In Greece a black broth is cooked by the poor and is found to be excellent, being composed of small Cuttle Fish (including their ink bags) boiled up with rice and other vegetables. That of old Lacedœmonia was in all probability a similar concoction.

DOG.

FORMER physicians attributed to the Dog (*Canis; Kuon*) and its whelps many curative virtues. "The gall of a black puppy," said Schroder, "mixt with vinegar cures the epilepsie to a wonder." In a papyrus, thought to have been written four thousand years B.C., the following prescription for promoting the growth of the hair was given: "Take the pad of a dog's foot, the fruit of the date palm one part, ass's hoof one part, and boil together in oil." In a *Receipt Book of Secretes* (1562), for the apothecaries of the time, the process of making the "oil of red dog" is given with elaborate detail. "By the means whereof (beside other infinit vertues that it hathe) I have healed a Fryer of Saint Onostres who had by the space of twelve years a lame and drye withered arme, like a styche, so that Nature gave it no more nouryshement." Pliny prescribed against all kinds of pain a tick from a dog's left ear, to be worn as an amulet; but care must be taken that the dog is black. Whooping cough was in former times believed to be transmitted to a dog by giving him hairs of the affected patient between slices of bread and butter. More recently, as we read in *Notes and Queries*, "My nurse declared," says a correspondent, "that my brother and I were cured of the measles by having hair cut from the nape of each of our necks, and then separately placed between two slices of bread and butter. She proceeded to watch anxiously for a strange

dog to pass, and gave him the bread and butter, which he ate without loathing. Therefore she made sure we should be cured. The dog went off, and died, of course, from the measles, having travelled away with the disease of three infected children." In an old manuscript receipt book of medicine and cookery occurs the following: "Against the bite of a mad dog, write upon an apple, or on fine white bread, 'O, King of Glory! come in peace'! 'Pax, max, adinax! opera chudor.' Swallow this three mornings fasting." "Dogs' hair," says the *Scandinavian Edda*, "heals dog's bite."

Goldsmith tuned his lyre amusingly (1760) about:—"A dog and man who first were friends; but, when a pique began, the dog, to gain his private ends, went mad, and bit the man."

"The wound it seemed both sore and sad
To every Christian eye;
And while they swore the dog was mad,
They swore the man would die.

"But soon a wonder came to light,
That showed the rogues they lied:
The man recovered of the bite,
The dog it was that died."

"Si qua fides oculis avidœ sapientibus urbis
Vulnera soliciti plena doloris erant;
Delirare canem dum jurat quisque vicissim,
Uno est consensu mors obeunda viro.

"Sed nova decurrens prodit miracula tempus,
Et vulgo infidos arguit esse dolos;
Incolumis noster superest, mirantur et omnes
Unum ex ambobus deperiisse canem."

Cervantes writes in *La Gitanilla*: "A young man on approaching a gipsy camp by night was attacked and bitten by dogs. An old gipsy woman undertook to cure his wounds, and her mode of proceeding was to takeso m e of the dog's hairs and fry them in oil; and having first washed with wine the bites he had in his

left leg, she put the hairs and oil upon them, with a little chewed green Rosemary over them. She then bound the wounds up with clean cloths, and made the sign of the cross above them." In the *Lancet*, as far back as November 24th, 1877, is to be found a striking instance of cure by animal extract. It was noticed more than twenty years ago that dogs (of which there are many in Constantinople), become infested in summer by swarms of a species of tick which anchors itself firmly on the victim's body, preferring the head and ears. The dogs, to all appearance, do not suffer from their presence, and it is remarkable that hydrophobia is almost unknown there. It must be to the gentle influence of the ticks, as popularly ascribed, rightly or wrongly, that the Constantinople Dog enjoys an immunity, nearly complete, from rabies. Floyer says, too, that a rabid dog's liver will cure madness as a medicine. In the *Life of Sister Dora* it is related that she one day, at the hospital, came across a Dog bite, which had been plastered over with some hairs of the animal thought to be mad; this being literally on the principle of cure with "a hair of the Dog which has bitten you."

At a Congress held in Marseilles, 1874, Dr. Jacquême proved that the milk of women produced rickets in young dogs if they were fed therewith, and that in turn the milk of female dogs would cure sickly or rickety infants. This fact is due to the comparative composition of the respective milks: thus, in a thousand parts, the woman's milk contains, of butter 26·66, of casein 39·24, and of salts 1·38; whilst that of female dogs contains, of butter 97·20, of casein 117, and of salts, 13·50. Again, in the *Gazette Hebdomadale* (No. 11, 1876), it is stated that a lioness of the

Zoological Gardens was in the habit of throwing litter after litter of whelps with cleft palates until a more bony diet of whole rabbits was given to her during gestation, and this remedied the defect. The women of Montreux, in Dauphiné, after losing a nursing infant by death suckle a puppy to prevent pregnancy, and all such puppies suffer presently from rickets; but they will recover again under the renewed use of their own mother's milk. So M. Bernard subjected a female rickety child of twenty-six months to the Dog's Milk cure with striking success, as likewise in six other cases. The swelling of the joints (epiphyses), and the bending of the bones quickly diminished, the muscles became stronger, and the health of the little patients improved after two or three months. A powerful bitch was procured to act as wet nurse for the child particularized above.

