

Course Reading

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Purity and Danger

An Analysis of Concepts of
Pollution and Taboo

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The Abominations of Leviticus

DEFILEMENT is never an isolated event. It cannot occur except in view of a systematic ordering of ideas. Hence any piecemeal interpretation of the pollution rules of another culture is bound to fail. For the only way in which pollution ideas make sense is in reference to a total structure of thought whose key-stone, boundaries, margins and internal lines are held in relation by rituals of separation.

To illustrate this I take a hoary old puzzle from biblical scholarship, the abominations of Leviticus, and particularly the dietary rules. Why should the camel, the hare and the rock badger be unclean? Why should some locusts, but not all, be unclean? Why should the frog be clean and the mouse and the hippopotamus unclean? What have chameleons, moles and crocodiles got in common that they should be listed together (Levi. xi, 27)?

To help follow the argument I first quote the relevant versions of Leviticus and Deuteronomy using the text of the New Revised Standard Translation.

Deut. xiv

3. You shall not eat any abominable things. 4. These are the animals you may eat: the ox, the sheep, the goat, 5. the hart, the gazelle, the roe-buck, the wild goat, the ibex, the antelope and the mountain-sheep. 6. Every animal that parts the hoof and has the hoof cloven

in two, and chews the cud, among the animals you may eat. 7. Yet of those that chew the cud or have the hoof cloven you shall not eat these: The camel, the hare and the rock badger, because they chew the cud but do not part the hoof, are unclean for you. 8. And the swine, because it parts the hoof

but does not chew the cud, is unclean for you. Their flesh you shall not eat, and their carcasses you shall not touch. 9. Of all that are in the waters you may eat these: whatever has fins and scales you may eat. 10. And whatever does not have fins and scales you shall not eat; it is unclean for you. 11. You may eat all clean birds. 12. But these are the ones which you shall not eat: the eagle, the vulture, the osprey. 13. the buzzard, the kite, after their kinds; 14. every raven after its kind; 15. the ostrich, the night-hawk, the sea gull, the hawk, after their kinds; 16. the little owl and the great owl, the water hen 17. and the pelican, the carrion vulture and the cormorant, 18. the stork, the heron, after their kinds; the hoopoe and the bat. 19. And all winged insects are unclean for you; they shall not be eaten. 20. All clean winged things you may eat.

Lev. xi

2. These are the living things which you may eat among all the beasts that are on the earth. 3. Whatever parts the hoof and is cloven-footed and chews the cud, among the animals you may eat. 4. Nevertheless among those that chew the cud or part the hoof, you shall not eat these: The camel, because it

chews the cud but does not part the hoof, is unclean to you. 5. And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. 6. And the hare, because it chews the cud but does not part the hoof, is unclean to you. 7. And the swine, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. 8. Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you. 9. These you may eat of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. 10. But anything in the seas or the rivers that has not fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is an abomination to you. 11. They shall remain an abomination to you; of their flesh you shall not eat, and their carcasses you shall have in abomination. 12. Everything in the waters that has not fins and scales is an abomination to you. 13. And these you shall have in abomination among the birds, they shall not be eaten, they are an abomination: the eagle, the ossifrage, the osprey, 14. the kite, the falcon according to its kind, 15. every raven according to its kind, 16. the

ostrich and the nighthawk, the sea gull, the hawk according to its kind, 17. the owl, the cormorant, the ibis, 18. the water hen, the pelican, the vulture, 19. the stork, the heron according to its kind, the hoopoe and the bat. 20. All winged insects that go upon all fours are an abomination to you. 21. Yet among the winged insects that go on all fours you may eat those which have legs above their feet, with which to leap upon the earth. 22. Of them you may eat: the locust according to its kind, the bald locust according to its kind, the cricket according to its kind, and the grasshopper according to its kind. 23. But all other winged insects which have four feet are an abomination to you. 24. And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening, 25. and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening. 26. Every animal which parts the hoof but is not cloven-footed or does not chew the cud is unclean to you: everyone who touches them shall be

unclean. 27. And all that go on their paws, among the animals that go on all fours, are unclean to you; whoever touches their carcass shall be unclean until the evening, 28. and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you. 29. And these are unclean to you among the swarming things that swarm upon the earth; the weasel, the mouse, the great lizard according to its kind, 30. the gecko, the land crocodile, the lizard, the sand lizard and the chameleon. 31. These are unclean to you among all that swarm; whoever touches them when they are dead shall be unclean until the evening. 32. And anything upon which any of them falls when they are dead shall be unclean. 41. Every swarming thing that swarms upon the earth is an abomination; it shall not be eaten. 42. Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, all the swarming things that swarm upon the earth, you shall not eat; for they are an abomination.

