

verse, "Let the waters bring forth abundantly," (is heretzu hamaim). We find the verb obviously having this meaning in other passages, of which we shall quote examples: Gen. viii. 17, "*That they may breed abundantly* (vesharetzu) in the earth, and be fruitful and multiply in the earth;" Exod. i. 7, "And the children of Israel were fruitful *and increased abundantly* (vaisheretzu), and multiplied, and waxed exceeding mighty, and the land was filled with them;" Exod. viii. 3, "And the river *shall bring forth frogs abundantly* (vesharatz), \* \* \* and the frogs shall come up both on thee and on thy people, and upon all thy servants."

From all this it appears that the proper translation of the noun *sheretz* is not *the creeping* but *the rapidly multiplying creature*. The creatures expressed by this noun were part of those which were created during the fifth epoch.

The other word translated *creeping thing* is (remes), and the creatures expressed by the noun were created during the sixth epoch. We shall afterwards shew that it has a very different meaning from *sheretz*.

In the history of the fifth day's work, the translators have rendered the Hebrew word (oph), by fowl. This limits its meaning so as to include only the birds. But the term includes also the winged insects, as is evident from Leviticus xi. 20, "All fowls (haoph) that creep, going upon four." The proper translation of the term is not *fowl*, but *flying thing*, including the tribes of all kinds that can raise themselves up into the air; as is indeed rendered obvious by the expression in the 21st verse of the 1st chapter of Genesis itself (cal oph canaph), "every flying thing that hath wings."

In the 21st verse it is said, "God created (hathananim hagedolim)," which Hebrew words, our translators, following the Septuagint, (which has given for them τα κητη τα μεγαλα,) have rendered *great whales*. We have abundant resources to shew that this translation is erroneous. In fact, neither the Greek nor the English translators have been consistent with themselves in translating the Hebrew word (than) or (thanim), for it occurs in both these forms. We find them in other places translating it severally by the term δρακων, and dragon. It would be tedious to quote the passages where they have thus varied from themselves. We shall refer to Ezekiel xxix. 3, for the latter sense, "I am against thee, Pharaoh, king of Egypt, *the great dragon* (hathanim hagadol) that lieth in the midst of his rivers," where the Septuagint has τον δρακοντα τον μεγαν. The figure in this passage is evidently borrowed from the crocodile of the Nile, and this circum-