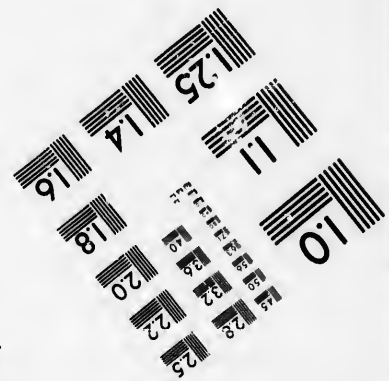
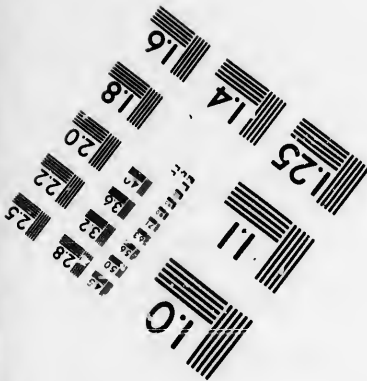
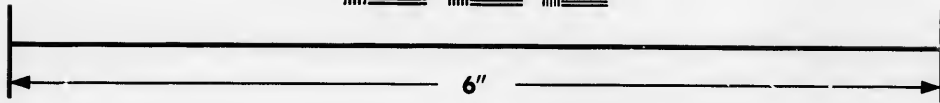
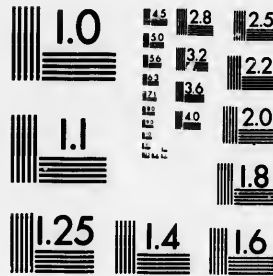


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

0  
1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20

**© 1986**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may  
appear within the text. Whenever possible, these  
have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata  
slips, tissues, etc., have been refilmed to  
ensure the best possible image/  
Les pages totalement ou partiellement  
obscurcies par un feuillet d'errata, une pelure,  
etc., ont été filmées à nouveau de façon à  
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

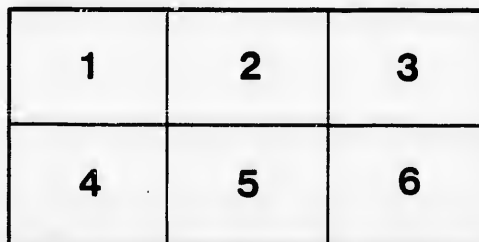
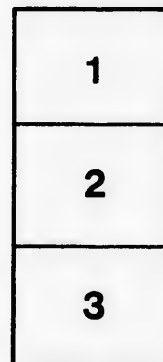
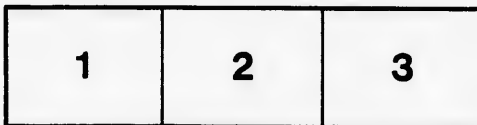
McLennan Library  
McGill University  
Montreal

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

McLennan Library  
McGill University  
Montreal

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

re  
détails  
es du  
modifier  
r une  
filmage

errata  
to

pelure,  
on à

32X

Behemoth Gatemeoth,

THE NOMENCLATURE OF

THE PROHIBITED ANIMALS

OF

LEVITICUS,

AS DETERMINED BY THE MOST EMINENT AUTHORITIES, BOTH  
JEWISH AND CHRISTIAN.

FROM "THE SANATORY INSTITUTIONS OF THE HEBREWS."

BY

ABRAHAM DE SOLA,

MINISTER OF THE SYNAGOGUE, "K. K. SHEARITH ISRAEL," LECTURER ON HEBREW LAN-  
GUAGE AND LITERATURE IN THE UNIVERSITY OF M'GILL COLLEGE, MONTREAL, ETC., ETC.

---

להבדל בין המצא ובין השחור ובין חמיה המאכלת ובין חמיה אשר לא תאכל.—  
*Leviticus xi, 47.*

---

MONTREAL:

PRINTED BY JOHN LOVELL,

AT HIS STEAM-PRINTING ESTABLISHMENT, ST. NICHOLAS STREET.

1853.

5633

# Behemoth Hatemeoth,

THE NOMENCLATURE OF

## THE PROHIBITED ANIMALS

OF

### LEVITICUS,

AS DETERMINED BY THE MOST EMINENT AUTHORITIES, BOTH  
JEWISH AND CHRISTIAN.

FROM "THE SANATORY INSTITUTIONS OF THE HEBREWS."

BY

ABRAHAM DE SOLA,

MINISTER OF THE SYNAGOGUE, "K. E. SHEARITH ISRAEL," LECTURER ON HEBREW LANGUAGE AND LITERATURE IN THE UNIVERSITY OF M'GILL COLLEGE, MONTREAL, ETC., ETC.

---

*Leviticus xi, 47.*—להבדיל בין הטמא ובין השוקר ובין החיה המאכלת ובין החיה אשר לא תאכל.

---

MONTREAL:

PRINTED BY JOHN LOVELL,

AT HIS STEAM-PRINTING ESTABLISHMENT, ST. NICHOLAS STREET.

1853.

## ADVERTISEMENT.



THE following few pages, as their title conveys, are devoted to an attempt to exhibit the nomenclature of the various animals enumerated in the 11th chapter of Leviticus, as determined by the most authoritative among Jewish traditionary writers and the most learned and eminent among Christian theological critics. Originally appearing in "The Sanatory Institutions of the Hebrews," as an Analysis designed to help in the solution of that branch of the subject which had for its inquiry the reasons for the prohibition of the animals pronounced unclean by the Mosaic Ritual Code—it was deemed by some respected friends of the writer, that its publication in a separate form would be useful and acceptable. With a desire of aiding his co-religionists, however feebly, in their study of the page which saveth, and of contributing, even though a trifle, in furtherance of the objects of that excellent Institution, the Montreal Natural History Society, and of its equally useful sister, the Literary and Historical Society of Quebec, the "Analysis" is presented in its present form by one of their humblest members.



# BEHEMOTH HATEMEOTH,

&c., &c.