All the interpretations given so far fall into one of two groups: either the rules are meaningless, arbitrary because their intent is disciplinary and not doctrinal, or they are allegories of virtues and vices. Adopting the view that religious prescriptions are largely devoid of symbolism, Maimonides said:

'The Law that sacrifices should be brought is evidently of great use . . . but we cannot say why one offering should be a lamb whilst another is a ram, and why a fixed number of these should be brought. Those who trouble themselves to find a cause for any of these detailed rules are in my eyes devoid of sense . . .'

As a mediaeval doctor of medicine, Maimonides was also disposed to believe that the dietary rules had a sound physiological basis, but we have already dismissed in the second chapter the medical approach to symbolism. For a modern version of the view that the dietary rules are not symbolic, but ethical, disciplinary, see Epstein's English notes to the Babylonian Talmud and also his popular history of Judaism (1959, p. 24):

'Both sets of laws have one common aim . . . Holiness. While the positive precepts have been ordained for the cultivation of virtue, and for the promotion of those finer qualities which distinguish the truly religious and ethical being, the negative precepts are defined to combat vice and suppress other evil tendencies and instincts which stand athwart man's striving towards holiness. . . . The negative religious laws are likewise assigned educational aims and purposes. Foremost among these is the prohibition of eating the flesh of certain animals classed as 'unclean'. This law has nothing totemic about it. It is expressly associated in Scripture with the ideal of holiness. Its real object is to train the Israelite in self-control as the indispensable first step for the attainment of holiness.'

According to Professor Stein's *The Dietary Laws in Rabbinic and Patristic Literature*, the ethical interpretation goes back to the time of Alexander the Great and the Hellenic influence on Jewish culture. The first century A.D. letters of Aristeeus teaches that not only are the Mosaic rules a valuable discipline which 'prevents the Jews from thoughtless action and injustice', but they also coincide with what natural reason would dictate for achieving the good life. So the Hellenic influence allows the medical and ethical interpretations to run together. Philo held that Moses' principle of selection was precisely to choose the most delicious meats:

'The lawgiver sternly forbade all animals of land, sea or air whose flesh is the finest and fattest, like that of pigs and scaleless fish, knowing that they set a trap for the most slavish of senses, the taste, and that they produced gluttony',

(and here we are led straight into the medical interpretation)

'an evil dangerous to both soul and body, for gluttony begets indigestion, which is the source of all illnesses and infirmities'.

In another stream of interpretation, following the tradition of Robertson Smith and Frazer, the Anglo-Saxon Old Testament scholars have tended to say simply that the rules are arbitrary because they are irrational. For example, Nathaniel Micklem says :

'Commentators used to give much space to a discussion of the question why such and such creatures, and such or such states and symptoms were unclean. Have we, for instance, primitive rules of hygiene? Or were certain creatures and states unclean because they represented or typified certain sins? It may be taken as certain that neither hygiene, nor any kind of typology, is the basis of uncleanness. These regulations are not by any means to be rationalised. Their origins may be diverse, and go back beyond history . . .'

Compare also R. S. Driver (1895):

'The principle, however, determining the line of demarcation between clean animals and unclean, is not stated; and what it is has been much debated. No single principle, embracing all the cases, seems yet to have been found, and not improbably more principles than one co-operated. Some animals may have been prohibited on account of their repulsive appearance or uncleanly habits, others upon sanitary grounds; in other cases, again, the motive of the prohibition may very probably have been a religious one, particularly animals may have been supposed, like the serpent in Arabia, to be animated by superhuman or demoniac beings, or they may have had a sacramental significance in the heathen rites of other nations; and the prohibition may have been intended as a protest against these beliefs. . . .'

P. P. Saydon takes the same line in the *Catholic Commentary on Holy Scripture* (1953), acknowledging his debt to Driver and to Robertson Smith. It would seem that when Robertson Smith applied the ideas of primitive, irrational and unexplainable to some parts of Hebrew religion they have remained thus labelled and unexamined to this day.

