

anean. In another Psalm, David couples *dragons* and *abysses*.*

We must next inquire what is meant by the word *dragons*. The Hebrew word usually thus translated, but in some places rendered *whales* and *sea-monsters*, and in others serpents,† is derived from a root which signifies to wail or lament; probably alluding to the noise at certain times emitted by those animals, that are more properly regarded as *dragons*, by which I would understand the Saurian race, without excluding the others, which are sometimes certainly intended by that word. Thus, when Jeremiah alludes, under the name dragons, to animals that give suck to their young, it is clear that he meant some of the whale or seal kind, which are mammiferous. Our translators, therefore, very properly rendered the word *sea-monsters*, or as in the margin, *sea-calves*. I may here observe, though at sight, the crocodile and the whale seem widely separated from each other, that there are certain species, at present found only in a fossil state, and fitted with paddles instead of legs, which are stated to combine characters observable in the Cetaceans with those of the Saurians, particularly the *Plesiosaurus*;‡ the *Testudo* also of the Greeks§ seems to approach some of the seals. The word we are considering, in the first chapter of Genesis, is rendered by our translators, *whales*. In the version of the Seventy, a word is used,|| which the Greek writers employ to signify any aquatic monster; thus Theocritus, when he describes the Nile as abounding in monsters, means the crocodile. Our Saviour, when he speaks of Jonah in the belly of the fish, uses the same word, probably, for a shark, the dog *Carcharias* of the Greeks, which was fabled to have swallowed

* Ps. cxlviii. 7. † Gen. i. 21. Lam. iv. 3. Exod. vi. 9, 10.

‡ Mantell's Age of Reptiles.—Sussex Gazette.

· *Sohargis coriacea*.

|| Τα κητη τα μεγαλα.