As connected with the reasons assigned by Jewish Commentators and others for the Mosaic classification and prohibition of the animals enumerated in the 11th chapter of Leviticus, it has been found\* that a critical analysis of their names is absolutely necessary to the proper discussion of the subject. The following examination, undertaken with this object, it is hoped, will, measurably, supply such a desideratum. It has been deemed neither possible nor desirable to advance in it anything of a novel character. This examination, then, lays claim to the attention of the reader on no other ground than that of enabling him to see at a glance what can only be found by an industrious, and it must be confessed somewhat tedious, reference to some thirty various authorities.† It will be perceived that special reference has been made to Jewish writers, since it has been thought that the intelligent and unbiassed reader, even though he be not of their faith, must see the necessity of referring in the first instance to these most ancient expositors of the sacred volume—the depositories of which they were elected by the divine behest. The traditional dicta of these commentators, it has been supposed, would needs be acceptably and respectfully received; since it cannot reasonably be believed that in their exposition here, they have been actuated by any desire to build up or to promulgate any dogma of their faith. It will also be perceived that Christian authorities have not been overlooked, and that some valuable and interesting remarks having reference to the nature of the animals, have been interspersed with the opinions of the most eminent of these biblical critics as to their proper nomenclature. And now the reader is requested to recollect that in the examination about to be made, the rendering of the English version will immediately follow the Hebrew name, while other authorities, for the sake of brevity, will be expressed by the following initial letters:—S. J. T. will mean Spanish Jewish Translators; de R., de Reyna; G. T., German (Christian) Translators; M., Mendelsohn; B., Buxtorf; F., Furst; Sept., Septuagint; Vulg., Vulgate; Chol., the Talmudic Treatise Cholin; Per. El. Ter., the treatise commencing "Elu Terephot"; D. L., David Levy; P., Parkhurst; G., Gesenius; M. A., Moosaph Hearuch; K., Kimchi; R., Rashi; Ab. Ez., Aben Ezra; Ab., Abarbanel; T. O., Targum Onkelos; W., Wesseley; S., Serrano;‡ C. S., Critica Sacra; Linn, Linnæus; Cuv., Cuvier; Carp., Carpenter; and so with other authorities referred to. Where no translation of the

\* Vide "Sanatory Institutions of the Hebrews," ch. iii, p. 60, &c.

† The examination is perhaps not without further result. See last page.

‡ Serrano observes that the Spanish names by which he translates the text are, except in such cases where tradition has decided, only applied because of their composition and roots representing the characteristics and qualities of the animals whose names he employs. The same is remarked by Wesseley before giving a translation to those of the birds. "We are not familiar and cannot be assured of their names, so I follow the old commentators, some of whom were also in doubt on the matter. Thus I do not lay down the law as a decided thing; but it was necessary to translate them."

foreign names are given, they are identical with those given by the Anglican Version, so also when they are omitted.

Our examination commences with the quadrupeds :—

1. גמל (gamal) camel, v. 4. T. O. גמלא (gamala) "he cheweth the cud but divideth not the hoof." S. J. T. and de R., camello; G. T., kameel; M., id.; B., camelus; D. L. and G., camel; F., camelus; K. id.; O. S. id.; M. A. id. "The root denotes retribution or return. As a Noun, a *camel*, from the revengeful temper of that animal, which Bochart shows to be so remarkable, as even to become a proverb among those nations who are best acquainted with its nature. Among other passages from ancient writers, he cites from Basil:—'But what marine animal can emulate the camel's resentment of injuries, and his steady and unrelenting anger?'—The reader will be well entertained by consulting the excellent and learned Bochart himself on this animal, v. ii, &c."—P. "It is not the case with the camel that his foot is covered with a shoe-like hoof, and so with the *shafan* and *arnebet*, and therefore the text cannot and does not add the words 'and is cloven footed,' but in the case of the swine who does possess such cloven foot, the words are used,"\* Compare v. 7.—W. "The camel's foot is divided into two distinctly marked toes, although not positively cloven, which are fastened to, and rest upon, the elastic pad or cushion at the end of the foot. From this circumstance, it has been a nicely balanced question whether the camel, which chews the cud, can be reckoned among the species called cloven-footed. It seems to be a connecting link between those that are and those that are not."—Pict. Illus. Bib. A peculiarity of stomach is also noticed by Buffon. "Independent of the four stomachs which are commonly found in ruminating animals, the camel is possessed of a fifth bag which serves him as a reservoir to retain the water. The fifth stomach is peculiar to the camel, &c." "Water is constantly retained from the great masses of cells which cover the sides of their paunch, the other ruminants have nothing of the kind"—Cuv. Order vi. Bisulca (Pecora Linn.) Gen. xxix.—Stewart. It is without horns and of the order Ruminantia."—Stark, &c. R., Ab. Ez. and Ab.—the same. Where such unanimity of opinion exists we cannot but see the correctness of the Anglican version.

2. שפן (shafan) coney, "he cheweth the cud but divideth not the hoof;" T. O., טפזא (tapza); S. J. T. & de R., conejo, which also means rabbit. G. T. & M.; kaninchen; B., cuniculus, mus montanus; D. L. & G., coney; F., mus jaculus Linn.; Sept. choirogrullios. K., id. C. S., id. "The dry, hot nature of the Shafan is well known." Ab. "It is accustomed to resort to concealment in rocks, as it is said, 'the Shefanim are but a feeble folk, yet they make their houses in

\*R. Wessely, from whose Hebrew comment this is an extract, next condemns the learned Rashi for his translation of *Parsah*. We do not think that it is at all necessary to prolong such an inquiry, having already fairly given Wessely's reasons for dissent. For our part we do not think the great Rashi's remarkable acuteness and research has at all failed him. He can in this matter be very easily defended, and were this the place, even we would make an humble attempt so to do. We respect Wessely as a classical Hebrew scholar and able grammarian, but we cannot help feeling that in common with but too many modern Jewish critics, especially with his countrymen—while they display much ingenuity—they are but too apt to forget that if different premises are set up, in criticising some of the old *Mepharashim* very different conclusions will be arrived at. We repeat that the translation of Rashi, we think, every way correct and every way defensible by a mere tyro. But nothing is more probable than that an expression should be differently understood by different parties.

† Vide "Sanatory Institutions of the Hebrews," p. 40.

