

pasture; and if this interpretation of that word be admitted, then *deshe* might signify here plants rather fitted for lying down on, as the mosses and ferns, than for pasture, which would make out a consistent image expressed in this clause or sentence, in opposition to the one derived from the abundance of pasture, which is evidently already sufficiently completed in the terms, "The Lord is my shepherd, I shall not want." This passage, then, when rightly understood, rather serves to confirm the meaning which we have suggested for *deshe*. Another passage is Job vi. 5, "Doth the wild ass bray when he hath *grass* (*deshe*), or loweth the ox over his fodder?" but no stress can be laid upon this, when we consider that both the ass and the horse eat, of choice, various species of ferns and equisetæ, a fact which it is not unreasonable to suppose might be known to the author of a book which contains so much accurate and interesting natural history as this of Job. The plants, whatever they might be, which formed a supply for the wild ass, are at least obviously set in contradistinction to those which formed the fodder of the ox. The third passage is Jeremiah l. 11, "because ye are grown fat as the heifer at *grass* (*deshe*)." But there is, in a great number of manuscripts, a various reading for *deshe* here, by which the meaning becomes, "ye are grown fat, like a heifer thrashing, or treading, out the corn;" and several circumstances shew the latter reading to be the more probably correct one.

It remains, then, very highly probable, upon the whole, that *deshe*, in the 11th and 12th verses, is intended to express the cryptogamous vegetation.

In our observations on the terms employed in the history of the creation of the animals, we shall arrive at some important conclusions that are more absolutely certain.

The first thing that we would observe in regard to this, is, that there are two distinct words, of very different origin, which the English translators have rendered, promiscuously, *creeping creatures* or *thing*, and also *moving creatures*, following, no doubt, the authority of the Septuagint, which has given ἐπερα for both; thus occasioning a great confusion instead of a clear and perspicuous order of creations exhibited in the Hebrew text. The first of these words is *sheretz*, as in verse 20th, in the history of the fifth day's work, "God said, Let the waters bring forth abundantly the *moving creature* (*sheretz*);" in the margin, the *creeping creature*. This word is from a verb, which signifies to *bring forth*, or to *increase*, or to *multiply abundantly*, being the very verb which is rendered *bring forth abundantly* in the 20th