of the stump. It is as yet unprecedented in my experience to have an adult, whose thigh was amputated, able to be up on the tenth day, and dismissed absolutely cured on the sixteenth. There were, of course, certain favourable circumstances in the case, such as the absence of disease at the seat of amputation; the wasting of tissues, which had gradually been taking place; the absence of ligatures, save one or two small insignificant knots of carbolised silk, which were never seen afterwards. But I believe that some merit must be ascribed to the antiseptic mode of treatment.

ABYSSINIA:

ABYSSINIAN CHARACTER; ETIQUETTE; CUSTOMS; THE CHURCH; A FESTIVAL; BRINDO, ETC.

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PART V.

THE Arabs are well known to be kind and humane, even attached, to their domestic animals. They more than pet, they really love, their noble horses, and their handsome breeding mares. With them the camel's load is never too heavy nor too bulky, and at the end of the day's journey the useful and patient animal is carefully attended to. The very pariah dog, unclean as he is in the Moslem's eye, wanders in the Bedouin's camp unmolested, an ever ready scavenger. If we now look to the Abyssinians, we will find a marked difference. It is true the chief will take great care of his fast ambling and favourite mule, and his charger will often share his hut; but only as long as the one or the other keeps in good condition and thus flatters his vanity. Long and faithful service have, neither in men nor beasts, any value in his selfish eye; and with their decreasing value his affection equally abates. Feeling no pride in his beasts of burden, be they mules or donkeys, he is totally indifferent as to their fate. A simple piece of hard skin alone protects the poor animal's back, on which is tied, with thin leathern ropes, here and there cutting through the skin, heavy and bulky loads. In almost every case, after a few days' march, the poor animal's back is covered with sores; nevertheless, the same loads are tied on again day after day, without regard to the animal's sufferings. I have seen many a time on the march the vertebrae and ribs of a loading mule quite bare, to an almost incredible extent. The sight of the white bones, bathed in pus and blood, and bordered with sloughing flesh, was so sickening that I could but wonder how the poor brute did not even find, at that stage, some pity in its master's callous heart, who would simply laugh and grin when his attention was drawn to the pitiful condition of the poor animal.

Abyssinians are great boasters. When a chief gives an entertainment to his officers and soldiers, it means a low orgie, intoxication, and self-vaunting. Suppose a warrior has been invited to such a feast: after long libations of potent hydromel, he rises on his tottering limbs, fires his gun or pistols, mounts his horse, brandishes his sword or spear, and at the top of his voice shouts in loud and noisy strains the record of his valorous deeds. "I am so and so, the leader of many a fight, the master of the grey horse; in such a fight I have killed so many men; I am a good plunderer; none knows better than me where to find the peasants' goods. I have deprived many enemies of their manhood, and those trophies adorn my hut. I have raped so many young girls", etc. Yes, strange as it may appear, it is a fact, rape in Abyssinia is a feather in a warrior's cap.

Our daily ablutions were a matter of great wonder to the Abyssinians, and it required time and much persuasion to convince them that we were Christians. Abyssinian Christians never wash. They can, if they choose, do so once a year on St. John's Day; but few, indeed, avail themselves of that privilege. The utmost an Abyssinian is allowed in that respect, without being suspected of being at heart a Mussulman, is to wipe his eyes in the morning with the corner of his cloth, and before meals rinse his hands with a little water. Soap is unknown; its substitute, a kind of seed called "endood", is only used for washing clothes.

At the beginning of our captivity at Magdala, I had taken into my service a couple of boys to help me in passing through my chains thin calico drawers, a very difficult operation to the inexperienced. As the boys in question were intensely dirty, I had told them to wash themselves every morning. I soon perceived that my order was not obeyed. On that I directed my Portuguese servant to see himself that every morning the boys washed at least their faces and hands. Both at once came to me crying, and begged to be dismissed. They said that to please me they would have no objection to wash, but by so doing they would be the laughing-stock of the fortress, and preferred "poverty to

public disgrace!" As I could not do without them, I made the washing optional, and the young scamps availed themselves of my permission to remain in future firm adherents of the *pure* Abyssinian Church.