the rock.' Again in Ps. 104, 18. The word 'divideth' is in the Hiphil form, participle, when applied to the camel, in the future tense, to the coney, and to the hare, in the preterite, which may be meant to teach this. Do not think that those born without dividing the hoof will hereafter divide it, for the text couples the 'not' with the *future* tense; or that it may have had a divided hoof which is now not distinguishable, for the text joins another 'not' with the *past* tense.'—W. "The meaning of the root Shafan is to cover in, conceal. As a noun Shafan means a kind of unclean animal so called from hiding itself in holes or clefts of rocks. Ps. civ. 18, Prov. xxx. 26. In the second edition of this work, I followed Bochart's interpretation of *Shafan* by the Jerboa, *i. e.* the *Mus Jaculus* or jumping Mouse; but I am now inclined to embrace Dr. Shaw's opinion, that it signifies the *Daman Israel*, or Israel's Lamb, 'an animal, say he (Travels, p. 348), of Mount Libanus, though common in other parts of this country [namely Syria and Palestine]. It is a harmless creature, of the same size and quality as the rabbit, and with the like, incurvating posture, and disposition of the fore-teeth. But it is of a browner colour, with smaller eyes, and a head more pointed, like the marmot's. As its usual residence and refuge is in the holes and clefts of the rocks, we have so far a more presumptive proof that this creature may be the Shapan of the Scriptures, than the Jerboa, which latter he says, p. 177, he had never seen burrow among the rocks, but either in a stiff loamy earth, or else in the loose land of the Sahara, especially where it is supported by the spreading roots of spartum, spurge—laurel, or other the like plants. Mr. Bruce likewise opposes the Jerboa's (of which he has given a curious print and a particular description in his Travels, vol. v. p. 121), being the Shafan of the Scriptures, and thus sums up his observations on this subject, p. 127. 'It is the character of the Saphan given in the Scripture, that he is gregarious that he lives in houses made in the rock, that he is distinguished for its feebleness, which he supplies with his wisdom. (See Prov. xxx. 24, 26, and Ps. civ. 18, in Heb). None of those characteristics agree with the Jerboa: and, therefore, though he chews the cud in common with some others, and was in great plenty in Judea so as to be known to Solomon, yet he cannot be the Saphan of the Scripture. And in a following section, Mr. Bruce contends that this is no other than what is called in Arabia and Syria, Israel's Sheep [the Daman Israel of Shaw] and in Amhara, *Ashkoko*, of which animal also he has given a print, p. 139, and a minute description, and thus applies to him, p. 144, the characters just mentioned. 'He is above all other animals so much attached to the rock, that I never once saw him on the ground and from among large stones in the mouth of caves, where is his constant residence: he is gregarious, and lives in families. He is in Judea, Palestine and Arabia, and consequently must have been familiar to Solomon.—Prov. xxx. 24, 26, very obviously fix the *Ashkoks* to be the Saphan, for the weakness here mentioned seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. These are perfectly round: very pulpy or fleshy, so liable to be excoriated or hurt, and of a soft fleshy substance. Notwithstanding which they build houses in the very hardest rocks, more inaccessible than those of the rabbit, and in which they abide in greater safety, not by exertion of strength, for they have it not, (for they are truly as Solomon says a *feeble folk*,) but by their own sagacity and judgment, and therefore are justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs particularly Damir say, that the Saphan has no tail: that it is less than a cat and lives in houses, that is, not houses with men, as there are few of these in the country where the Saphan

is: but that he builds houses, or nests of straw, as Solomon has said of him, in contradistinction to the rabbit, and rat, and those other animals that burrow in the ground who cannot be said to build houses, as is expressly said of him.' Thus Mr. Bruce: and for farther satisfaction I refer the reader to his account of the Jerboa, and Ashkoko. I add that Jerome, in his epistle to Sunia and Fretela, cited by Bochart, says that Shefanim are a kind of 'animal not longer than a hedge-hog, resembling a mouse and a bear.' (The latter, I suppose, in the clumsiness of its feet). Whence in Palestine it is called *arktomus* q. d. the *bear-mouse*; and that there is great abundance of this genus in those countries, and that they are always wont to dwell in the 'caverns of the rocks, and caves of the earth.' This description well agrees with Mr. Bruce's account of the Ashkoko. And as this animal bears a very considerable resemblance to the rabbit, with which Spain anciently abounded, it is not improbable, but the Phenicians might, from Saphan, call that country Saphania. Hence are derived its Greek, Latin and more modern names: and accordingly, on the reverse of a medal of the Emperor Adrian, (given by Scheuchzer-tab. cccxxv.) Spain is represented as a woman sitting on the ground with a rabbit squatting on her robe."—P. "That the shafan cannot be identified with the coney or rabbit is very plain. The rabbit is not an Asiatic animal, and it is very far from being solicitous of a rocky habitation, which is the distinguishing characteristic of the *Shafan* mentioned in Prov. xxx. 26. Some, therefore, suppose the Jerboa to be intended. \* \* \* The general accuracy of Bruce's account has been attested by more recent observations. It is so much an animal of the rock that Bruce says he never saw one on the ground or from among the large stones at the mouths of the caves, &c., in which it resides. \* \* \* They certainly chew the cud as the *Shafan* is said to do in Lev. xi. 5." "They are wise in their choice of habitations peculiarly suited to their condition, and they might be particularly mentioned in this view from the fact that animals of the class to which they belong, are usually inhabitants of the plains. The flesh of the *Shaphan* was forbidden to the Hebrews: and in like manner the Mahometans and Christians of the East equally abstain from the flesh of the *Daman*." Pic. Illus. Bib. "There is a curious genus of small animals inhabiting the rocky districts of Africa and Syria which is intermediate in its character between the Tapir and Rhinoceros, but presents several points of resemblance to the Rodentia. This is the *Daman* of Hyrax, an active fur covered little animal; sometimes called the Rock-Rabbit, and probably the Coney referred to in the Book of Proverbs. Its skeleton closely resembles that of a Rhinoceros in miniature, and its molar teeth are formed in the same manner: the feet have four toes, which are tipped with hoof-like nails, whilst the hind feet have three; of which the innermost is furnished with a long claw-like nail. The best brown species are the Cape Hyrax, which inhabits Southern Africa: and the Syrian Hyrax of Syria, Arabia, and Abyssinia. Both these are active, hairy animals, somewhat larger than Rabbits, living in families, and taking up their abode in caves or crevices in the sides of rocks; they live upon the young shoots of shrubs and upon herbs and grass, and they are playful in their habits, and docile and familiar in captivity." According to the same authority the Jerboa is an intermediate link between the Squirrels and Rats, it is distinguished by the enormous development of its hind legs and tail, resembling the kangaroo. It is a native of Syria, &c., known to the ancients under the name of *Dipus*. Stewart ranks the Jerboa among the *Digitata*, and says it burrows in the ground. We have, however, made this investigation much longer than proper for the limits we should set down. The result of an extended inquiry, has led us to adopt the opinion that the *shafan* is

identical with the *Daman* or *Hyrax*, and although this is now classed by the most respectable naturalists, among the order *Pachydermata* which as an order of the Mammalia do not ruminant, yet it is to be remembered that the same authorities shows us that the ordinary *Pachydermata* (under which the *Daman* is classed) "approximate the Ruminants in various parts of the skeleton, and even in the complication of the stomach" and "the stomach of the *Damans* is divided into two sacs; their cæcum is very large, and the colon has several dilatations, and is also furnished with two appendages about the middle analogous to the two cæca of birds." See Cuvier, *Règne Animal*.

3. ארנבת (arnebet) hare, v. 6, "he cheweth the cud, but divideth not the hoof." T. O. ארנבא (arneba). S. J. T., and de R., liebre; G. T. and M., haase; F., lepus; Sept. dasipous; all hare. "From ארה (arah) to crop, and ניב (nib) the produce of the ground—the hare—these animals being very remarkable for destroying the fruits of the earth. Bochart who gives this interpretation of the word, excellently defends it by showing from history that hares have at different times desolated the islands Leroc, Astypalæa and Carpathus. See his works, vol. ii. 63 and 95."—P. "The hares," says Cuvier, "have a very distinctive character in their superior incisors being double; that is to say, there is another of small size behind each of them."—This is identical with the old Talmudic definition to which we have already referred, on p. 46. Although placed among the *Rodentia* by modern naturalists, it is to be observed that the partial division in its stomach (see Carpenter's *Zoology*, v. 1, p. 268) would well warrant its classification among the *Ruminantia* where the text places it.

