

- Verses 1-3 "Earthly narrator"
- Verses 4-5 "Heavenly narrator"
- Verse 6 "The Father"
- Verses 7-9 "The Son"
- Verses 10-12 "Warning"

ב

PSAL. II. ב

2 לְמַה רָגַשׁוּ גוֹיִם וְלְאֻמִּים יִהְיוּ רִיק: יִתְיַצְבוּ | מַלְכֵי-אֶרֶץ א
 3 וְרוֹנִים נוֹסְדוּ-יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ: גַּנְתָּקָה אֶת-
 4 מוֹסְרוֹתֵינוּ וְנִשְׁלִיכָה מִמֶּנּוּ עֲבָתֵינוּ: יוֹשֵׁב בַּשָּׁמַיִם
 5 יִשְׂחַק אֲדֹנָי יִלְעַג-לָמוֹ: אִזּוּ יִדְבַר אֱלֹהֵינוּ בְּאָפוֹ וּבְחֲרוֹנוֹ ה
 6 יִבְהַלְמוּ: וְאֲנִי נִסְכַּחְתִּי מִלְּפָנֵי עַל-צִיּוֹן הַר-קֹדֶשׁ: אֲסַפְּרָה
 7 אֶל-חֵק יְהוָה אֶמַר אֵלַי בְּנֵי אֲתָה אֲנִי הַיּוֹם יִלְדֶּיךָ:
 8 שְׂאֵל מִמֶּנִּי וְאַתְּנָה גוֹיִם נַחֲלֶתְךָ וְאַחֲזֶתְךָ אֶפְסֵי-אֶרֶץ:
 9 תִּרְעַם בְּשֹׁבֵט בְּרוֹזל כִּכְלֵי יוֹצֵר הַתַּנְפָּצִים: וְעַתָּה מְלָכִים
 11 הַשֹּׁפְלִים הוֹסְרוּ שַׁפְטֵי אֶרֶץ: עֲבָדוּ אֶת-יְהוָה בְּיִרְאָה
 12 וְגִילוּ בְּרַעְדָּה: נִשְׁקוּ-בָר פֶּן-יֵאָנֶה | וְתֵאבְדוּ דָרְךְ כִּי-
 יִבְעַר כַּמְעַט אָפוֹ אֲשֶׁרֵי כָּל-חֹסֵי בוֹ:

מומר

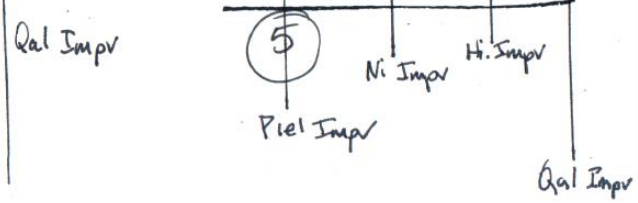
PSAL. II ב

ב
 2 לָמָּה רָגַשׁוּ גוֹיִם וְלְאֻמִּים יְהַגְדִּיקוּ: יִתְנַצְּבוּ | מַלְכֵי-אֶרֶץ *
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 יִבְעַר כַּמַּעַט אָפוּ אֲשֶׁרִי כָּל-חֹסֵי כוּ:

Now therefore
 Kings....
 Rulers (Judges) of
 the earth:

- ① understand!
- ② take correction!
- ③ Serve the LORD (with fear, reverence)!
- ④ Rejoice with trembling!
- ⑤ (see explanation of this Hb word, attachment I)

מוֹדָר



kings of the earth "establish" for themselves

Gods King poured out - set established

ב Kings of the earth PSAL. II. **ב**

warning! to the kings

rulers of the earth, warning

warning:

2 לְמַה רָגַשׁוּ גוֹיִם וְלְאֻמִּים יְהוֹדְדִיקוּ: יִתְיַצְּבוּ | מַלְכֵי-אֶרֶץ א
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 8 שְׂאֵל מִמֶּנִּי וְאַתְנֶנָּה גוֹיִם נַחֲלֶתְדָ וְאַחֲזֶתְדָ אֶפְסֵי-אֶרֶץ:
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 10 הַשְׁפִּילוּ הַגִּסְרוֹ שִׁפְטֵי אֶרֶץ: עֲבָדוּ אֶת-יְהוָה בִּירְאָה
 11 וְגִילוּ בְרַעְדָּה: נִשְׁקוּ בְּרִפְיָאֲנָף | וְהִאֲבִדוּ זָרְדָּ בִּי
 12 יִבְעַר כַּמְעַט אָפוֹ אֲשֶׁרֵי כָל-חוֹסֵי בוֹ:

מומר

→ wrath kindled against those who will not heed the warning.

