

an opening for the transmission of light, for which another term is usually employed.* In the Septuagint and other ancient versions it is supposed to signify water falling from the heavens in large masses, and *cataract*, or a corresponding term, is used.

The radical idea is that of *lying in wait*, as a wild beast in its den. In other parts of Scripture it is used for dovecots, or the holes in rocks that doves frequent; † for the sockets of the eyes; ‡ for the heavens when shedding copiously blessings or plenty; § and for the action of something from above producing earthquakes.||

My venerated friend, the late Rev. Wm. Jones, of Nayland—well known for his knowledge of the Hebrew, and the variety and ability of his researches on every subject connected with the interpretation of Scripture—in his *Physiological Disquisitions* thus expresses himself concerning the term in question. “ We suppose, then, that the air was driven downwards, for this purpose, through those passages which are called *windows of heaven*. These may seem very obscure terms to express such a sense by; but *heaven* is the *firmament*, or expanded substance of the atmosphere; and *windows*, as they are here called, are holes, or channels of any kind. The same word is used for chimneys, ¶ through which smoke passes, and for the holes, probably cliffs of a rock, in which the doves of the eastern countries have their habitation.”**

It strikes me as not very improbable that the term I am speaking of may allude to *volcanoes* and their *craters*, which may be called the *chimneys* of this globe, by which its

* חלון.

† Isa. lx. 8.

‡ Eccles. xii. 3.

§ 2 Kings vii. 2. Malachi iii. 10.

|| Isa. xxiv. 18.

¶ Hosea xiii. 3.

** Isa. lx. 8. See Jones's Works, x. 264. See also Parkhurst, Heb. Lex. under ארוב II.