

speak of. We therefore think, that the *pygargus* denotes the *algazel* or *gazelle* of Egypt, which must have been known to the Greeks as well as to the Hebrews; for we find the name of *pygargus* in the Septuagint version*, among the number of animals whose flesh is deemed clean; the Jews, therefore, eat the *pygargus*, or that species of gazelle which is common in Egypt and the adjacent countries.

Mr. Russel, in his History of Aleppo, says, that near that city there are two sorts of gazelles; the one called the *mountain gazelle*, which is the most beautiful, and whose hair on the neck and back is of a deep brown; the other, called the *gazelle of the valley*, which is neither so swift nor so well made as the first, and whose hair is also much paler. He adds, that these animals run so quick and so long that the swiftest dogs cannot catch them, without the assistance of a falcon; that in winter the gazelles are lean, but yet their flesh is of a good flavour; that in summer it abounds with fat, like our venison; and that those which are fed at home do not eat so well as the wild ones. From this testimony of Mr. Russel, and from that of M. Hasselquist, we may perceive that the gazelles of Aleppo are not the common gazelles, but those of Egypt, whose horns are straight,

* Deuteronomy, chap. xiv.