Needless to say such interpretations are not interpretations at all, since they deny any significance to the rules. They express

bafflement in a learned way. Micklem says it more frankly when he says of Leviticus:

'Chapters xi to xv are perhaps the least attractive in the whole Bible. To the modern reader there is much in them that is meaningless or repulsive. They are concerned with ritual 'uncleanness' in respect of animals (11) of childbirth (12), skin diseases and stained garments (13), of the rites for the purgation of skin diseases (14) of leprosy and of various issues or secretions of the human body (15). Of what interest can such subjects be except to the anthropologist? What can all this have to do with religion?'

Pfeiffer's general position is to be critical of the priestly and legal elements in the life of Israel. So he too lends his authority to the view that the rules in the Priestly Code are largely arbitrary:

'Only priests who were lawyers could have conceived of religion as a theocracy regulated by a divine law fixing exactly, and therefore arbitrarily, the sacred obligations of the people to their God. They thus sanctified the external, obliterated from religion both the ethical ideals of Amos and the tender emotions of Hosea, and reduced the Universal Creator to the stature of an inflexible despot. . . . From immemorial custom P derived the two fundamental notions which characterise its legislation: physical holiness and arbitrary enactment—archaic conceptions which the reforming prophets had discarded in favour of spiritual holiness and moral law.' (p. 91)

It may be true that lawyers tend to think in precise and codified forms. But is it plausible to argue that they tend to codify sheer nonsense—arbitrary enactments? Pfeiffer tries to have it both ways, insisting on the legalistic rigidity of the priestly authors and pointing to the lack of order in the setting out of the chapter to justify his view that the rules are arbitrary. Arbitrariness is a decidedly unexpected quality to find in Leviticus, as the Rev. Prof. H. J. Richards has pointed out to me. For source criticism attributes Leviticus to the Priestly source, the dominant concern of whose authors was for order. So the weight of source criticism supports us in looking for another interpretation.

As for the idea that the rules are allegories of virtues and vices, Professor Stein derives this vigorous tradition from the

same early Alexandrian influence on Jewish thought (p. 145 seq.). Quoting the letter of Aristeeas, he says that the High Priest, Eleazar:

'admits that most people find the biblical food restrictions not understandable. If God is the Creator of everything, why should His law be so severe as to exclude some animals even from touch (128 f)? His first answer still links the dietary restrictions with the danger of idolatry. . . . The second answer attempts to refute specific charges by means of allegorical exegesis. Each law about forbidden foods has its deep reason. Moses did not enumerate the mouse or the weasel out of a special consideration for them (143 f). On the contrary, mice are particularly obnoxious because of their destructiveness, and weasels, the very symbol of malicious tale-bearing, conceive through the ear and give birth through the mouth (164 f). Rather have these holy laws been given for the sake of justice to awaken in us devout thoughts and to form our character (161-168). The birds, for instance, the Jews are allowed to eat are all tame and clean, as they live by corn only. Not so the wild and carnivorous birds who fall upon lambs and goats, and even human beings. Moses, by calling the latter unclean, admonished the faithful not to do violence to the weak and not to trust their own power (145-148). Cloven-hoofed animals which part their hooves symbolise that all our actions must betray proper ethical distinction and be directed towards righteousness. . . . Chewing the cud, on the other hand stands for memory.'

Professor Stein goes on to quote Philo's use of allegory to interpret the dietary rules:

'Fish with fins and scales, admitted by the law, symbolise endurance and self-control, whilst the forbidden ones are swept away by the current, unable to resist the force of the stream. Reptiles, wriggling along by trailing their belly, signify persons who devote themselves to their ever greedy desires and passions. Creeping things, however, which have legs above their feet, so that they can leap, are clean because they symbolise the success of moral efforts.'

Christian teaching has readily followed the allegorising tradition. The first century epistle of Barnabus, written to convince the Jews that their law had found its fulfilment, took the clean and unclean animals to refer to various types of men, leprosy to mean sin, etc. A more recent example of this tradition is in

Bishop Challoner's notes on the Westminster Bible in the beginning of this century:

'Hoof divided and cheweth the cud. The dividing of the hoof and chewing of the cud signify discretion between good and evil, and meditating on the law of God; and where either of these is wanting, man is unclean. In like manner fishes were reputed unclean that had not fins and scales: that is souls that did not raise themselves up by prayer and cover themselves with the scales of virtue.' Footnote verse 3.