To do away a dwarf, *i.e.*, epileptic fit or convulsion, "give to the troubled man to eat thost (dung) of a white hound, pounded to dust and mingled with meal, and baked to a cake, ere the hour of the *dwarf's* seizure, whether by day or by night it be; his access shall be terribly strong, and after that it diminisheth and departeth away. For savageness of hounds and contrariousness, he who hath a hound's heart with him, against him shall not hounds be keen. For all sores if thou, in the early part of summer, takest for food any whelp being then still blind, thou shalt not be sensible of any sore. If thou frequently smearest and touchest children's gums with bitch's milk the teeth wax without sore." (Sexus Placitus, in *Saxon Leechdoms.*) Also a Dog licking a wound or a running sore is thought in Scotland to effect a cure.

Folklore credits the Dog with seeing more than can be perceived by man. In Rabbi Bechai's *Exposition of the*

Five Books of Moses, a passage tells how "Our Rabbins of blessed memory have taught 'when the dogs howl then cometh the angel of death into the city.'"

> "In the rabbinical book it saith
> The dogs howl when, with icy breath,
> Great Sammael, the angel of death
> Takes through the town his flight."
> (Longfellow, *Golden Legend*.)

It was formerly believed that dogs can discern the wraiths of dying or deceased persons. Without doubt many strange coincidences have occurred in which dogs, by their piteous and restless whining, seem to have foretold coming death. Virgil wrote, when alluding to the Roman misfortunes in the Pharsalic war:—

> "Obscœnique canes, importunœque volucres
> Signa dabant."

In his *Collection of Medicines* (1696), the Honourable Richard Boyle gives as "A homely but experienced medicine for a sore throat, to take about one drachm of album grœcum, or white dog's turd, burnt to perfect whiteness, and with about one ounce of honey of roses or clarify'd honey make thereof a Linctus to be very slowly let down the throat."

Bartholomœus Anglicus wrote in 1250, "Also the hound is envious and gathereth herbs privily, and is right sorry if any man know the virtue of those herbs; as is also evil afraid if any strange hounds and unknown come into the place where he dwelleth. And at the last the hound is violently drawn out of the dung-hill with a rope or with a whip bound about his neck, and is drowned in the river or in some other water; and so he endeth his wretched life, and his skin is not taken off, nor his flesh is not eaten, or buried, but left finally to flies and to other divers worms." Any such hound used to be called "Shackatory."

The Archbishop of Armagh's cure for the gout to Lord Burghley, Dublin, 1571, was to "Take two Spaniel whelps, of two days old, scald them, and cause the entrells be taken out, but wash them not. Take four ounces brimstone, four ounces torpentyn, one ounce parmacete, a handful nettles, and a quantyte oyle of balme, and putt all the aforesayd in them stamped, and sowe them up, and rost them, and take the dropes and anoynt you where your grefe is; and by God's grace your honour shall find helpe." Pliny declared that sucking puppies were worthy of being served as a supper for the gods. The quaint proverb, "As lazy as Ludlam's dog which laid him down to bark," runs in the same category as, "So queer as Dick's hat-band, which went nine times round his hat, and was fastened by a Rush at last."

"*Latrantem curatne alta Diana canem?*" "Doth the moon care for the barking of a dog?" asks Burton in his *Anatomy of Melancholy*. Also, "as a cur that goes through a village, if he clap his taile between his legs and run away every cur will insult over him; but if he bristle up himself, and stand to it, give but a counter snarle, there's not a dog dares meddle with him. Much is in a man's courage and discreet carriage of himself." "The Corsicans feed on Dogs, both domestic and wild, and are therefore doggish." A Thames bargee shows fight straightway if questioned as to "Who ate the puppy pie under Marlow bridge?" And when the Volunteer movement was in its early days, to ask a rifleman "Who shot the dog?" was a highly provocative piece of banter. "*Et canis in somnis leporis vestigia latrat*": "As a dog dreames of an hare, so do men on such subjects as they thought on last." It is a popular Scotch belief that the hair of a dog which has bitten a person will,

if applied to the bite, exercise a curative virtue and prevent hydrophobia. This dire disease has been overcome at times by profuse sweating. In a case where smothering by a feather bed was attempted, with a view to mercifully putting an end to the sufferer's existence, and where the man was left for dead, to the surprise and horror of all who saw it he crawled from beneath the feather bed; but relieved from his terrible malady. Likewise a man who, in despair, chose a hot bath as the readiest means of ending his life when victimized by hydrophobia, found to his astonishment his sensations becoming easier, and it proved the cause of restoring him to health. "A common cure in the country," says Burton, "for madness when bitten by a rabid dog, for such at least as dwell by the sea, is to duck them over head and ears in sea water. Some also use charms; every good wife can prescribe medicines."

DUCK (*see* MISCELLANEOUS).

EARWIG.

THE Earwig (*Auricularia*), has been named from the Saxon "*Ear wiega*," "Ear insect," because the hind wings resemble in appearance the human ear. (*Wiega* was a shorn bug, a beetle.) This well-known insect is called in Northamptonshire "arrawig," in Suffolk "arrawiggle," in the Eastern counties "narrow wriggle," in Leicestershire "wiggenear," in the West "yerriwig," and in the North "twitch bell." The Saxon leechdoms ordered: "For the synovia of the joints, if the synovia ooze out (*ut humore purulento, vel mucilento collecto aut viscoso generent poros quos nos transitus dicere poterimus*) take the netherward part of marche (smallage), and honey, and the smede (flour) of wheaten meal, and the