In his wrath 2:5 He will speak to them

Psalm 2:10-12
MT + LXX

He imperative 2mp
הִשְׁמַעְתֶּם לִּי

σύνετε
pay attention!
understand!

pause

n.m.p
בָּאֲשֵׁרֵי

βασιλεῖς
kings

n.f.s cstr Qal active, ptc, mp
עַל יְדֵי

τὴν γῆν οἱ κρίνοντες
the earth of judges

adv cony MT
וְעַתָּה

καὶ νῦν LXX
And/now therefore

ni imperative 2mp
הִשְׁמַעְתֶּם לִּי

παῖδενύθητε
πάντες
take reciv correction
take reciv correction

Qal imperative 2mp
עֲבַדְתֶּם

Δουλεύσατε
serve

Qal imperative 2mp cony
וְגִלִּיתֶם

ἀγαλλιάσθε
καὶ
αὐτῷ
and rejoice

n.f.s prep
בְּיִרְאָה

φόβῳ
fear

prep
עִם

ἐν

pr.n dir.ob
אֶת יְהוָה

τῷ κυρίῳ
LORD the

n.f.s prep
בְּרִיָּדָה

ἐν τρόμῳ
in/with trembling

Qal impf. 3ms
יִצְעַק

κύριος ὀργισθή
be angry he

hyp.part
מִן

μή ποτε
lest

n.m.s
בְּרִיָּדָה

παιδείας

Piel imperative 2mp
נִצְעַקְתֶּם

Δράξασθε

n.f.s prep
בְּרִיָּדָה

ἐν τρόμῳ
in/with trembling

Qal impf. 3ms
וְעָרַב

ἐκκαυθή
kindled

cony
כִּי

ἵνα

n.m.s
דִּיקָאִים

δικαίως
way

Qal impf. 2mp cony
וְאָבְדוּ

ἀπολείσθε καὶ
and you perish

Qal act. ptc
מְחַוֵּי

οἱ πεποιθότες
who take refuge

cstr n.m.p
כָּל

πάντες
all (those)

n.m.p
אַשְׁרֵי

μακάριοι
Blessed

n.m.s 3ms sf.
אֵפוֹ

θυμὸς αὐτοῦ
his wrath

substantive prep
וְעָרַב

ὁ τάχει ἐν
quickly

3ms sf / prep
: וְ

ἐπ' αὐτῷ
in him

① Hebrew text of Philippians 2:12^b reads

... עֲבַדְתֶּם וּבְרִיָּדָה וּבְיִרְאָה

... trembling and with fear You "work out"

KJV Psalm 2:10-12 (1611)

- ¹⁰ Be wise now therefore, O ye kings: be instructed, ye judges of the earth. " Serve the LORD with fear, and rejoice with trembling
- ¹² Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

Wycliffe Psalm 2:12 (1380's) - (82-84)

viz Take 3e lore^①; lest the Lord be wrooth sumtyme
and lest 3e perischen fro iust waie ① lore of chastising

later vs 1400's

viz Taketh discipline, lest anytyme be wrathid the Lord;
and 3ee pershe fro the ryztwis weie.

Douay Rheims 12 Embrace discipline, lest at any time ...

NASB 12 Do homage to the Son or he will be angry...

NLT 12 Submit to God's royal Son, or he will become angry...

Youngs 12 Kiss the Chosen one, lest He be angry...

Latin Vulgate ① 12 adorete^② pure ne forte irascatur et pereatis de via
lest He is angry/ed and you perish of way

Latin text (non vulgate) ② 12 apprehendite disciplinam nequando irascatur Dominus et pereatis de via...

① adorete - to pay homage, worship, obeisance ② pure - purity, unclouded unadulterated manner, genuine

② Take, embrace, learn - correction, instruction, training - lest ever God is angered

Normal stream of Latin languages would follow Lt. Vulgate but not here

Spanish "Besad al Hijo" French "Baisez le fils" Italian "Baciate il figlio"

although I did find Italiano tr. that is closer to Jerome Lt Vulgate

"Rendete omaggio al figlio"

Origen's Hexapla

- Origen c. 230 AD viz ^{to take, receive, seize training} δράξασθε ^{lest...} παιδείας μήποτε ὀργισθῆ
- ① Aquila c. 130 AD viz ^{kiss tenderly} καταφιλήσατε ^{(me) chosen} ἐκλεκτῶς ^{lest...} μήποτε ὀργισθῆ
- ② Symmachus c. 170 AD viz ^{to do obeisance} προσκυνήσατε ^{cleanly, pure} καθαρῶς ^{lest...} μήποτε ὀργισθῆ

