

from its being (by reason of the shortness of its legs) always prostrate, as it were. In Josh. xv. 54, we have Chamta, the name of a town in Canaan, perhaps so called from the emblematic reptile there worshipped, Comp. Deut. iv. 8"—P. "limace"—R. Mollusca, Gasteropoda Pulmonea, Cuv.

8. תִּנְשֵׁמֶת (tinshemet) mole; T. O., אֲשׁוֹתָא (ashota) S. J. T., topo, (talpa, Linn.) G.T. and M., maulwurf, B. and F., and K., talpa. "Root means to breathe as a N., a species of animal enumerated among the lizards. The learned Bochart hath plainly proved that it was no other than the *chameleon*, an animal of the lizard kind, furnished with lungs remarkably large, and so observable for its manner of *breathing* or perpetually gasping as it were for breath, that the ancients feigned it to live only on the air. Thus Ovid, Met. lib. xv, fab. iv, lin. 411. 'Id quoque quod ventis animal nutritur et aura.' (The creature nourished by the wind and air)"—P. This applies equally to the mole, since "while employed throwing up those little domes which are called mole hills, he is said to pant and blow as if overcome with the exertion"—Pict. Illus. Bib. Yet the context would show that he is right in placing the *tinshemet* among the lizard species. Cuvier places the mole among the *Carnaria* of Mammalia.

From the foregoing analysis, we may consider the following as legitimate deductions. First, as regards *beasts*, we find that even such of them as approximate so closely to those which ruminant and divide the hoof, that the most able of modern naturalists have been in doubt as to their classification (e. g. the camel,) are pronounced as of the prohibited species by the text, which thus, rigidly and unqualifiedly demands the two requisites mentioned. We further find, that by this requirement the law selects as the proper food of the Hebrews, those beasts which possess the most perfect digestive apparatus, and whose flesh, therefore, would be, according to principles laid down by eminent scientific authorities, of the most healthy description. By this dictum, also, the law includes as permitted, that large and most valuable class of domestic animals (the *Ruminantia*) which best minister to the dietary and other wants of men. As a further consequence, we find that the remaining order of animals, which present, almost without exception, a catalogue of wild, carnivorous, rapacious, sanguinary and, but for their skins, chiefly useless, animals, whose digestive apparatus is of a plainer and less perfect character, and who possess, for the most part, a single stomach and claws to tear their prey,—that such form the prohibited class. And with respect to *birds* we find further that quite an identity exists in their character, both with the permitted and prohibited; for the examination we have made, shows us that although there be some difference of opinion among Hebrew authorities themselves, respecting the enumerated species, yet do they all agree, as do Christian critics, in referring an overwhelming proportion of them to the *Accipitres* or *Raptores*, which are birds of prey. Now, while these, like the beasts of prey, possess a less perfect digestive apparatus than that of the permitted birds, which include chiefly, though not exclusively, that valuable class known as the domestic,—theirs, as we have before shown, is of a more complicated and perfect character, establishing thus the referred-to analogy in so far as concerns digestion, and, perhaps, the nature of their flesh. It is further established by the text objecting to those wild, carnivorous, rapacious and sanguinary birds possessing, like the prohibited beasts, a single stomach and claws to tear their prey. And it is further established in that there are instances of doubtful species among the enumerated birds, (e. g. the raven) just as there are among the enumerated beasts, which are, however, determined by the sacred text.