4. חזיר (chazir) swine, v. 7. "he divideth the hoof and is cloven footed, yet he cheweth not the cud." T. O., חזירא (chazayra) S. J. T. and de R., puerco; G. T. and M., schwein; B. and F. porcus. "The root means to encompass. As a N., a hog or boar, so called, perhaps, from his round shape when fat, which is his natural state; *Totus teres atque rotundis*."—P. Order *Pachydermata*. We shall have reason to speak of the nature and habits of the swine, when inquiring into the third point of discussion laid down.\* We now pass on to the birds. †

\* Vide "Sanatory Institutions of the Hebrews," p. 75.

† In Leviticus, twenty species of unclean birds are enumerated, while Deuteronomy specifies twenty one. We cite the following reconciliation of the apparent contradiction from the "Conciliator" of R. Menasseh ben Israel, Mr. E. H. Lindo's translation. "In Siphre (which is adopted by Rashi) it says, in solution of this doubt, that the difference between Leviticus and Deuteronomy consists in the former saying וְהָאֵלֶּף וְהָאֵיָהּ וְהָאֵיָהּ וְהָאֵיָהּ 'And the culture and the kite and their species,' whereas Deuteronomy has it וְהָאֵלֶּף וְהָאֵיָהּ וְהָאֵיָהּ וְהָאֵיָהּ:—Here the *raah* is named, which is not in Leviticus; there is also another difference in Deuteronomy, saying, *dayah* instead of *daah* as in Leviticus, the *yod* being in place of the *aleph*, which being considered, it says that *Raya, Aya, Daya*, are all the same species of bird, but having various appellations from their different properties; so that there is no difference between the two passages, one only having an additional name, although of the same species. The difference between the words *daah* and *raah* is nothing, for the Hebrew language admits this change of letter. (See note on question, 132.) The learned Aben Ezra says, that *raah* is the denomination of the genus which includes the different birds mentioned, whereby the objection is also answered, for the *raah* mentioned in Deuteronomy, is not a distinct species, but the name of the genus. This author avails himself of what is said of the patriarch Abraham, when, by the command of God, he took 'a young heifer, a goat, a ram, a turtle dove, and pigeon.' The scripture relates that he divided all in two, except the bird called צפור (which is applied to birds generally) and in that place, it is used instead of תריר (a turtle dove,) which was mentioned before. R. Levi Ben Gershon holds that *daah* and *raah* is the same bird which from being sharp sighted and flying quickly,

1. נשר (nesher) eagle, v. 13. T. O., נשרא (nishra) S. J. T. and de R., aquila; G. T. and M., adler; B. and F., aquila; D. L. and G., eagle. "The root means to lacerate, tear in pieces. The eagle species is eminent for rapacity and tearing their prey in pieces, for which purpose they are furnished with beaks or talons remarkably strong."—P. "The assertion of our sages that the eagle has no additional claw, has been attacked, but I, myself, have examined one, found in my native place, and found that it had no such additional claw."—W. The eagle is classed by Cuvier among the *Accipitres* or birds of prey, which are, he says, like the *Carnivora* among quadrupeds. "They are pre-eminent for their strength," adds Carpenter, "and attack not only birds for their prey, but the smaller quadrupeds also, such as the hare, sheep, fawns, roebucks, &c."

2. פרס (peres) ossifrage. T. O., ער (ngar) S. J. T. and de R., azor; G. T., habicht (hawk or goss hawk, also of the order *Accipitres*) M., beinbrecher, and small black eagle; B. and F., ossifraga. "Peres is a large bird found rather in deserts than inhabited places, and R. Yonah, saith that it is identical with the Arabic *Akab*."—K. The root means to break, hence the remark of the *Critica Sacra* "with strength of beak or talons she breaketh her prey; *nomen est avis magna que deserta incolit, inquit R. David, ab unguibus fessis dictæ. Alii accipitrem, vel aquilæ genus putant. Alii Gryphum malunt. Ita Septuaginta Chald. & Vulgat. vertunt.*" "As a noun a species of eagle called by the Romans *ossifraga* or *bone breaker*, because he not only devours the flesh, but even breaks and swallows the bones of his prey. Comp. Mic. iii. 3; and see Bochart, vol. iii. 186, &c."—P. "According to most of the translators, it means a kind of eagle."—W. Order *Accipitres*, Cuv.

3. עורר (ngosniyah) ospray; T. O., נגסא (ngasya) S. J. T., esmerejon (martin, also the yellow-legged falcon, *Falco Elesalon* Linn. Order *Accipitres*) G. T., fischaar, fischadler (sea eagle) M. schwarzen adler (black eagle) B. Halicæetus, (species aquilæ). F. aquilæ species, a visus perspicacitate (Job 30;29). Crit. Sac., halicætus, marine eagle, so called from its sharp vision, *quia adversus solis radios intueri potest*, Plin. l. 10. c. 3, "called the black eagle, according to Bochart, from its great strength in proportion to its size. \* \* The Targum renders it *ngasya* [strong one] and so preserves the idea. \* \* Bate, Crit. Heb. explains it by the *whining kite*, from נרר *neyrah* its noise and נג *nges* impudent, strong and bold disposition; and in his note on Lev. xi. 13, he says they have on the South Downs in Sussex, a whining kite which may be heard when very high in the air. \* \* Whatever bird was intended, I think it was so named from *nges* its strength, and *niyah* its moaning."—P. "Pandion halicætus. Some think the black eagle is here intended, but the probabilities are at least equally in favor of our version."—Pict. Illus. Bib. Order *Accipitres*, Cuv.

4. דאח (daah) vulture, v. 14, T. O., דיטא (dita) S. J. T. milano (glead kite) *falco miloris* Linn. G. T. Geier; M. Weissen habicht (white hawk) B. milvus. "Vulture, changed in Deuteronomy into דאח probably through an error of the copyists"—F. "Primary meaning, flight, the bird is so called from the extreme rapidity of its flight"—K. "The kite is called in Hebrew, Lev. 11, 14, *Daah* of flying, Deut. 14, 13, *Raah* of seeing, for the kite flieth with violence, and espieth her prey from farre."—Crit. Sac. "A kite or glead, so Vulg. milvus, which is remarkable

had both names given it in Hebrew, signifying those two properties, *raah* being derived from the verb *raah* 'to see,' and *daah* from the verb *daah* 'to fly,' and Deuteronomy, to avoid error, and for greater perspicuity enumerates both, without, however, adding another species, and he understands *dayah* and *ayah* to be the same, being commonly called by both names: so the verses thereby agree."

for flying, or, as it were, sailing in the air with expanded wings. Thus our English glead is from the v. to glide, &c."—P. Order Accipitres, Cuv.

