

ence to birds. "There are some of the predaceous birds having sharp claws, [talons] but not having an additional claw above their feet, whereas the feet of clean birds are extended according to the requirement of their manner of walking to gather their food in the fields. They have, in consequence, an additional toe above their foot, that their progress may be not impeded, just like those beasts which have their hoofs fully divided [are distinguished from the beasts of prey]. The clean birds have also a crop [צֶפֶחַ *zephhec*] and a stomach, the internal coat of which may be peeled off [with the hand] for the re-grinding of their food. In this [preparing their food in the crop and gizzard] they are like unto those which ruminate among beasts, [who also require more than one stomach for the maceration of their food] The *ngorib* [raven] is [an exception to the rule among birds] as the swine [is among beasts] having only one of the necessary conditions, viz: an additional claw, and not being properly a predaceous bird, but it does not conform to the rule with reference to its digestive apparatus and the peeling of the stomach above mentioned. There are also of the unclean birds [presenting this contradictoriness] like the camel, *shafun* and *arnebet* [among beasts,] since if they exhibit one of the signs of the clean birds, they do not possess the other; hence the rule 'every predaceous bird is unclean.' Their nature is fierce and intractable, their temperament bad, being nourished by such food only as they hastily tear and swallow, and therefore are they prohibited."

The learned Abarbanel, whose elegant and valuable commentary we continue to select as the able expositor of Jewish tradition affecting the points we are discussing, in the just completed extract, continues to show the remarkably correct acquaintance which the ancient Hebrews had with natural history, more than sixteen centuries since. The admirable adaptation of the feet to the nature and wants of each of the two classes of birds, is, evidently, insisted upon by our author with singular propriety. The reader will please compare his remarks with those in the note on p. 53. He states that an identity exists in the ruminating and digestive apparatus of the clean beasts and the clean birds. For that general reader who may not have paid special attention to the fact, we venture to exhibit the following comparison. The œsophagus in birds beginning at the inferior part of the neck communicates with the first digestive cavity named the *crop*. This first stomach corresponds to the first and second in the *Ruminantia*, viz: the *paunch* and *honeycomb*, (we have shown that for good reasons these receive only one name in Hebrew, and are in more than one respect, identical, even if the second be not a mere appendage of the third stomach, as some have thought). The food remains for a time in this *crop*.