

Mosaic prohibition. We ought not to commence any such investigation, however, until, in accordance with the advice which the illustrious Mendelssohn gives, we first fix the correct sense of some of the most important terms connected with our present subject, and which to avoid misconception and confusion, we shall endeavor to ascertain; yet, as some may regard such inquiries, which will be almost exclusively philological, as neither necessary nor interesting; we will present them in the form of notes, to be read or to be passed over at pleasure, for that which they may regard as having more to do with the main subject.*

(To be continued.)

* **חיה** *Chaya* and **בהמה** *Behemah*, In verse 2 of the 11th chapter of Leviticus, the Anglican translation renders *Zot hachayah* by "These are the beasts," *Behemah*, in the same verse, is also translated, "beasts." The Spanish Jewish translators, Menasseh Ben Israel, Serrano, Fernandes and Diaz, translate *hachayah*, we think with better taste, by *animales* and *behemah* by *quadropea*. De Reyna, however, generally so correct, here renders both by *animales*. Mendelssohn's German Jewish translation has respectively *thiere* and *thieren*, which, according to Weber, may mean either *animal*, *beast*, or *quadruped*; and so has the German Christian translators. But the Targum of Onkelos has for the first **חיתא**; (*chayta*) for the second **בעירא** (*bengira*.) All lexicographers of note agree in deriving it from the root **חיה** (*chayoh*) to live. Among them, R. David Kimchi (Shorashim). So also Furst, who says it means *quidquid vivit*, *animal*, *de feris potissimum*; so too, Gesenius, who explains it as implying the beasts of the field, often opposed to tame animals (*behemah*) Gen. 1.24, but sometimes including them, Lev. 11. 2. So Newman. Leigh, in his learned "Critica Sacra" and his French translator DeWolzogue, are of the same opinion. But Parkhurst, perhaps more correctly, thinks the primary meaning of the root to denote *vigor*, power, he says as the noun it includes birds, beasts and reptiles, Gen. viii. 17, exclusive of fish and fowl, Gen. 1. 28, but frequently a wild beast as being more vigorous and lively than the tame species, Gen. i. 25. The Aruch from the Gemara of Cholin shows us (as did Maimonides in the extract elsewhere taken from him) that *chayah* is sometimes included in the term *behemah* and vice versa, *behemah* in the term *chayah*. And Rashi, in his comment on this verse, calls our attention to the same fact. In the Hebrew commentary to that edition of the Pentateuch, known as Mendelssohn's* we find the following remarks by that able grammarian Herts Wessely. "The word *chaya* includes all species (genera) man, beast, fowl and reptile; since all these possess a living being (*nefesh chaya*). In proof of this we find Gen. i. 'Let the earth bring forth every living creature (*nefesh chaya*) after its kind, beasts, reptiles and the beasts of the earth, after its kind.' The first (*nefesh chaya*) is the general expression; 'beasts, reptiles, and beasts of the earth' is the particularisation thereof. The meaning of the text here, then, is 'This is the living creature which you may eat of all creatures having a living being or 'existence.' In the derivation of *behemah*, the Hebrew grammarians concur, also referring it to the Arabic, or rather Ethiopic *bahm*, which means to be silent, dumb. It occurs not as a verb in Hebrew. As a noun Furst says it means "*bestia domestica quae opponitur feræ chaya jumenta, greges et omne omnino domesticum pecus.*" Ac-

*Ed. Berlin, 1832.