These are not so much interpretations as pious commentaries. They fail as interpretations because they are neither consistent nor comprehensive. A different explanation has to be developed for each animal and there is no end to the number of possible explanations.

Another traditional approach, also dating back to the letter of Aristaeus, is the view that what is forbidden to the Israelites is forbidden solely to protect them from foreign influence. For instance, Maimonides held that they were forbidden to seethe the kid in the milk of its dam because this was a cultic act in the religion of the Canaanites. This argument cannot be comprehensive, for it is not held that the Israelites consistently rejected all the elements of foreign religions and invented something entirely original for themselves. Maimonides accepted the view that some of the more mysterious commands of the law had as their object to make a sharp break with heathen practices. Thus the Israelites were forbidden to wear garments woven of linen and wool, to plant different trees together, to have sexual intercourse with animals, to cook meat with milk, simply because these acts figured in the rites of their heathen neighbours. So far, so good: the laws were enacted as barriers to the spread of heathen styles of ritual. But in that case why were some heathen practices allowed? And not only allowed—if sacrifice be taken as a practice common to heathens and Israelites—but given an absolutely central place in the religion. Maimonides' answer, at any rate in *The Guide to the Perplexed*, was to justify sacrifice as a transitional stage, regrettably heathen, but necessarily allowed because it would be impractical to wean the Israelites abruptly from their heathen past. This is an extraordinary statement to come from the pen of a rabbinical scholar, and indeed in his serious rabbinical writings Maimonides did not

attempt to maintain the argument: on the contrary, he there counted sacrifice as the most important act of the Jewish religion.

At least Maimonides saw the inconsistency and was led by it into contradiction. But later scholars seem content to use the foreign influence argument one way or the other, according to the mood of the moment. Professor Hooke and his colleagues have clearly established that the Israelites took over some Canaanite styles of worship, and the Canaanites obviously had much in common with Mesopotamian culture (1933). But it is no explanation to represent Israel as a sponge at one moment and as a repellent the next, without explaining why it soaked up this foreign element but repelled that one. What is the value of saying that seething kids in milk and copulating with cows are forbidden in Leviticus because they are the fertility rites of foreign neighbours (1935), since Israelites took over other foreign rites? We are still perplexed to know when the sponge is the right or the wrong metaphor. The same argument is equally puzzling in Eichrodt (pp. 230-1). Of course no culture is created out of nothing. The Israelites absorbed freely from their neighbours, but not quite freely. Some elements of foreign culture were incompatible with the principles of patterning on which they were constructing their universe; others were compatible. For instance, Zaehner suggests that the Jewish abomination of creeping things may have been taken over from Zoroastrianism (p. 162). Whatever the historical evidence for this adoption of a foreign element into Judaism, we shall see that there was in the patterning of their culture a pre-formed compatibility between this particular abomination and the general principles on which their universe was constructed.

Any interpretations will fail which take the Do-nots of the Old Testament in piecemeal fashion. The only sound approach is to forget hygiene, aesthetics, morals and instinctive revulsion, even to forget the Canaanites and the Zoroastrian Magi, and start with the texts. Since each of the injunctions is prefaced by the command to be holy, so they must be explained by that command. There must be contrariness between holiness and abomination which will make over-all sense of all the particular restrictions.

Holiness is the attribute of Godhead. Its root means 'set apart'. What else does it mean? We should start any cosmological enquiry by seeking the principles of power and danger. In the Old

Testament we find blessing as the source of all good things, and the withdrawal of blessing as the source of all dangers. The blessing of God makes the land possible for men to live in.

God's work through the blessing is essentially to create order, through which men's affairs prosper. Fertility of women, live-stock and fields is promised as a result of the blessing and this is to be obtained by keeping covenant with God and observing all His precepts and ceremonies (Deut. xxviii, 1-14). Where the blessing is withdrawn and the power of the curse unleashed, there is barrenness, pestilence, confusion. For Moses said:

'But if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes which I command you to this day, then all these curses shall come upon you and overtake you. Cursed shall you be in the city, and cursed shall you be in the field. Cursed shall be your basket and your kneading trough. Cursed shall be the fruit of your body, and the fruit of your ground, the increase of your cattle, and the young of your flock. Cursed shall you be when you come in and cursed shall you be when you go out. The Lord will send upon you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your doings, because you have forsaken me . . . The Lord will smite you with consumption, and with fever, inflammation, and fiery heat, and with drought, and with blasting and with mildew; they shall pursue you till you perish. And the heavens over your head shall be brass and the earth under you shall be iron. The Lord will make the rain of your land powder and dust; from heaven it shall come down upon you until you are destroyed.' (Deut. xxviii, 15-24)