5. איה (ayah) kite; v. 14., T. O., טרפיתא (tarapheta) S. J. T., bueytre, G. T., meihe M., schwarzen habicht (black hawk) B. carnix (crow, rook.) "An unclean predaceous bird of the vulture species, probably so called from its cry,"—F. Orit. Sac., cornix. "A species of unclean bird, remarkable for its sharp sight. See Job xxviii, Lev. xi, 14, Deut. xiv, 13. In the first passage, the English translation renders it a vulture, in the two latter, a kite, I should rather think it means a vulture and that this bird was so called either from its ravenousness, or, from the cry it makes,"—P. "In Deuteronomy, the text has 'the raah, and the ayah and the dayah after its kind.' Our sages affirm (in Cholin, folio 63.) that the raah and daah are identical, as are the ayah and dayah; and according to R. Abua (loc. cit) the daah, raah, ayah and dayah, are merely different names for the ore bird, \* which is called raah, which in Hebrew means to see, because of its quick sightedness; daah from its rapid movement, the expression moving, 'as the eagle,' being proverbial and the ayah may also be thus called, [for the word *ayeh* means *where* in Hebrew] and the exclamation *ayeh* is the one most likely to rise to the lips when this bird is in flight, since it is so soon lost in view. These qualities are more particularly found in that bird which in German is called *habicht* (hawk)"—W. "It is so called because it is accustomed to frequent known places (eyim)"—Ab. Ez.; Milvus, Order, Accipitres, Cuv.

6. ערוב (ngoreb) raven, v. 15, T. O., ערובא (ngoorba) S. J. T., cuervo; G. T. and M., raben; B. and F. corvus. The root means to mi hence the following remarks of Bochart and Aben Ezra. "The color of a crow or raven is not a dead, but a glossy shining black like silk, and so is properly a mixture of darkness and splendour." "It is of the same signification as *ngereb*, i.e., evening, implying mixture," "Order Passerine "It scents carrion at the distance of a league, and also feeds upon fruit and small animals, even carrying off poultry," Cuv.

7. בת היקנה (bat hayanganah) owl, v. 16, T. O., בת נעמיתא (bat nangameta) S. J. T., hyja del autillo; Ser. and Cass. de R., abestruz (Strix Aluco, Linn.) G. T., strauss (ostrich) B., ulula. "It resides chiefly in desert places, and has a lugubrious cry"—K. "Ostrich, so called from their loud crying to each other. 'In the loneliest part of the night,' says Dr. Shaw, 'they frequently made a very doleful and hideous noise which would sometimes be like the roaring of a lion; at other times it would bear a near resemblance to the hoarse voices of other quadrupeds, particularly of the bull and ox. I have often heard them groan as if in the greatest agonies,' &c. &c. See the continuation of Parkhurst's interesting remarks on Lam. iv. 3, etc. Rad. ענה "Aben Ezra on Exodus xxiii, 19, writes, that the flesh of the yanganah is dry as wood, that men eat it not, because of its lack of moisture, but the young female's is eatable as possessing some. The additional word *bat*, our sages say, refers to the egg of the yanganah." "Some say that the *bat* [meaning daughter or young female] *hayanganah* present a species in which there is no male found;—that the word in the plural has a masculine termination, is nothing, since we find it frequently applied to feminine nouns, e. g. yangalim, recholim,"—Ab. Ez. There is certainly a female Ostrich, wherefore Ab. Ez. cannot refer to them. Cuvier classes the owls among the Accipitres and the ostriches among the Grallæ or stilt birds, which "feed upon fish, reptiles, worms and insects."

\* See note. p. 7.



8. תחמס (tachmass) night hawk; T. O., ציטסא (tsitsa) S. J. T., mochuelo (horn-owl) *strix otus*, Linn. G. T., nachteule; M., schwalbe; "So called because he violently pursues other birds seizing them for his prey, thus the Targum Yerushalmi translates it *chatoofita*"—K. The root means violence, rapine. "The LXX. render it *glauka* and Vulg. *noctuum*. I think, therefore, it was some kind of owl, and considering the radical import of its Hebrew name, it might not improbably be that which Hasselquist, Travels, p. 196, describes as "of the size of the common owl, and being very ravenous in Syria, and in the evenings, if the windows are left open flying into houses and killing infants, unless they are carefully watched, where often the women are much afraid of it."—P. "Some say it is the male of the bat hayanganah."—M. "Schwalbe, it is of the predaceous kind; some consider it to be the facon, and this name well becomes it, from its comparative fierceness among birds."—W. "From the root *chamas* violence."—Ab. Ez. Order *Accipitres*, Cuv.

9. שחף (shachaf) cuckow; T. O., ציפור שחפא (tsippor shachafa) S. J. T., cerceta (or garceta, like Cass. de R. and Ser. widgeon, a kind of small wild duck *Anas querquedula* Linn.) G. T., kukuk; B., larus (sea mew). "Larus; according to Kimchi, a bird laboring under phthisis." So Furst translates shachafat. "Æsalon Jun. *accipitris* species, circulus, rather the cuckow. Pagnine rendereth it Phthitica."—Crit. Sac. "The sea gull or mew, thus called on account of its leanness, slenderness or small quantity of flesh, in proportion to its apparent size. LXX. *caron*, Vulg. *carus*. "It is of the same signification as *shachafat* and implies atrophy, consumption; the bird is an exceedingly thin one."—Ab. Ez. Cuvier places the cuckoos among the Scansores (climbers). "The cuckoos have a lax stomach, cæca like those of the owls and no gall bladder."

10. נץ (nets) hawk; T. O., נצא (natsa) S. J. T., gavilan (sparrow hawk, *Falco Nivus* Linn.) G. T. and M., sperber (sparrow hawk). B., accipiter. "From the root נצא (nitsats) to fly so called, according to Aben Ezra, the Baal haturim and Shelomoh Yitschaki, from its being so constantly on the wing."—F. "It is a bird with which men hunt, and it will return to the hand of its master."—K. Crit. Sac. Accipiter; "It occurs in Cholin Per. El. Ter. where it is translated like Rashi by the French word *autour* (gashawk)."—M. H. "The hawk, from his rapid flight, or shooting away in flying; occ. Lev. xi. 16, Deut. xiv. 15, Job. xxxix. 26, which last passage seems to refer to the migration of the hawk towards the south, for most of the genus of hawks are birds of passage."—P. "When its plumage is ample, it is constantly on the wing, and flies southward for heat."—Ab. Ez. Order *Accipitres*, Cuv.

11. כוס (kos) little owl; T. O., קריא (karya) S. J. T. halcon, (falcon hawk. *Falco Linn.*) G. T. kauzlein; M. huhu; B. bubo; F. pelican; a bird having a cup-like appendage to the craw." "R. Selomoh explains it by the foreign word, falcon, which resides with men, and is employed by them in hunting."—K. "Targ. and in Mas. Nidah it is translated *karia* and *kephupa*, and Rashi explains it as a bird which cries during the night, and having something human about the appearance of its face. Compare Ps. cii. 6."—W. Perhaps the Kos is identical with the Lilith (Isa. xxxiv. 14) which is no doubt the *bubo maximus* or eagle owl. In the travels of Captains Irby and Mangles, the following observation occurs in their account of Petra. "The screaming of eagles, hawks, and owls which were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene." Order *Accipitres*, Cuv.