But let the reader accompany me on a visit to one of those sanctuaries. We were well on our journey towards the Imperial camp, fast approaching the Tana Sea; and though we had passed several churches whose Coptic cross could be seen for many a mile, rising on distant hillocks above the dark foliage of the cedars, amidst the green-leaved Guicho and the elegant coffee-tree, as yet we had visited none. We knew not whether it would be prudent or not; when, however, one morning perceiving a church on our way, we consulted with the chief of the escort Theodore had sent us, and as he assured us that we could not do wrong in his master's eyes should we enter one, we rode up to it under his escort. Except in the province of Tigré, all the churches in Abyssinia are circular, the walls generally of mud and stone, the roof conical, and thickly covered with straw. The church proper consists of three concentric circles; the first, a kind of verandah, wherein the congregation assemble; the second, the church itself, where the priests perform their ceremonies; the third, or innermost circle, the "Holy of Holies", containing the sacred vase and the "Tabot", a small square piece of wood, having on one side a cross, on the other three stars, symbols of the Trinity, and on which are carved the name of the church and that of the bishop by whom it was consecrated.

The verandah is, for the stranger, the most interesting portion of the edifice. In some, like "Medani Alum" (Saviour of the World), the church we visited that day, the paintings that adorn the walls, all considering, are not badly made. St. George and the Dragon in the church of Medani Alum held a prominent and conspicuous place; next came the Twelve Apostles and the Trinity, God being represented in the form of a benevolent-looking old gentleman. Several representations of our Lord's sufferings graced the walls. In the trial by Pontius Pilate, this one is represented as a villainous-looking scoundrel, on the point of dipping tremendously long fingers in a monster basin full of water. In the scene of the flagellation, the Jews are painted very black, with red eyes, all a prey to violent contortions (probably mental torments), evidently suffering more than their pale-faced, smiling victim. Further on, martyrs of all shapes and colour, some being roasted, some toasted, others tortured with ropes, some beheaded, others crucified, but all, without exception, smiling, apparently pleased and happy; whilst here again the tormentors must, if we credit their grimaces, have undergone at the time excruciating pain. The Devil is represented as a gentleman in black, something between a man and a monkey. In his dominions are perceived long lines of black faces, swimming quietly in a red substance, no doubt intended for fire; and whatever the attitude, all endeavouring to have a glimpse at another row of white faces, with large stupid eyes and long curly hair, some distance above them, and no doubt meant to represent the happy dwellers in heaven, as these plain figures were all framed in rounded white-looking clouds.

But one of the greatest curiosities was the representation of the judgment of a dead man, who, from the picture, seems to have been a Theodore in his way. The devil urges his case, showing a heap of dead bodies murdered by the man who is being tried; on the other hand, the Virgin represents him giving a cup of water to a beggar. The cup of water, *versus* wholesale murder, evidently carries the day; as a little further on the devil, frowning spitefully, plunges into red paint, whilst the smiling Virgin ascends with her *protégé*, whom she introduces to the Deity.

Priests are very numerous; more dirty, more bigoted, and more ignorant as a rule than the people they pretend to instruct. When Gondar was the capital of Abyssinia, the population of that town was estimated at from 20,000 to 25,000; the proportion of priests was, however, considerable, and put down at no less than from 8,000 to 10,000. Many of the priests cannot read; few can write. They are taught parts of Scripture, of the Psalms, of the lives of the saints, by heart; and as the Sacred language is the old Gees, the majority of the priests are quite as ignorant of what they say as those who listen. The prayers are chanted and accompanied by a peculiar dance, intended to imitate David's appearance before the Ark. On the whole, the service of the Abyssinian Church is a curious compound of a few Christian and Jewish notions, blerded with coarse absurdities and gross superstition.

