the ſea. The outward appearance is not very beautiful, the architecture being irregular, consisting of separate edifices in the form of pavilions and domes.

The ladies of the ſeraglio are a collection of beauti­ful young women, chiefly ſent as preſents from the pro­vinces and the Greek iſlands, moſt of them the children of Chriſtian parents. The brave prince Heraclius hath for ſome years paſt aboliſhed the infamous tribute of chil­dren of both ſexes, which Georgia formerly paid every year to the Porte. The number of women in the harem depends on the taſte of the reigning monarch or ſultan. Selim had 2000, Achmet had but 300, and the late ſultan had nearly 1600. On their admiſſion they are committed to the care of old ladies, taught ſewing and embroidery, muſic, dancing, and other accompliſhments, and furniſhed with the richeſt clothes and ornaments. They all ſleep in ſeparate beds, and between every fifth there is a preceptreſs. Their chief governeſs is called Katon Kiaga, or governeſs of the noble young ladies. There is not one ſervant among them, for they are obliged to wait on one another by rotation ; the laſt that is entered ſerves her who preceded her and herelf. Theſe ladies are ſcarcely ever ſuffered to go a- broad, except when the grand ſignior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are incloſed with lat­tices and linen curtains ; and when they go by land they are put into cloſe chariots, and ſignals are made at certain diſtances, to give notice that none approach the roads through which they march. The boats of the harem, which carry the grand ſignior’s wives, are inanned with 24 rowers, and have white covered tilts, shut alternately by Venetian blinds. Among the em­peror’s attendants are a number of mutes, who act and converſe by ſigns with great quickneſs, and ſome dwarfs, who are exhibited for the diversion of his majeſty.

When he permits the women to walk in the gardens of the ſeraglio, all people are ordered to retire, and on every ſide there is a guard of black eunuchs, with fi­bres in their hands, while others go their rounds in order to hinder any perſon from ſeeing them. If, un­fortunately, any one is found in the garden, even thro' ignorance or inadvertence, he is undoubtedly killed, and his head brought to the feet of the grand ſignior, who gives a great reward to the guard for their vigi­lance. Sometimes the grand ſignior paſſes into the gardens to amuſe himſelf when the women are there ; and it is then that they make uſe of their utmoſt efforts, by dancing, ſinging, ſeducing geſtures, and amorous blandiſhments, to enſnare the affections of the monarch. It is not permitted that the monarch ſhould take a virgin to his bed, except during the ſolemn feſtivals, and on occaſion of ſome extraordinary rejoicings, or the arrival of ſome good news. Upon ſuch occaſions, if the sultan chooſes a new companion to his bed, he enters into the apartment of the women, who are ranged in files by the governeſſes, to whom he ſpeaks, and intimates the perſon he likes beſt : the ceremony of the handker­chief, which the grand ſignior is ſaid to throw to the girl that he elects, is an idle tale, without any founda­tion. As ſoon as the grand ſignior has choſen the girl that he has deſtined to be the partner of his bed, all the others follow her to the bath, waſhing and perfuming her, and dreſſing her ſuperbly, conducting her ſinging,

dancing, and rejoicing, to the bed-chamber of the grand ſignior, who is generally, on ſuch an occaſion, al­ready in bed. Scarcely has the new-elected favourite entered the chamber, introduced by the grand eunuch who is upon guard, than ſhe kneels down, and when the ſultan calls her, ſhe creeps into bed to him at the foot of the bed, if the ſultan does not order her, by eſpecial grace, to approach by the side ; after a certain time, upon a ſignal given by the ſultan, the governeſs of the girls, with all her fuite, enter the apartment, and take her back again, conducting her with the ſame ce­remony to the womens apartments ; and if by good fortune ſhe becomes pregnant, and is delivered of a boy, ſhe is called aſaki sultaness, that is to ſay, ſultaneſs-mother ; for the firſt ſon ſhe has the honour to be crown­ed, and ſhe has the liberty of forming her court. Eunuchs are alſo affirmed for her guard, and for her particular ſervice. No other ladies, though delivered of boys, are either crowned or maintained with ſuch coſtly diſtinction as the firſt ; however, they have their ſervice apart, and handſome appointments. Af­ter the death of the ſultan, the mothers of the male children are ſhut up in the old ſeraglio, from whence they can never come out any more, unleſs any of their ſons aſcend the throne. Baron de Tott in­forms us, that the female slave who becomes the mo­ther of a ſultan, and lives long enough to ſee her ſon mount the throne, is the only woman who at that period alone acquires the diſtinction of ſultana-mother ; ſhe is till then in the interior of her priſon with her ſon. The title of bache kadun, principal woman, is the firſt digni­ty of the grand ſignior’s harem ; and ſhe hath a larger allowance than thoſe who have the title of ſecond, third, and fourth woman, which are the four free women the Koran allows.

This is a deſcription of the grand ſignior’s ſeraglio : we ſhall now add an account of the ſeraglio or harem, as it is often called, of the emperor of Morocco, from the very intereſting tour of Mr Lemprſere. This gen­tleman being a ſurgeon by proſeſſion, was admitted into the harem to preſcribe for ſome of the ladies who were indiſpoſed, and was therefore enabled to give a particular account of this female priſon, and, what is ſtill more curious, of the manners and behaviour of its inhabi­tants.

The harem forms a part of the palace. The apartments, which are all on the ground floor, are ſquare, very lofty, and four of them incloſe a ſpacious ſquare court, into which they open by means of large folding doors. In the centre of theſe courts, which are floor­ed with blue and white checquered tiling, is a foun­tain, ſupplied by pipes from a large reſervoir on the outſide of the palace, which ſerves for the frequent ab­lutions recommended by the Mahometan religion, as well as for other purpoſes. The whole of the harem conſiſts of about twelve of theſe ſquare courts, commu­nicating with each other by narrow passages, which af­ford a free acceſs from one part of it to another, and of which all the women are allowed to avail themselves.

The apartments are ornamented on the outſide with beautiful carved wood. In the inſide moſt of the rooms are hung with rich damaſk of various colours ; the floors are covered with beautiful carpets, and there are matresses diſpoſed at different diſtances, for the pur­poſes of fitting and ſleeping.