12. שלך (shelach) cormorant; T. O. שליטא (shaliluna) S. J. T. and de R. gavista, gavia, (sea-gull, gull, *larus* Linn.) G. T. schwan; M. fischreier (heron) B. mergus



According to the Gemara, a bird that draws up fish from the water [Chol. fol. xli, 1.] LXX, *katarraktes*; Vulg. *mergulus*.—F. "Cormorant is so named in Hebrew *shalach*, of casting itself down into the water"—Ainsw. ap. Crit. Sac. "Root means to cast; as a N. a kind of sea fowl, the *cataraet* or *plungeon*. Its Heb. and Greek names are taken from a very remarkable quality, which is, that when it sees in the water, the fish on which it preys, it flies to a considerable height, then collects its wings close to its sides, and *darts down* like an arrow, on its prey. See Bochart vol. iii, p. 278, and Johnston Nat. Hist. de Avibus p. 94, who adds that by thus darting down it *plunges* a cubit depth into the water whence evidently, its English name *plungeon*.—P. "Under the common appellation *shalach* the shag and some other species of *Phalacrocorax* or *cormorant* were included." Pict. Illust. Bib. where see a most interesting account of them. "As conveyed by the Targumist, a bird drawing fish from the water"—R. "Some say a bird that is accustomed to cast its young"—Ah. Ez. "Order Palmipedes (having webbed toes) their voracity is proverbial," Cuv.

13. ינשוף (*yanshoof*) great owl; T. O., קיפופא (*kifufa*) S. J. T., *lechuza* (*strix passenina* Linn.) G. T., *huhu*; M., *nachteule*; B., *noctua*; "According to Kimchi, a bird that flies or cries at night only (*nachteule*) so also the Targumist; according to Ahen Ezra a bird only flying at evening because it cannot hear the light of the sun"—F. "An owl or hat, because it flieth at twilight."—Crit. Sac. Parkhurst, however, says that this interpretation, so generally accepted among Jews and Christians, is very forced, and endeavours to show at length that the Ibis is meant; but we think his position quite untenable, and this for the reasons he himself states. "Rashi says that the *kos* (little owl) and the *yanshoof* are called in French, *chouette* (screech—owl) and there is another species like it which is called *hibou*, (owl). Rashi does not mean to say here that the *Kos* and *Yanshoof* are one and the same species, but they are placed together in one verse because they are alike in respect to crying out at night."—W. Order Accipitres, Cuv.

14. תינשמת (*tinshemet*) swan; v. 18, T. O., בבתא (*bavta*) S. J. T., calamon (purple water hen) G. T., and M., fledermaus (*hat*) B., *monedula*. "Yitschaki understands it *vespertilionis*, like the mouse that flies at nights (bats), and Ahen Ezra adds it is so called from the exclamation *sw* (*shom*) *there*! made on beholding it, and thus does the Targumist render it *bavta* (and not *cavta* as in many readings). Nevertheless it appears to be a kind of marine bird, and so the Seventy render it *ibis*, porphuriou sea fowl or swan, it is also the name of a four footed reptile, &c."—F. "Perhaps a species of owl so called from its breathing in a strong and audible manner, as if snoring. But as in both these passages, particularly in the former, it is mentioned among the water fowls, and as the LXX in the latter, appear to have rendered it by the Ibis (a species of bird not unlike the heron) and the Vulg., in the former by *cygnum* the swan; it should rather seem to denote some water fowl, and that (according to its derivation) remarkable for its manner of breathing. And therefore I think the conjecture of the learned Michaelis (whom see, Recueil de Questions p. 221) that it may mean the goose which every one knows is remarkable for its manner of breathing out, or hissing when provoked, deserves consideration."—P. [according to our opinion, but very little] "It is the French *chauve souris*, and like the mouse that flies at night; and the *tinshemet* which is mentioned among reptiles is similar, and has no eyes, it is called *talpa*"—R. "Swan, order Palmipedes, Ibis order Gralle. The sacred Ibis was adored by the Egyptians because it devoured serpents, &c."—Cuv.

15. קיט (kaat) pelican; T. O., קטרא (*kata*) S. J. T., *cernicolo*, Cass de R., *cione*

(Falco Tinunculus Linn.) G. T., rohrdommel (bittern) M., pelican; B., platea, pelicanus. "A bird of the waters or desert which regurgitates what it swallows in its hunger (pelican). "R. Judah saith in the Talmud that the *kaat* is identical with the *keek*, and in the Jerusalem Talmud R. Ishnael teaches the same. In the Mishna there occurs the expression 'and not with the oil of *keek*.' (See Section Bamè Madlikin). And in the Gemara the question is put as to what is meant by the oil of *keek*? which Shemuel answers by saying it is a water bird of that name."—K. "Platea avis, pelecus, a vomitu. Conchas enim calore ventris coctas, rursus vomit, ut testis rejectis esculenta seligat ut scribit Plin. Lib. 10, cap. 40, et Aristol. lib. 9, cap. 10, de Histor. Animal, &c."—Crit. Sac. "Root *ka* to vomit;—the pelican; the principal food of the pelican or onocrotabus is shell fish, which it is said to swallow, shells and all, and afterwards, when by the heat of its stomach, the shells begin to open, to vomit them up again and pick out the fish. See the continuation of Parkhurst's lengthy and interesting remarks under the cited root. This just quoted remark is verified, and we might say the very expressions found, perhaps unknown to him, in the Talmud Treat. Chol. p. 73, referred to by Aben Ezra and Wessely, in their comments. Order Palmipedes, Cuv.

16. רַחֵם (racham) gier eagle; T. C., רַקְרַקָּא (rakrayka) S. J. T., pelicano (Polecanus onocrotalus Linn.) M., specht; B., merops (bee catcher). "A bird of the vulture kind, so called from its love to its young, [its root means to have compassion, like *chasidah*, a stork from *chesed* mercy] vultur perenopterus Linn. The word used by the Targum has reference to its green color."—F. The remarks of Kimchi are embraced in the foregoing quotation from Furst. "Bochart, vol. iii. has taken great pains to prove that it means a kind of vulture which the Arabs call by the same names. So Dr. Shaw's Travels, p. 449, takes it for the *Perenopteros* or *Oripelargos* called by the Turks *Ach Bobba*, which signifies *white father*, a name given it, partly out of the reverence they have for it, partly from the color of its plumage: though in the other (latter) respect it differs little from the stork, being black in several places. It is as big as a large capon, and exactly like the figure which Gesner, lib. iii. De. Avib. hath given us of it. These birds, like the ravens about London, feed upon the carrion and nastiness that is thrown without the city of Cairo, in Egypt. In Lev. *racham* is placed between *kaat* the pelican and *chasidah* the stork, and in Deut. *rachama* between *kaat* the pelican and *shelach* the cataract, which positions would incline one to think it meant some kind of water fowl. But, however this be, this bird seems to be denominated from its remarkable tender affection to its young. Com. Ps. ciii. 13, Isa. lxiii. 15, 1 King's iii. 26."—P. Order Accipitres, Cuv.

