" The lady, who had by this time summoned up cou­rage to ſpeak, introduced her hand from the bottom of the curtain, and desired me to inform her of all her com­plaints, which ſhe conceived I might perfectly do by merely feeling the pulſe. It was in vain to aſk her where her pain was ſeated, whether in her ſtomach, head, or back ; the only anſwer I could procure was a requeſt to feel the pulſe of the other hand, and then point out the ſeat of the diſeaſe, and the nature of the pain.

“ Having neither ſatisfied my curioſity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the neceſſity of informing her in poſitive terms, that to underſtand the diſeaſe, it was abſolutely neceſſary to ſee the tongue as well as to feel the pulſe ; and that without it I could do nothing for her. My eloquence, or rather that of my Jewiſh inter­preter, was, however, for a long time exerted in vain ; and I am perſuaded ſhe would have diſmiſſed me without any further inquiry, had not her invention ſupplied her with a happy expedient to remove her embarraſſment. She contrived at laſt to cut a hole through the curtain, through which ſhe extruded her tongue, and thus com­plied with my injunction as far as it was neceſſary in a medical view, but most effectually diſappointed my cu­rioſity.

“ I was afterwards ordered to look at another of the prince’s wives, who was affected with a ſcrophulous ſwelling in her neck. This lady was, in the ſame man­ner as the other, at firſt excluded from my light ; but as ſhe was obliged to ſhow me her complaint, I had an opportunity of seeing her face, and obſerved it to be very handſome.”

It is curious to obſerve the ſtrange and childiſh no­tions of persons who have been totally ſecluded from the world. All the ladies of the harem expected that our author ſhould have inſtantly diſcovered their com­plaints upon feeling the pulſe, and that he could cure every diſeaſe inſtantaneouſly. He found them proud and vain of their perſons, and extremely ignorant. “ Among many ridiculous queſtions, they aſked my inter­preter (says Mr Lempriere) if I could read and write ; upon being anſwered in the affirmative, they expressed the utmoſt ſurpriſe and admiration at the abilities of the Chriſtians. There was not one among them who could do either ; theſe rudiments of learning are indeed only the lot of a few of their men, who on that ac­count are named *Talbs,* or explainers of the Mahome­tan law.”

It is melancholy to reflect on the ſituation of theſe unfortunate women. Being conſidered as the mere inſtruments of pleaſure, no attention is paid to the im­provement of their minds. They have no employment to occupy their time. Their needle-work is performed by Jewelſes; their food is dreſſed, and their chambers taken care of, by ſlaves and domeſtics. They have no amuſement but a rude and barbarous kind of melan­choly muſic, without melody, variety, or taste ; and eonverſation with one another, which must indeed be very confined, uniform, and inanimate, as they never ſee a new object. Excluded from the enjoyment of freſh air and exerciſe, so neceſſary for the iupport of health and life ; deprived of all ſociety but that of their fellow ſufferers, a ſociety to which moſt of them would prefer ſolitude itſelf ; they are only to be conſidered as

the moſt abject of ſlaves—ſlaves to the vices and ca­price of a licentious tyrant, who exacts even from his wives themselves a degree of ſubmiſſion and reſpect. which borders upon idolatry, and which God and na­ture never meant ſhould be paid to a mortal.

SERAI, a building on the high-road, or in large ci­ties in India, erected for the accommodation of travel­lers.

SERAPH, or Seraphim, a ſpirit of the higheſt rank in the hierarchy of angels ; who are thus called from their being ſuppoſed to be moſt inflamed with di­vine love, by their nearer and more immediate atten­dance at the throne of God, and to communicate then fervour to the remoter and inferior orders. See ANGel.

SERAPHIC, burning or inflamed with love or zeal, like a ſeraphim : thus St Bonaventure is called the se*raphic doctor,* from his abundant zeal and fervour.

SE RAPIAS, in botany : A genus of plants belong­ing to the order of diandria, and to the claſs of gynandria ; and in the natural ſyſtem arranged under the 7th order, *Orck=hidae.* The nectarium is egg-ſhaped and gib­bous, with an egg-ſhaped lip. The species, according to Linnseus, are ten. 1. Latifolia; 2. Longifolia ; 3. Grandiflora, or enſifolia ; 4. Lancifolia ; 5. Rubra; 6. Lingua ; 7. Cordigera ; 8. Capensis ; 9. Erecta ; 10. Falcata. The three firſt are natives of Britain,

1. The *Latifolia,* or broad-leaved helleborine, is distinguished by fibrous bulbs, by ovate ſtem-claſping leaves, and pendulous flowers. The ſtalk is erect, about a cubit high, and furniſhed with six or eight· nervous oval leaves ; the ſpike is about six inches long ; the three upper petals are of a green colour, and of an oval acute form ; the lateral ones are a little ſhorter, and of a white colour, with a little tinge of green. 2. The *Palustris* or marſh helleborine, grows in rough boggy paſtures and marſhes, and flowers in July. It is diſtinguiſhed by fibrous bulbs, ſword-ſhaped ſeſſile leaves, pendulous flowers ; and the lip of the nectarium is ob­tuſe, somewhat ſerrated, and longer than the petals. The flowers grow to the number of *15* or 20 in a looſe- ſpike. The three exterior petals are green mixed with red ; the lateral ones are white with a red bluſh ; and the nectarium is marked with red lines and yellow tu­berculous ſpots. 3. The *Grandiflora,* or white-flowered helleborine, grows in woods, and flowers in June. Its characteriſtics are, fibrous bulbs, ſword-ſhaped leaves, erect flowers; and the lip of the nectarium is obtuſe and ſhorter than the petals. The flowers are large and erect, and consiſting of ſix or eight in a thin ſpike ; the petals are all white, and connive together ; the lip of the nectarium is incloſed within the petals, is white and ſtreaked with three yellow prominent lines.

SERAPION, a phyſician of Alexandria. He and Philinus of the isle of Cos were both ſeſholars of Herophilus, and were founders of the empiric ſect ; which happened about 287 B. C.

SERAPIS, in mythology, an Egyptian deity, who was worſhipped under various names and attributes, as the tutelary god of Egypt in general, and as the patron of several of their principal cities. Tacitus informs us, that he was worſhipped as a kind of univerſal deity that reprsſented Eſculapius, Oſiris, Jupiter, and Pluto ; and he was ſometimes taken for Jupiter Ammon, the Sun, and Neptune : and the honours that were rendered to