

in the waters, in the sea and in the rivers, them may ye eat. V. 10. And all that have not fins nor scales in the seas and in the rivers, of all that move in the waters, and of any living thing which is in the waters; they shall be an abomination unto you." This much of the distinctive signs of permitted and prohibited fishes. For birds there are no distinctive signs given; but we are told, V. 20, "all fowls that creep going upon *all* four, shall be an abomination unto you. Yet, these may ye eat, of every flying, creeping thing that goeth upon *all* four which have legs above their feet to leap withal upon the earth; even these of them ye may eat, the locust, &c., V. 23. But all other flying, creeping things, which have four feet *shall be* an abomination unto you." In verse 27, we find further that, "whosoever goeth upon his paws among all manner of beasts that go on *all* four, those are unclean unto you, &c." Such are the general rules for discrimination, supplied us by the Scriptures. And before giving a closer attention to them, it becomes us to admit with Fleury, that it was not peculiar to the Hebrews, to abstain from certain animals out of a religious principle, for the neighbouring people did the same. Neither the Syrians nor the Egyptians eat any fish; and some have thought it was superstition, that made the ancient Greeks not eat it. The Egyptians of Thebes, would eat no mutton, because they worshipped Ammon under the shape of a ram,* but they killed goats. In other places, they abstained from goats flesh, and sacrificed sheep. The Egyptian priests used no meat nor drink imported from foreign countries,† and as to the product of their own, besides fish, they abstained from beasts that have a round foot, or divided into several toes, or that have no horns, and birds that live upon flesh. Many would eat nothing that had life; and in the times of their purification, they would not touch so much as eggs, herbs, or garden stuff. None of the Egyptians would eat beans.‡ They accounted swine unclean; whoever touched one, though in passing by, washed himself and his clothes. Socrates, in his commonwealth, reckons eating swine's flesh among the superfluous things introduced by luxury.§ Every one knows that the Indian Brahmins, still, neither eat nor kill any sort of animal; and it is certain they have not done it for more than two thousand years.

But if there be nothing peculiar in the Israelites, at the command of Moses, abstaining from the flesh of certain animals from religious motives—there is yet that which we shall find original, wise and salutary in this

* Herod. ii.

† Porphy. Abstin. iv.

‡ Herod. ii.

§ Plato ii Rep.