17. חַסִּידָה (chasidah) stork v. 19; T. O., חַוְרִיתָא (chavarita) S. J. T., ciguena (Ardea ciconia Linn.) G. T., and M., storch; B., ciconia. "A bird exhibiting special compassion towards its young, [*chesed* means mercy or compassion] ciconia."—F. "We learn from Scripture that it is a periodical bird, or bird of passage, (Jer. viii. 7) that it has large wings (Zech. v. 9) and that it rests in *berushim* fir or cedar trees (Ps. civ. 17). All these circumstances agree to the stork which appears to have had the name *chasidah* from its remarkable affection to its young, and from its kindness or piety in tending and feeding its parents when grown old [the same derivation is given, in nearly the same words, by Rashi. See his comment.] I am aware that by some, this latter fact is treated as a fable, but I must confess when I find it asserted by a whole cloud of Roman and Greek writers, who had abundant opportunity to ascertain the truth or falsehood of it, and especially by Aristotle and Pliny, and that among the Greeks in particular, it passed into a kind of proverb in their

application of the V. *antipelargein* and of the names *antipelargia* and *antipelargeis* for requiting ones parents, and in their calling laws enforcing this duty *pelargikoi nomoi*—on these authorities, I say, I cannot help giving credit to the fact just mentioned. \* \* \* Chasidah cannot mean the *heron* for the common heron is not a bird of passage. It has, however, so great a resemblance to the stork that it is ranged by naturalists under the same genus. \* \* \* They will feed upon frogs, carefully selecting the toads, which they will not touch.”—P. But for its extreme length we would produce the whole of Parkhurst’s learned and interesting article—we recommend the attention of the critical reader to it. Aben Ezra says that it appears at regular periodical intervals, as it is written Jer. viii. 7. “Yea, the stork in the heavens goineth her appointed times, &c.” “So punctual are they in their comings and goings, that, from the most remote times they have been considered as gifted with reasoning powers. \* \* The coming of the storks was the period of another Persian festival, announcing their joy at the departure of winter. The expression ‘the storks in the heavens’ is more applicable than at first appears, for even when out of sight, its path may be traced by the loud and piercing cries peculiar to those of the new as well as of the old world. \* \* Besides the Jews, other nations held this bird in veneration.”—Pict. Illus. Bib. “Their gizzard is slightly muscular and their two cœca so small as to be barely perceptible. Order Grallæ,”—Cuv.

18. אַנַּפָּה (anafah) heron; T. O., אַבּוּ (eboo) S. J. T., ensanadera; Cass. de R. and Serr., cervo marino; G. T. and M., reiher; B., milvus (kite). “According to the Talmudic doctors, the angry dayah or vulture, the root being *anaf* to be angry.”—F. “In Latin *Ardea* of *ardeo* to burn, chiefly because she is an angry creature.” Crit. Sac. “Heron, so named from its angry disposition, as the stork is called *chasidah* from its kindness. Bochart, vol. iii. 337, takes anafah for a kind of eagle or hawk, but if this were the true meaning of the word, I think it would have been reckoned with one or the other of those species in the preceding verses.”—P. “As in Cholin the angry Dayah; to me it appears to be the heron.”—R. “*Anafah* because it becomes quickly incensed.”—Ab. Ez. “Their stomach is a very large sac, but slightly muscular, and they have only one minute cœcum. Order Grallæ, Cuv.

19. דּוּכִּיפַּת (doochifshat) lapwing; T. O., נָגַר טוּרָא (nagar toora, “cock of the mountains.” Elias in Methurgaman observes that it is called in German an *aurhane*. D. L.) S. J. T., gallo montes; Serr. and de R., aborilla; G. T., miedehopf; B. upupa picus “According to another opinion it is derived from *duch* (gallus) and *kefa* (mons).”—F. “Rab. Sherira the Gaon, explains it also, to mean *tarnegol habar* (wood cock). “The lapwing is so called of the double combe that it hath, *Gallus sylvestris* aut *Gallina sylvestris*.”—Crit. Sac. “The upupa, hoopoe, or hoop a very beautiful, but most unclean and filthy species of bird which is, however, sometimes eaten. So the LXX, *Epoph*, and Vulgate *Upupa*. (See Boch. v. iii. Brookes Nat. Hist. v. ii. p. 123.) It may have its Hebrew name as it plainly has its Latin and English one, from the noise or cry it makes.”—P. “Wood-cock, its comb is double in French *hupe*, called *nagar toora*, because of its acts, as our sages explain in Masechet Gittin (p. 63).”—R. “The Sadduces say this is the cock, but they are the fools of the world [most irrational,] for who told them? [since they reject traditional teachings.]”—Ab. Ez. Lapwing Order Grallæ, Cuv.

20. עֵטְלֵפָּה (ngatalef) bat; T. O., עֵטְלֵפָּה (ngatalepha) S. J. T., morciégalo; G. T., schwalbe, B., vespertilio. “According to Aben Ezra, a small bird flying at night, derived according to Kimchi, from *ngatal* (darkness) and *ngef* (to fly). This, however, does not seem a proper explanation to me. I consider it to be a reptile which

is like a mouse (bat) thus we find in Isaiah it is joined to *chefer perot* (ch. ii. v. 20). (Ang. Vers. moles,) its root *ngatalef*, as in Latin *talpa*; if so the *ngain* becomes paragogic, whence is derivable the bird's name which is like it."—F. "The winged mouse which flies at night."—K. "Vespertilio quæ in caligine volitat, et interdiu se velat."—Crit. Sac. "Perhaps from *ngat* to fly and *ngalaf* obscurity. A bat, which flies abroad only in the dusk of the evening and in the night, according to Ovid, *Metam. lib. iv. fab. 10, lin. 415. Nocte volant, seroque trahunt, a vespere nomen*"—P. "R. David Kimchi writes that it means the winged mouse that flies at nights. If so, we find that the sacred book commences its enumeration with the king among birds, viz: the eagle, and finishes with that which is intermediate between a bird and a reptile"—W. Cuvier places the bats among the Carnaria, the third order of Mammalia.

