

of Scripture bearing upon our subject, it may be proper to ascertain whether the word "nefesh," which is translated above, "life" has really such a signification. And this we can only ascertain by inquiring what are the meanings which some of the most eminent lexicographers have attached to the word.*

R. David Kinchi, in the first place, applies in his "Sepher Hashorashim," (Book of Roots), all the various significations, to *nefesh* which we find given, secondly, by Gesenius, which are : 1, breath ; 2, life, the vital principal in animal bodies, *anima*, which was supposed to reside in the breath ; 3, a living being, that which has life ; 4, the soul, spirit, as the seat of the volitions and affections, (the reader will be pleased, however, to compare what Parkhurst says, lower down, on this subject, under No. 4); 5, desire : also, the object of desire ; 6, scent, fragraney, odour. Buxtorf, Furst, David Levy, and Newman, give nearly all the same significations. Parkhurst has the following :—As a noun, it means, 1. A breathing frame, the body, which, by breathing, is sustained in life. See Gen. ix. 4, 5 ; Lev. xvii. 10—14, xxiv. 17, 18 ; Deut. xii. 23. From the above passages, he continues, it seems sufficiently evident not only that the animal body is called *nefesh*, but that this name is in a peculiar manner applied to that wonderful fluid, the blood, (Comp. Ps. cxli. 8., Isa. liii. 12,) whence we may safely conclude that the blood is that by which the animal doth in some sense *breathe*; that, agreeably to the opinion of many eminent naturalists,† it requires a constant *refreshment* or *reanimation* from the external air ; and that this is one of the great ends of respiration. Aristophanes, Nub. lin. 711, in like manner calls the blood "ψυχη και την ψυχην εκπινωσι And they drink up my soul or life, i. e., my blood." And Virgil applies the Latin *anima* to the same sense Æn. ix., lin. 349. "Purpuream vomit ille animam, he vomits forth his purple soul or life."‡ The word means, 2ndly, adds Parkhurst, a living creature ; 3, the affections, desires, or appetites ; 4, *nefesh* has been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Gen. xxxv. 18 ; 1 Kings xvii. 21, 22 ; Ps. xvi.

* The Spanish Jewish translators, however, here (Gen. ix. 4.) render "nefesh" by the word *alma*, which, if we mistake not, always corresponds with "soul." Thus R. Menassch ben Israel (*Humas* ; Amst. A.M. 5415) translates *Empero carne consumit sua alma que es su sangre no comiereys*. So also Dias and Fernandes (Bib. Esp. A. M. 5486, Amst.) Casiodoro de Reyna, the earliest Christian Spanish translator, renders it *anima*, also meaning soul, but adds in a note, "*La sangre se dize ser el anima de la carne porque en ella residen los espiritus vitales sensitivos*."

† See Tho. Bartholin, *Anatom.* p. 285 ; the Rev. William Jones' *Physiological Disquisitions*, p. 153 ; Dr. Crawford on *Animal Heat*, &c., p. 354, 2nd edit, and *Encyclopædia Britannica* in *Aerology* No. 89, &c. and in *Blood* No. 22, &c.

‡ See the *Encyclopædia Britannica* in *Blood* No. 19, &c.