- ① Aquila Nobil., Vat. Syro-hex וואי?
Pro וואי Bar Hebr. habet וואי ἐκλεκτόν
- ② Symmachus Nobil., Vat Syro-hex וואי .וואי :!
וואי, Jerome → adore pure
Hesychius - δράξασθε

LXX / Aquila - apprehendite eruditionem (disciplinam)
ne quando irascatur Dominus

so we can see an interesting change because LXX
if using Aquila should have read:

“Osculamini filium, ne forte irascatur”

but instead “Apprehendite disciplinam...”

① osculamini - from osculum - kiss, to give a kiss, to exchange kisses (usually giving or receiving)

① እጸኝ፡ ለጸበብ፡ ከወ፡ እደቸወዐ፡ እግዚአብሔር፡።

↑ Ps 2:12 Ethiopic

① እጸኝ፡ endurcir, fortifier ጸፎ፡ avec force, aussi ጸፎ
devenir fort, s'endurcir

② ጸዕ፡ Lt. iratus, irasci mais aussi → succensere
(208 Dillman)

Ge'ez / eth. "kiss" sa'ama, 'ammaha n. sa'mat

Ps 2:12 Aramaic, Estrangel
Syriac

ጸፎ ለጸበብ ጸፎ ጸፎ ጸፎ
ጸፎ ጸፎ ጸፎ ጸፎ ጸፎ
ጸፎ ጸፎ ጸፎ ጸፎ ጸፎ
ጸፎ ጸፎ ጸፎ ጸፎ ጸፎ

gal mg 10+ 1mg:
ጸፎ ጸፎ 6+1
gal txt ጸፎ mg (om waw)

1987, 1991 Otto Harrassowitz ©
Wiesbaden
(ጠበብ/ጠበብ')

page 585

Lesau, Wolf
Comp. Dictionary
Cre'ez

to gain wisdom,
to learn
be intelligent

Ethiopic Ref.

to take
or recv correction
or instruction

ጠበብ	ጠበብ	ሰምዑ ለእግ' እሙን ዘያጠብብ ሕፃናተ	18:8	19:7
ያጠብቦሙ	ያጠብቦሙ	እግ' ያጠብቦሙ ለዕዲራን	145:8	146:8
ያጠብቦሙ	ያጠብቦሙ	ወከመ ያጠብቦሙ ለሊቃውንቲሁ ከማሁ	104:22	105:22
ጠቢብ	ጠቢብ	ከመ ይርአይ እመቦ ጠቢብ ዘዮነፃ' ለእግ'	13:2, 52:3	14:2, 53:2
		እንዘ ይሠርያ መሠርይ ጠቢብ	57:6	58:5
		መኑ ጠቢብ ዘየዐቅቦ ለዝ	106:43	107:43
ለጠቢባን	ለጠቢባን	ሶበ ትሬእዮሙ ለጠቢባን ይመውቱ	48:11	49:10
		እግ' የአምር ሕሊናሆሙ ለጠቢባን ከመ ከንቱ ውእቱ	93:11	94:11
ለጥበብ	ለጥበብ	እጽንዕዎ ለጥበብ ከመ እይትመዐዕ እግ'	2:12	2:12
		ቀዳሚኅ ለጥበብ ፈሪሃ እግ'	110:10	111:10
በጥበብ	በጥበብ	ከመዝ አርኢ የማነከ ለምሁራነ ልብ በጥበብ	89:12	90:12
		ወኮሎ በጥበብ ገበርከ	103:24	104:24
ጥበበ	ጥበበ	ወሌሊት ለሌሊት ታየድዕ ጥበበ አፋሁ ለጻድቅ ይትሚሀር ጥበበ አፋየ ይነግር ጥበበ	18:3 36:30 48:4	19:2 37:30 49:3
		ዘይሚህሮሙ ለሰብእ ጥበበ	93:10	94:10
በጥበበ	በጥበበ	ወመርሖሙ በጥበበ እደዊሁ	77:72	78:72
ወጥበበ	ወጥበበ	ሠናይተ ምክረ ወጥበበ ምህረኒ	118:66	119:66
ለጥበቢሁ	ለጥበቢሁ	ወአልቦ ኅልቀኑ ለጥበቢሁ	146:5	147:5
በጥበቡ	በጥበቡ	ዘገብረ ሰማያተ በጥበቡ	135:5	136:5
ጥበበከ	ጥበበከ	ዘእይትንብብ ኅቡእ ጥበበከ አይዳዕከኒ	50:8	51:6
ጥበቦሙ	ጥበቦሙ	ወተሠጥመ ኮሎ ጥበቦሙ	106:27	107:27
ጠብፀ'	አጥባዕኩ	አጥባዕኩ ወእናፈቁ ለዐቂበ ትእዛዝከ	118:60	119:60
	ወአጥባዕኩ	መሐልኩ ወአጥባዕኩ	118:106	119:106
	ጥቡዕ	ጥቡዕ ልብየ እግዚእ ጥቡዕ ልብየ	56:8, 107:2	57:7, 108:1
	ወጥቡዕ	ጥቡዕ ልቡ ለተወክሎ በእግ'	111:7	112:7
		ወሰደደ...ወጥቡዕ ልቡ ለቀቲል	108:17	109:16
ጠበወ	ጥበ	ከመ ዘአንደግዎ ጥበ እሙ	130:2	131:2
	አጥባተ	ወተወክልኩከ እንዘ ሀለውኩ ውስተ አጥባተ እምየ	21:10	22:9
*ጠብጠበ	አንጠብጠበ	ምድርኒ አድለቅለቀት ወሰማይኒ	67:9	68:8
	ዘያንጠበጥብ	አንጠብጠበ ወከመ ነጠብጣብ ዘያንጠበጥብ ዲበ ምድር	71:6	72:6