Of *flying reptiles* (sherefs hangof) we have mentioned 1. ארבה (arbeh) rendered by the Anglican version, locust; 2. סלעם (solngam) bald locust; 3. חרזיל (chargoile) beetle; 4. חרגב (chagab) grasshopper. This first is translated *locust*, but the other three are left untranslated by the Spanish Jewish Translators, Casiodoro de Reyna, most of the German translators and Mendelssohn. They are rendered by Buxtorf, respectively, locusta; species attelabum; cantharus; and locusta; by Furst, locusta; species locustæ a voracitate nominatæ; genus locustæ, a saliendo, &c.; locusta gregaria. According to Kimchi, 1. locust; 2, one of the species of locusts, the rashon (bald locust) of our sages [see Chol. fol. 65 a, and Vayikra Rabba, sec. 14] it has a bald forehead, no tail, but elongated head. 3. Species of locust; 4, the same. Parkhurst thus renders them, with the following remarks: 1, a locust; some place the word under this root, (arab) to lie in wait, because these insects suddenly and unexpectedly come forth upon countries as from *turking* places, plundering and destroying, &c., 2. from *salang* to cut, &c., a kind of locust, probably so called from its rugged craggy form as represented in Scheuchzer's *Physica Sacra* tab. ccl, fig. 1 which see, &c., 3. a kind of locust; it appears to be derived from *charag*, to shake, and *regel*, the foot, and so to denote the nimbleness of its motions. Thus, in English we call an animal of the locust kind, a grasshopper, the French name of which is likewise *sauterelle* from the V. *sauter* to leap. 4. \* \* I should rather think that *chagab* denotes the cucullated species of locust, so denominated by naturalists from the *cucullus*, cowlor hood with which they are naturally furnished, and which serves to distinguish them from the other birds, &c." P. The Arabas eat them in a fried state with salt and butter; and the writer of this has seen several Jews from Barbary eat the locust with much apparent gusto in the city of London, evidently considering it a great luxury, and themselves, much favored in being able to procure these native delicacies where the public taste has not yet called for them, though it requires, in abundance, creatures of most loathsome appearance and character, which it cannot, in justice, be said, the locusts present, The locusts are classed by Cuvier among the Insecta, 2nd family of the Orthoptera, viz: the Saltatoria.

With respect to *reptiles*, it will be seen from an examination of the word שרץ (sherefs) on page 52, of the Sanatory Institutions of the Hebrews, to which the reader is referred, that in Hebrew this word has a much wider acceptation than in English, and includes things moving swiftly in the waters, as *swimming* fishes, or on the earth, as weazels, mice, &c. This premised, the scriptural classification will be better appreciated.

1. חולר (choled) weasel v. 29, T. O., חולדא (choolda,) S. J. T., comadreja, (mustela vulgaris, Linn.) G. T. and M., wiesel; B., mustela; F., talpa, called so in the Talmud, because of its digging or scooping; we find "the Eternal hollowed for

them (machlid) the earth."—F. K. mustela, "The weasel is called in Hebrew *choled*, of *cheled* time, not because it liveth long as *oleaster*, but because it soon waxeth old and so giveth way to time."—Crit. Sac. "It seems to have its Hebrew name from its *insidious creeping manner*."—P. "Order Carnaria (being very sanguinary, and living almost entirely upon flesh.) The true weasels are the most sanguinary of any"—Cuv.

2. עכבר (ngachbar) mouse; T. O., עכברא (ngachbera) S. J. T., raton; G. T. and M., maus; B. and F., mus. "Harmer shows that in latter days mice have been sometimes most destructive, to Palestine in particular"—P. Order Rodentia, Cuv.

3. צב (tsab) tortoise; T. O., צבא (tsaba) S. J. T., sapo; G. T., krote (toad,) M., schildkrote; B. testudo; "Bufo, à tumescendo, testudo,"—Crit. Sac. "The toad, from his *swelling* (the root means to swell) or rather because there seems no occasion to forbid eating the toad, the *tortoise*, from the turgid form of his shell"—P. "R. Eliahu Bachur translates it *schildfrote* identical with *schildkrote*"—W. "verdier, approaching the frog", R.—Reptilia—Order Chelonia, Cuv.

4. אנקה (anakah) ferret, v. 30, T. O., ילא (yala) S. J. T., erizo (hedgehog) G. T. and M., igel; F., stellio, a sono. "So called perhaps from its continued cry"—K. "A kind of lizard or newt, so called from its moan or doleful cry"—P. *herisson* according to Rashi. Cuvier places the lizards among the Reptilia, second family of the Saurians. The lizards are distinguished by their forked tongue, &c. Those called the monitors frequent the vicinity of the haunts of crocodiles and alligators, it is said that they give warning, by a whistling sound, of the approach of these dangerous reptiles, and hence probably their names of *savegarde* and *monitor*"—Cuv. This is certainly intimated in the Hebrew name.

5. כוח (koach) chameleon; T. O., כוחא (kocha) S. J. T., lagartija; G. T., molch (salamander) B., lacerta, "genus lacerte, non a robore nominatum, sed ab humare vel sputo quod emittit"—F. "R. Yonah writes that it is called *hardon*, it is a species of the צב (tsab,) and R. Solomon writes that in the vernacular it is called lizard."—K. "A species of lizard well known in the east, and called by the Arabs *awarlo*, or, corruptedly from them, *warral* or *guaril*, and so remarkable for its vigor in destroying serpents and *dhabs*, (another species of the lizards) that the Arabs have many proverbs taken from these its qualities, &c."—P. "Rashi, Onkelos and Jonathan Ben Uziel and Mendelssohn do not translate this word at all; but it appears to me to be identical with the Arabic *guaril* known for its great strength."—W. Cuvier places the chameleons among the Reptilia, 5th family of the Saurians.

6. לטאה (letaah) lizard, T. O., לטאה (letaah,) S. J. T., caracol (snail) G. T., eider; B. stellio, lacertas, "lacertæ species, sic dicta quod terre adhaereat (?)"—F. "A species of *poisonous lizard* called in Arabic *waehra*, and remarkable for adhering closely to the ground. Vulg. stellio, a *newt*, which may confirm the interpretation here given"—P. "The *lacerta gecko* is a species of lizard found in countries bordering on the Mediteranean, it is of a reddish grey, spotted with brown. It is thought at Cairo to poison the victuals over which it passes, and especially salt provisions, of which it is very fond. It has a voice resembling somewhat that of a frog, which is intimated by the Hebrew name, importing a sigh or a groan." Pict. Illus. Bib.—R. lizard. Reptilia, 2nd family of Saurians, Cuv.

7. חומט (chomet) snail, T. O., חומטא (choomta) S. J. T., babosa (limax, Linn.) G. T. and M., blindschleich (slow worm or snail) B., limax; F., limax ut plurimi vertunt. "Lacerta, secundum divum Hieron. vel limax. Testudo, cochlea terrestris secundum R. David."—Crit. Sac. "A kind of lizard. In Chaldee the V. signifies to bow down, depress, prostrate; and the animal might be called by this name

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. תִּנְשֶׁמֶת (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.

In  
led  
—

(n.)  
, a  
only  
tur-  
ing  
nty  
tis  
his  
nes  
the  
ing  
ar-

de-  
ate  
of  
el.)  
lly  
by  
sts  
uld  
ost  
rge  
ter  
the  
rue  
ess,  
and  
—  
her  
ro-  
me  
ne-  
er-  
ey.  
tus  
hat  
f a  
in  
er  
un-  
to  
ful  
the