The usual food of the Abyssinians is a kind of pancake bread, made of a grass seed called "teff." Those who can afford it, render it more palatable by the addition of a highly spiced sauce, or a dish of boiled vegetables, fowls, or mutton, highly spiced, called wat. Abyssinians delight in raw meat, but they do not indulge so much in it as was believed, for the reason that it is beyond the reach of the mass, and all are well contented if they can feast upon it three or four times a year. "Brindo", as the raw flesh of the cow is called, is, no doubt, for an Abyssinian, the greatest of delicacies. As I have tried it myself

several times, I think I will do well to record my own experience on the subject. I remember the first time I tasted "brindo" was at Magdala; our fare had of late been bad, and Samuel, our gaoler, having asked Prideaux and myself to an Abyssinian dinner, we accepted his hospitality. A large high basket, containing the native pancake loaves, was first placed before us; behind it stood, ready to wait upon us, a female servant, very little dressed, and the little she wore very ragged and dirty. In one hand she held a wooden bowl containing the sauce—a mixture of red pepper, smoked butter, pounded salt, and bile. After a few minutes passed in rinsing the hands and in complimentary talk, a half-naked man-servant rushed in, carrying over his greasy shoulders a huge sirloin, warm and bleeding. The master of the house usually, as on this occasion, cuts off first the choicest piece, and if you are his honoured guest, after dipping it in the sauce and rolling it in a piece of teff bread, graciously bows, and intimates that the tit-bit is for you. As a refusal would be paramount to a gross insult, hiding your disgust, you try to smile (specially if you are a prisoner and a gaoler's guest), and, with extended jaw, receive the proffered favour. Unfortunately, mastication and deglutition are not quite so easy, and long before you have overcome the difficulty your host is ready with another mouthful.

Samuel had, in his younger days, travelled in India and Egypt, and picked up here and there some vague European notions; he never went, therefore, so far as to bestow upon us the *highest honours*, consisting in first half-chewing the mouthful himself, and then dexterously passing it from his mouth into ours. We even succeeded in making him understand that we would prefer feeding ourselves, so that the servant was told to place the joint before us. The proper thing is first to cut off a long slice, seize it between the teeth, and, with a long sharp knife, cut upwards, just shaving the lip, and taking care of the nose. But being "ignorant" *white donkeys*, as we were then called, more license still was extended to us, and we were allowed to cut up our slice in small squares; these we then dipped into the sauce and swallowed like huge boluses, previously wrapping them up in teff bread, sandwich fashion. After the two or three first mouthfuls (I am almost ashamed to confess it), we rather enjoyed the "brindo." The taste of warm, raw meat is sweet, not very unlike a good oyster, and as for its nourishing and digestive qualities there can be but one opinion; a couple of pounds seem a mere trifle, and leave you still with an open appetite. However, on personal experience I can affirm that the delicacy of the flavour depends in great measure on the meat being warm and thrilling; and Samuel, to whom I suggested my comparison between "brindo" and oysters (he had tasted some in Egypt), agreed, but remarked, "cold 'brindo' is quite as disagreeable as a dead oyster."

Tej, a kind of hydromel, made with honey, water, and the bitter leaves of the Guicho, is the favourite drink of the wealthy. Its strength depends on the proportion of water; some is so strong that a tumblerful is quite as much as a man can drink without inconvenience. It is also used to prepare araki. Bouza, a kind of sour beer, made with barley or wheat, is the usual beverage of the petty chiefs and peasants. To eat half-boiled eggs is considered a shame; they are only admitted when they have been boiled for several hours. Fowls are not much liked, and only served when cooked to shreds. Mutton is never eaten raw, only when boiled to a kind of pulp. Butter in its natural state is only given to young children; for grown-up people it would be a perfect disgrace to taste it; it is used, however, in cookery. During the long fast, several vegetable oils are used instead of butter, but all are very impure, and of a disagreeable flavour.

The Abyssinian dress consists principally in a large piece of cloth—a dress by day, a covering by night; it is the same for all, rich or poor, with the only difference that the more wealthy have it made of a finer texture and bordered with a red stripe, from four to ten inches wide. Men wear cotton drawers; but, unless by special permission, no shirts. The long cotton shirt is the female's dress, and to it is added, in the better class, a cloth or shama, as worn by the men. None wear shoes. Except soldiers, whose hair is plaited, all the men shave their heads once a month; the priests alone wear turbans; every one, men and women, cover the head as often as possible with a thick coating of butter, allowing it to melt and drop from the head over the face and shoulders; the more the butter, the higher the rank.

