one to another." To this the LXX. append: "And those who dwell in the cities (μυροπόλεσι) keep also the fifteenth day of Adar, a day of gladness, a good day, sending portions to their neighbours." The fact seems to be that the festival lasted and still lasts two days, whether in town or country.¹

¹ See Dr. Ginsburg's article Purim, in Kitto's Cyclopædia.
would certainly suggest *silent prayer* as the meaning of the petition uttered or rather returned to the bosom, but the rigour of the context excludes this equally with the interpretations indicated above. As to the interpretation which sees a literal reference to the attitude of the worshipper,—the words being muttered into the folds of the robe as the head is bent on the bosom,—the great names of Ewald and Delitzsch cannot redeem it from the charge of being painfully prosaic.

Grätz, according to his custom, has recourse to emendation. He joins the verb with the next verse and changes to “my prayer for their recovery;” a plan which has nothing against it except, that there is not the slightest authority for treating the text as corrupt.

Nor is there the slightest necessity for such a course. A very simple and natural way of explaining the phrase has been curiously overlooked by all the commentators one after the other. In all languages words meaning *to turn* naturally connect with their use the idea of repetition. In the Hebrew verb שֵׁרַע we should especially look for such a connexion because it is actually employed with other verbs in the place of an adverb of repetition (See 2 Kings i. 11-13; xx. 5; Gen. xxx. 31). And, in point of fact, though the *kal* conjugation affords no example of such a frequentative sense, the *hiphil* was so employed. Now the meaning, “My prayer came again and again to my bosom” is exactly the sense the context seems to require. In spite of all the ingratitude and discouragement received, the Psalmist persists in his charitable purpose of intercession, and not only assumes all the marks of fervent devotion, but repeats many times the same petition.

As to the preposition יָשָׁנָה, the meaning here suggested is supported by the phrase common in Jeremiah, יָשָׁנָה נַיִל, came into the heart or mind. Not only did the Psalmist pay scrupulous attention to all the outward forms of grief, but his solicitude for these ungrateful sufferers keeps recurring again and again to his mind with a persistence that will not let his devotions come to an end.

A. S. AGLER.

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1 Gesenius says, “To return is sometimes used in the same sense as to bring again and again, to render, as tribute, 2 Kings iii. 4; xvii. 3; 2 Chron. xxvii. 5; Ps. lxxii. 10; a sacrifice, Num. xviii. 9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598-603.”