From this it is clear that the positive and negative precepts are held to be efficacious and not merely expressive: observing them draws down prosperity, infringing them brings danger. We are thus entitled to treat them in the same way as we treat primitive ritual avoidances whose breach unleashes danger to men. The precepts and ceremonies alike are focussed on the idea of the holiness of God which men must create in their own lives. So this is a universe in which men prosper by conforming to holiness and perish when they deviate from it. If there were no other clues we should be able to find out the Hebrew idea of the holy by examining the precepts by which men conform to

it. It is evidently not goodness in the sense of an all-embracing humane kindness. Justice and moral goodness may well illustrate holiness and form part of it, but holiness embraces other ideas as well.

Granted that its root means separateness, the next idea that emerges is of the Holy as wholeness and completeness. Much of Leviticus is taken up with stating the physical perfection that is required of things presented in the temple and of persons approaching it. The animals offered in sacrifice must be without blemish, women must be purified after childbirth, lepers should be separated and ritually cleansed before being allowed to approach it once they are cured. All bodily discharges are defiling and disqualify from approach to the temple. Priests may only come into contact with death when their own close kin die. But the high priest must never have contact with death.

Levit. xxi

17. 'Say to Aaron, None of your descendants throughout their generations who has a blemish may approach to offer the bread of his God. 18. For no one who has a blemish shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long. 19. or a man who has an injured foot or an injured hand, 20. or a hunch-back, or a dwarf, or a man with a defect in his sight or an itching disease or scabs, or crushed testicles; 21. no man of the descendants of Aaron the priest who has a blemish shall come near to offer the Lord's offerings by fire; . . .'

In other words, he must be perfect as a man, if he is to be a priest.

This much reiterated idea of physical completeness is also worked out in the social sphere and particularly in the warriors' camp. The culture of the Israelites was brought to the pitch of greatest intensity when they prayed and when they fought. The army could not win without the blessing and to keep the blessing in the camp they had to be specially holy. So the camp was to be preserved from defilement like the Temple. Here again all bodily discharges disqualified a man from entering the camp as they would disqualify a worshipper from approaching the altar. A warrior who had had an issue of the body in the night should keep outside the camp all day and only return after sunset, having washed. Natural functions producing bodily waste were to be performed outside the camp (Deut. xxiii, 10-15). In short the idea of holiness was given an external,

physical expression in the wholeness of the body seen as a perfect container.

Wholeness is also extended to signify completeness in a social context. An important enterprise, once begun, must not be left incomplete. This way of lacking wholeness also disqualifies a man from fighting. Before a battle the captains shall proclaim:

Deut. xx

5. 'What man is there that has built a new house and has not dedicated it? Let him go back to his house, lest he die in the battle and another man dedicate it. 6. What man is there that has planted a vineyard and has not enjoyed its fruit? Let him go back to his house, lest he die in the battle and another man enjoy its fruit. 7. And what man is there that hath betrothed a wife and has not taken her? Let him go back to his house, lest he die in the battle and another man take her.'

Admittedly there is no suggestion that this rule implies defilement. It is not said that a man with a half-finished project on his hands is defiled in the same way that a leper is defiled. The next verse in fact goes on to say that fearful and faint-hearted men should go home lest they spread their fears. But there is a strong suggestion in other passages that a man should not put his hand to the plough and then turn back. Pedersen goes so far as to say that:

'in all these cases a man has started a new important undertaking without having finished it yet . . . a new totality has come into existence. To make a breach in this prematurely, i.e. before it has attained maturity or has been finished, involves a serious risk of sin'. (Vol. III, p. 9)

If we follow Pedersen, then blessing and success in war required a man to be whole in body, whole-hearted and trailing no uncompleted schemes. There is an echo of this actual passage in the New Testament parable of the man who gave a great feast and whose invited guests incurred his anger by making excuses (Luke xiv, 16-24; Matt. xxii. See Black & Rowley, 1962, p. 836). One of the guests had bought a new farm, one had bought ten oxen and had not yet tried them, and one had married a wife. If according to the old Law each could have validly justified his refusal by reference to Deut. xx, the parable supports Pedersen's view that interruption of new projects was held to be bad in civil as well as military contexts.

