

comings and goings, that, from the most remote times they have been considered as gifted with reasoning powers. • • The coming of the storks was the period of another Persian festival, announcing their joy at the departure of winter. The expression 'the storks in the heavens' is more applicable than at first appears, for even when out of sight, its path may be traced by the loud and piercing cries peculiar to those of the new as well as of the old world. • • Besides the Jews, other nations held this bird in veneration."—Pict. Illus. Bib. "Their gizzard is slightly muscular and their two cœca so small as to be barely perceptible. Order Grallæ,"—Cuv.

18. אנפא (anafah) heron ; T. O., אבו (ebo) S. J. T., ensanadera; Cass. de R. and Serr., cuervo marino; G. T. and M., reiher; B., milvus (kite). "According to the Talmudic doctors, the angry dayah or vulture, the root being *anaf* to be angry."—F. "In Latin *Ardea* of *ardeo* to burn, chiefly because she is an angry creature." Crit. Sac. "Heron, so named from its angry disposition, as the stork is called *chasidah* from its kindness. Bochart, vol. iii. 337, takes anafah for a kind of eagle or hawk, but if this were the true meaning of the word, I think it would have been reckoned with one or the other of those species in the preceding verses."—P. "As in Cholin the angry Dayah; to me it appears to be the heron."—R. "*Anafah* because it becomes quickly incensed."—Ab. Ez. "Their stomach is a very large sac, but slightly muscular, and they have only one minute cœcum. Order Grallæ, Cuv.

19. דוכיפת (doochifhat) lapwing ; T. O., נגר טוּרָא (nagar toora, "cock of the mountains." Elias in Methurgaman observes that it is called in German an *awrhane*. D. L.) S. J. T., gallo montes; Serr. and de R., aborilla; G. T., miedehopf; B. upupa picus "According to another opinion it is derived from *duch* (gallus) and *kefa* (mons)."—F. "Rab. Sherira the Gaon, explains it also, to mean *tarnegol habar* (wood cock). "The lapwing is so called of the double combe that it hath, *Gallus sylvestris* aut *Gallina sylvestris*."—Crit. Sac. "The upupa, hoopoe, or hoop a very beautiful, but most unclean and filthy species of bird which is, however, sometimes eaten. So the LXX, *Epoph*, and Vulgate *Upupa*. (See Boch. v. iii. Brookes Nat. Hist. v. ii. p. 123.) It may have its Hebrew name as it plainly has its Latin and English one, from the noise or cry it makes."—P. "Wood-cock, its comb is double in French *hupé*, called *nagar toora*, because of its acts, as our sages explain in *Masechet Gittin* (p. 63)."—R. "The Sadduces say this is the cock, but they are the fools of the world [most irrational,] for who told them? [since they reject traditional teachings.]"—Ab. Ez. Lapwing Order Grallæ, Cuv.

20. עטלף (ngatalef) bat ; T. O., עטלפא (ngatalepha) S. J. T., morciegalo; G. T., schwalbe, B., vesperilio. "According to Aben Ezra, a small bird flying at night, derived according to Kimchi, from *ngatal* (darkness) and *ngef* (to fly). This, however, does not seem a proper explanation to me. I consider it to be a reptile which is like a mouse (bat) thus we find in Isaiah it is joined to *thefer perot* (ch. ii. v. 20). (Ang. Vers. moles,) its root *ngatalef*, as in Latin *talpa*; if so the *ngain* becomes paragogic, whence is derivable the bird's name which is like it."—F. "The winged mouse which flies at night."—K. "Vesperilio quæ in caligine volitat, et interdiu se velat."—Crit. Sac. "Perhaps from *ngat* to fly and *ngalaf* obscurity. A bat, which flies abroad only in the dusk of the evening and in the night, according to Ovid, *Metam. lib. iv. fab. 10, lin. 415. Nocte volant, seroque trahunt, a vespere nomen*"—P. "R. David Kimchi writes that it means the winged mouse that flies at nights. If so, we find that the sacred book commences its enumeration with the king among birds, viz: the eagle, and finishes with that which is intermediate