

stance of itself would shew that dragon, in place of whale, would be a better translation in Genesis. But (thanin) has a still more comprehensive meaning. We find two words formed from it, one of which (Leviathan) is the specific name of the crocodile, as is obvious from the descriptions of Job chap. xli. and of Isaiah chap. xxvii. 1, in which last passage (thanin) is also used,—and the other (Pethan) is the specific name of some serpent, as is obvious from the reference to its poison, in Job xx. 14, and Deuteronomy xxxii. 33. In this last passage we also find poison ascribed to the thanin; “Their wine is the poison of dragons (thaninim), and the cruel venom of asps (pethanim);” so that here it is evidently meant to express a serpent, as in Ezekiel and Isaiah, as we have seen above, it signifies one of the lacertine species.

These references, which we could have greatly extended, were it necessary, are sufficient to prove that (than) or (thanin) was a sort of generic, or rather classical, name, to designate the serpent and lizard tribes; and that instead of *great whales* in the 21st verse, the translators should have given the words *great reptiles*.*

The result of our criticism is, that the work of the fifth epoch, as described in Genesis, was the creation of the inhabitants of the waters; of the birds, winged insects, and reptiles; in fact, of the oviparous races named in detail, with some omissions which are to be accounted for by the uniformly condensed and brief form of the whole narration.

We proceed to the work of the sixth epoch, which concluded with the creation of man.

In the English translation we find *creeping things* again included among the beings which were created during this period, and these English terms, in their most commonly received acceptation, imply some of the insect or reptile tribes. We have seen that the Septuagint countenances the interpretation *creeping things*; but the Hebrew term (remes) does not. This is derived from a verb which signifies *to move*, and which is so far from being limited in its application to the insects or the reptiles, that, in Psalm civ. 20, 21, we find it applied to the beast of the forest and the young lions: “Thou makest darkness and it is night, wherein all the beasts of the forest *do creep* (tire-

* There is only one passage in which (than) means, with certainty, any thing else than a serpent or reptile, which is Lamentations iv. 3, where probably a seal is meant; but the passage is highly poetical, and no authority can be given to it to supersede the uniform meaning of the term in all the earlier writers, which we have established in the text.