Other precepts develop the idea of wholeness in another direction. The metaphors of the physical body and of the new undertaking relate to the perfection and completeness of the individual and his work. Other precepts extend holiness to species and categories. Hybrids and other confusions are abominated.

Lev. xviii

'23. And you shall not lie with any beast and defile yourself with it, neither shall any woman give herself to a beast to lie with it: it is perversion.'

The word 'perversion' is a significant mistranslation of the rare Hebrew word *tebhel*, which has as its meaning mixing or confusion. The same theme is taken up in Leviticus xix, 19.

'You shall keep my statutes. You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed; nor shall there come upon you a garment of cloth made of two kinds of stuff.'

All these injunctions are prefaced by the general command:

'Be holy, for I am holy.'

We can conclude that holiness is exemplified by completeness. Holiness requires that individuals shall conform to the class to which they belong. And holiness requires that different classes of things shall not be confused.

Another set of precepts refines on this last point. Holiness means keeping distinct the categories of creation. It therefore involves correct definition, discrimination and order. Under this head all the rules of sexual morality exemplify the holy. Incest and adultery (Lev. xviii, 6-20) are against holiness, in the simple sense of right order. Morality does not conflict with holiness, but holiness is more a matter of separating that which should be separated than of protecting the rights of husbands and brothers.

Then follows in chapter xix another list of actions which are contrary to holiness. Developing the idea of holiness as order, not confusion, this list upholds rectitude and straight-dealing as holy, and contradiction and double-dealing as against holiness. Theft, lying, false witness, cheating in weights and measures, all kinds of dissembling such as speaking ill of the deaf (and presumably smiling to their face), hating your brother in your heart (while presumably speaking kindly to him), these are

clearly contradictions between what seems and what is. This chapter also says much about generosity and love, but these are positive commands, while I am concerned with negative rules.

We have now laid a good basis for approaching the laws about clean and unclean meats. To be holy is to be whole, to be one; holiness is unity, integrity, perfection of the individual and of the kind. The dietary rules merely develop the metaphor of holiness on the same lines.

First we should start with livestock, the herds of cattle, camels, sheep and goats which were the livelihood of the Israelites. These animals were clean inasmuch as contact with them did not require purification before approaching the Temple. Livestock, like the inhabited land, received the blessing of God. Both land and livestock were fertile by the blessing, both were drawn into the divine order. The farmer's duty was to preserve the blessing. For one thing, he had to preserve the order of creation. So no hybrids, as we have seen, either in the fields or in the herds or in the clothes made from wool or flax. To some extent men covenanted with their land and cattle in the same way as God covenanted with them. Men respected the first born of their cattle, obliged them to keep the Sabbath. Cattle were literally domesticated as slaves. They had to be brought into the social order in order to enjoy the blessing. The difference between cattle and the wild beasts is that the wild beasts have no covenant to protect them. It is possible that the Israelites were like other pastoralists who do not relish wild game. The Nuer of the South Sudan, for instance, apply a sanction of disapproval of a man who lives by hunting. To be driven to eating wild meat is the sign of a poor herdsman. So it would be probably wrong to think of the Israelites as longing for forbidden meats and finding the restrictions irksome. Driver is surely right in taking the rules as an *a posteriori* generalisation of their habits. Cloven hoofed, cud chewing ungulates are the model of the proper kind of food for a pastoralist. If they must eat wild game, they can eat wild game that shares these distinctive characters and is therefore of the same general species. This is a kind of casuistry which permits scope for hunting antelope and wild goats and wild sheep. Everything would be quite straightforward were it not that the legal mind has seen fit to give ruling on some borderline cases. Some animals seem to be ruminant, such as the hare and the hyrax (or rock badger), whose constant grinding of their

teeth was held to be cud-chewing. But they are definitely not cloven-hoofed and so are excluded by name. Similarly for animals which are cloven-hoofed but are not ruminant, the pig and the camel. Note that this failure to conform to the two necessary criteria for defining cattle is the only reason given in the Old Testament for avoiding the pig; nothing whatever is said about its dirty scavenging habits. As the pig does not yield milk, hide nor wool, there is no other reason for keeping it except for its flesh. And if the Israelites did not keep pig they would not be familiar with its habits. I suggest that originally the sole reason for its being counted as unclean is its failure as a wild boar to get into the antelope class, and that in this it is on the same footing as the camel and the hyrax, exactly as is stated in the book.

