

The apparent discrepancy accordingly at once disappears if we place a *colon* after the word "life," instead of a *comma*; and leave out the word "*that*," which is printed in italics; and render "and let fowl fly above the earth." The sacred writer here merely speaks of the creation of the fowl and the element assigned to them in which they were to move, without stating how they were created; which information is given in chap. ii, 19. The same is precisely the case with the creation of man, which in chap. i, 26, 27, is merely spoken of as having taken place without stating how he was created; a fuller account is given in chap. ii., 7.

V. 21. "So God created the great sea monsters, and every living creature that moveth, with which the waters swarm, after their kind, and every winged fowl after its kind: and God saw that *it was good*." This verse gives merely a recapitulation of what is stated in the preceding verse, just as verses 17 and 18 form a recapitulation of verses 14, 15, 16. The rendering given in the English version, "great whales," is altogether too restricted, and does not convey the true meaning of the original. The Hebrew term תנינים (*Tanninim*) literally means *long, stretched out animals*, thus all kinds of *sea monsters*. In later times, even monsters inhabiting the land are designated by it, and in some instances the desert is assigned as their place of habitation; and in the English version the word is in some places rendered by "dragon." Moses, however, evidently uses the word here in the sense of sea monsters, and mentions them particularly to show that they were included in the term שרץ (*Sherets*) "moving creature," employed in the preceding verse. I may here just remark that the sacred writers in general have frequently to labour under great difficulty in expressing certain objects owing to the paucity of specific names in the Hebrew language. In such cases they generally select such terms which