their standard. Three vessels were equipped as ships of war, and well manned with the best of seamen, who carried on predatory excur­sions with great success on the neighbouring continental shores. The conduct of the Sameotes produced unbound­ed rage in the Turkish government, and a powerful fleet and a numerous body of armed men were collected to in­sure the subjugation in 1821 ; but it failed, principally owing to the Greek fleet having been posted in the channel be­tween Cape Mycale, where the Turkish land force was as­sembled. In that contracted spot the heavy Turkish ships could not approach, and the active and brave Greek sea­men attacked the crowded transports, some of which were sunk, and others of them burned by fire-ships. The Capi­tan Pasha withdrew with his fleet, followed by the Greeks with their fire-ships ; and the land-forces returned as they could along the shore to Constantinople.

Though repulsed and disgraced, the Turks, having cap­tured and desolated Scio, and the island of Ispara, near to Samos, resolved on another attempt on that island in the year 1824. It was arranged that the Turkish force should be joined by the fleet of the pasha of Egypt. When the junction was effected, the Turks sent a flag of truce, offer­ing an amnesty and proposing to treat ; but the Sameotes, warned by the atrocities committed at the Isle of Scio in spite of a treaty, resolved to defend their possessions, or to dedicate their lives to its defence. The females, and the chil­dren, with their provisions, were removed to the moun­tains, and the men stood armed on the shore. The Turks had placed their ships in the narrowest part of the Boghaz, where they formed a kind of bridge for the troops to pass over. Upon the bridge or line of shipping the small ves­sels of the Greeks opened a most destructive fire, some were sunk and others burned, while the larger ships of the Turks, drawing too much water, remained in a state of total inactivity. A retreat was commenced, at which time another Greek fleet, under Miaulis, reached the scene of contest. The unwieldy and ponderous ships of the Turks could not withstand the attacks of this new enemy, whose ships, from being small, and the men agile, gave them a great superiority. The Turks were driven out to sea, where, by means of their enemy’s fire-ships, they lost one man-of-war of fifty-four guns, and a corvette, brig, and several gun-boats of the Egyptian fleet After this attack the Sameotes were unmolested, and are now in alliance with the kingdom of Greece.

The island is twenty-seven miles in length, being of an irregular shape, and very various breadth. Tl>e chief town is Vathi, in latitude 37° 46' and longitude 26° 58'. The island is represented by those who have visited it to have contained from 50,000 to 60,000 inhabitants, living in com­fort, industry, and abundance, and all of them Greek Chris­tians. The only town is Vathi, built on the descent of some mountains, sloping down to the port, and tolerably well built, but with narrow streets. The port, is beautiful, being the segment of a long oval, stretching inland towards the south-east, covered with trees, and well cultivated. It is protected from all winds but the south-west. The most important production is the rich Muscato wine, known in Europe by the name of Malmsey. A great quantity of raisins are furnished for exportation, as well as much oil. In the preparation of the latter much pains are taken, and it equals that from Lucca. Though the apprehension of the horrors exhibited at Scio by the Turks caused many fami­lies to fly, yet some of them have returned, and the pros­perity of the island is returning.

SAMOYEDES, one of those barbarous tribes who range over the vast and frozen deserts of Asia, which are bound­ed by the Northern Ocean. They cover a space along the

shores of that ocean which extends east and west about two thousand miles, nearly as far as the river Mesen on the west, which falls into the White Sea ; and eastward to the Olenek and almost to the Lena, comprising the space between the 40th and 120th degrees of east longitude. From north to south this territory extends from 300 to 600 miles ; yet on this extensive area there are not more than 20,000 inhabi­tants. They are divided into three principal tribes, namely, the Vanoites, who inhabit the banks of the Petchora and the Obi ; the European tribe, who are found on the Mesen and in the interior of the government of Archangel ; and the Khirutches, who wander over the remoter wastes of Si­beria. They bear the stamp of their ungenial climate in their small and stunted proportions, being in general not above four or five feet in height. Their features are ex­tremely coarse, resembling those of the Tungouses, while their neighbours the Ostiaks bear the stamp of the Finnish race. The face is flat, round, and broad, the lips large and thick, the nose wide and open, and the beard small, with a small quantity of rough and black hair carefully arranged. The dress of the men differs little from that of the Ostiaks. But the females do not wear any veil ; they keep the head and face uncovered, unless during their winter journeys. The Ostiaks are in regular subjection to the Russians, have adopted many of their customs, and are reckoned to have made greater advances in civilization than their neighbours. The Samoyedes, though included within the nominal limits of Russian authority, arc left at liberty to roam at large over the desert, the vast extent and poverty of which would not maintain a military force. They live by hunting, and are continually moving about on their sledges from place to place. The animal they hunt is the wild deer, which is their chief subsistence ; they eat the flesh, make clothes of the skin, and use the nerves as thread for sewing. They also hunt the white fox, and employ themselves in summer in fishing in the lakes. Like most savage nations, they are extremely superstitious, and have very rude ideas of the Supreme Being. They however acknowledge the Deity as the ruler of the universe, who cannot be represented by any image ; and under him numerous inferior deities, spirits, and demi-gods, who are divided into celestial and terrestrial, and are the inferior agents who distribute good and evil among men. These are represented by little wooden idols, finely clothed and ornamented, placed in houses or in woods, to which sacrifices are offered. They have their magicians or shamans, who are general through­out Northern Asia, and are distinguished by their drums, and by a dress adorned with rings and pieces of iron. These persons have a terrific aspect, which frightens even the Russians ; and their practice is to work themselves up into such an irritable state of nerves, that a sudden cry, a blow, or even a touch, raises them to a state of frenzy, and they seize the first deadly weapon they can lay hold of in order to massacre the person who is the cause of their agitation. On the subject of death they have many superstitions. They cover the deceased with all his clothes, put a caldron over his head, and, wrapping him in deer-skins, they drag him out by an opening made in the tent for the express purpose, lest, as they fear, he should drag out any one after him. In winter they place the body in a ditch, and cover it over with leaves and branches of trees. In winter a wooden cottage is constructed, in which they place the dead with his axe, knife, bow, arrows, tobacco, and pipe. Their dead bodies are consequently in most cases devoured by the wild beasts. They have a su­perstitious dread of ghosts, and have recourse in this case to magicians, who array themselves in charms, and exorcise the spirit, exhorting him not to revisit the earth and dis­turb his surviving friends, or envy them the possession of those hunting grounds which he has left. It is considered of evil omen to pronounce the name of the deceased ; and