After these borderline cases have been dismissed, the law goes on to deal with creatures according to how they live in the three elements, the water, the air and the earth. The principles here applied are rather different from those covering the camel, the pig, the hare and the hyrax. For the latter are excepted from clean food in having one but not both of the defining characters of livestock. Birds I can say nothing about, because, as I have said, they are named and not described and the translation of the name is open to doubt. But in general the underlying principle of cleanness in animals is that they shall conform fully to their class. Those species are unclean which are imperfect members of their class, or whose class itself confounds the general scheme of the world.

To grasp this scheme we need to go back to Genesis and the creation. Here a three-fold classification unfolds, divided between the earth, the waters and the firmament. Leviticus takes up this scheme and allots to each element its proper kind of animal life. In the firmament two-legged fowls fly with wings. In the water scaly fish swim with fins. On the earth four-legged animals hop, jump or walk. Any class of creatures which is not equipped for the right kind of locomotion in its element is contrary to holiness. Contact with it disqualifies a person from approaching the Temple. Thus anything in the water which has not fins and scales is unclean (xi, 10-12). Nothing is said about predatory habits or of scavenging. The only sure test for cleanness in a fish is its scales and its propulsion by means of fins.

Four-footed creatures which fly (xi, 20-26) are unclean. Any

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creature which has two legs and two hands and which goes on all fours like a quadruped is unclean (xi, 27). Then follows (v. 29) a much disputed list. On some translations, it would appear to consist precisely of creatures endowed with hands instead of front feet, which perversely use their hands for walking: the weasel, the mouse, the crocodile, the shrew, various kinds of lizards, the chameleon and mole (Danby, 1933), whose forefeet are uncannily hand-like. This feature of this list is lost in the New Revised Standard Translation which uses the word 'paws' instead of hands.

The last kind of unclean animal is that which creeps, crawls or swarms upon the earth. This form of movement is explicitly contrary to holiness (Levit. xi, 41-44). Driver and White use 'swarming' to translate the Hebrew *shérec*, which is applied to both those which teem in the waters and those which swarm on the ground. Whether we call it teeming, trailing, creeping, crawling or swarming, it is an indeterminate form of movement. Since the main animal categories are defined by their typical movement, 'swarming' which is not a mode of propulsion proper to any particular element, cuts across the basic classification. Swarming things are neither fish, flesh nor fowl. Eels and worms inhabit water, though not as fish; reptiles go on dry land, though not as quadrupeds; some insects fly, though not as birds. There is no order in them. Recall what the Prophecy of Habacuc says about this form of life:

'For thou makest men like the fish of the sea, like crawling things that have no ruler.' (i, v. 14)

The prototype and model of the swarming things is the worm. As fish belong in the sea so worms belong in the realm of the grave, with death and chaos.

The case of the locusts is interesting and consistent. The test of whether it is a clean and therefore edible kind is how it moves on the earth. If it crawls it is unclean. If it hops it is clean (xi, v. 21). In the Mishnah it is noted that a frog is not listed with creeping things and conveys no uncleanness (Danby, p. 722). I suggest that the frog's hop accounts for it not being listed. If penguins lived in the Near East I would expect them to be ruled unclean as wingless birds. If the list of unclean birds could be retranslated from this point of view, it might well turn out that they are anomalous because they swim and dive as

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well as they fly, or in some other way they are not fully bird-like.

Surely now it would be difficult to maintain that 'Be ye Holy' means no more than 'Be ye separate'. Moses wanted the children of Israel to keep the commands of God constantly before their minds:

Deut. xi

'18. You shall therefore lay up these words of mine in your heart and in your soul; and you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes.
19. And you shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down and when you rise.
20. And you shall write them upon the doorposts of your house and upon your gates.'

If the proposed interpretation of the forbidden animals is correct, the dietary laws would have been like signs which at every turn inspired meditation on the oneness, purity and completeness of God. By rules of avoidance holiness was given a physical expression in every encounter with the animal kingdom and at every meal. Observance of the dietary rules would thus have been a meaningful part of the great liturgical act of recognition and worship which culminated in the sacrifice in the Temple.