Circumcision is performed in both sexes eight days after birth. In the female, the whole clitoris is included in the section, and seldom any trace of it remains. Now if we compare with this practice the one followed by the Bedouins, we will come to a very curious physiological fact. Seven or eight of the Massawah boys who had accompanied us became Christians in order to marry Abyssinian girls; as Mussulmans, they had found some difficulties. They all told me that their countrywomen were cold and indifferent, and that they had never conceived what a woman's embrace really was until they had become ac-

quainted with Abyssinian girls. We remember that the Bedouin females are deprived of the mucous lining of the vulva, the Abyssinians of the clitoris; the first are cold, not to say frigid, the second the most ardent and sensual of women, living Messalines, always "*lasciata sed non satiata*."

Abyssinians are good walkers, and can endure abstinence. They are well made, and those in good circumstances, and who feed occasionally on raw meat, strong and healthy. They keep up to a very old age their virile power. Very old married men are no exception, and often we were not a little surprised to hear that one of their wives had given birth to a child, and that in cases where so many precautions were taken that no chance of a *faux pas* had been left to the fair one.

Abyssinians are not honest; they are not bold enough to steal a large sum, but they will pilfer small ones. As for speaking the truth, they have not the slightest notion on the subject. One of their most curious failings is that they cannot appreciate good and considerate treatment; they themselves acknowledge it. If well fed, taken care of, and not too much worked, they fall into a mental morbid state, called "tagave", literally meaning "full." Once in that condition they are lazy, impertinent, and good for nothing. Often I have seen servants who had been severely beaten by their masters, after a little crying and howling, smile, laugh, and declare that they were all right again, and go and kiss their master's hand for having administered the only remedy that could cure them of their "tagave."

In the next and concluding article, after giving a short account of some diseases of the country, I will complete the account of ourselves as far as our health was concerned, and summarily state how we fared in that distant land.

CLINICAL MEMORANDA.

[Under this head, we shall publish from time to time, as materials accumulate, short records of remarkable cases in practice which are sufficiently rare, interesting, or instructive, to deserve record, but do not call for lengthened statement or comment. Brevity and point should be the valuable characteristics of cases forwarded for this column.]

VAGINAL HERNIA: PERFORATION OF ILEUM UNDER SUDDEN VIOLENCE.

By J. BIRCHENALL, Esq., Macclesfield.

MRS. T., aged 63, tall and spare, had had for many years a chronic bronchial affection, accompanied by asthmatic breathing in certain states of weather. She had suffered greatly from this cause during the winter and spring of 1861; and, as her husband, who had been an invalid from hepatic congestion with gouty complications, was going to Harrogate by my direction, she accompanied him. They visited Scarborough on their return, and came home on August the 30th, in excellent health and spirits. On my calling in the evening of the same day to make a friendly inquiry, I found Mrs. T. laid on the couch in great pain. Her husband stated that, after dinner, himself, Mrs. T., and a grown-up daughter, went into the garden, and, in a frolicsome humour, began to chase each other. In the course of their hilarity Mr. T. slipped behind his wife and pressed both hands suddenly and forcibly upon her shoulders, which bent her forwards towards the ground, exhorting a shriek, and an exclamation that she was much hurt. She was taken into the house, became faint, and vomited, but had rallied when I called. She was conveyed to bed in great suffering. The pulse was quick and small; the abdomen soft; there was no inguinal or femoral protrusion, but there was tenderness in one spot, a little below the umbilicus, which was referred to as the seat of pain, and could be covered with the tip of the finger. Fomentations were applied, and opiates administered. At ten o'clock there was some abatement of suffering; there had been no return of the vomiting, and, although the pulse had become sharper and fuller, there was no diffused tenderness, nor any tympanitis. The pain became aggravated, however, shortly after my visit, and my patient passed a night of extreme restlessness. At six the following morning I was summoned in haste. A sudden change had supervened. Mrs. T. had vomited bilious matter when the messenger was despatched, and was dead before I arrived.

I obtained permission to open the body. Mr. T. informed me that his late wife had long been the subject of what I inferred to be vaginal hernia; but, as it had caused her no particular inconvenience, she would not allow him to speak of it even to myself. The body was remarkably plump, considering the age and previous ailments of the deceased. There was a thick layer of adipose matter over the abdominal