Monica S. Devens A concordance to Psalms
in the Ethiopic Version
2001 © Otto Harrassowitz, Wiesbaden 2001 ⁴⁹⁵

Page 559
Lesau, Wolf
Comp. Dict.
Ge'ez

be strengthened,
ratified, have
effect, be established
persevere

Dillman, page 208

je vois clairement (n.s)
que Dillman
traduit ጸጸፏፏ

"endurcir, fortifier"
et → ጸፏፏ - avec
force

il est évident que
cela n'est pas

"kiss" etc.

Également - c'est pas facile
de voir le lien linguistique

MS

(ጸፏፏ)	ፊታጸንዖ	እመኔ ደክመ እንተ ታጸንዖ	67:10	68:9
	ወእጸንዕ	ወእጸንዕ አዕይንትዮ ላዕሌከ	31:8	32:8
	ወእጸንዕከ	አሌብወከ ወእጸንዕከ በዛቲ ፍኖት እንተ ሖርከ	31:8	32:8
	ያጸንዕዎ	ወለዓለም ያጸንዕዎ ለብዕሎሙ	72:12	73:12
	ኢታጸንዕ	ኢታጸንዕ ልበክሙ	94:8	95:8
	ወእጸንዕ	ተዐገሠ ወእጸንዕ ልበከ ወተሰፈዎ ለእግ	26:14	27:14
	ወእጸንዮ	ወእጸንዮ እግዚአ ለዝንቱ ዘሠራዕከ ለኃ	67:29	68:28
	አጸንዐኒ	ወበመንፈስ ዐዚዝ አጸንዐኒ አጸንዐኒ በነቢብከ	50:14	51:12
	አጸንዮን	አጸንዮን ለመካይድዮ ውስተ ፍኖትከ	118:28	119:28
	ወእጸንዕ	ተዐገሠ ወእጸንዕ ልበክሙ	16:5	17:5
	አጸንዕዎ	አጸንዕዎ ለጥበብ ከመ ኢይትመዕዕ እግ	30:25	31:24
	ጽኑዕ	ጽዋዕከኒ ጽኑዕ ወያረዊ ማኅፈድ ጽኑዕ ቅድመ ገጸ ጸላኢ ውስተ ብሔር ጽኑዕ ከመ ታድኅኒ	2:12	2:12
	ወጽኑዕ	ጽኑዕ ልቡ ወኢይትሀወከ ለዓለም እግ ኅያል ወጽኑዕ	22:5	23:5
	ጽኑዕ	ወእጸንዕ ከሉ ትእዛዙ ወጽኑዕ ለዓለመ ዓለም	60:4	61:3
	ጽንዕት	ወይከውን ጽኑዕ ዘርአ ውስተ ምድር	70:3	71:3
	ጽኑዓን	በእድ ጽንዕት ወበመዝራዕት ልዕልት	111:8	112:8
	ጽኑዓን	ወአድኅኒኒ እምፀርዮ ጽኑዓን ጽኑዓን ወኅያላን እለ ትገብሩ ቃሉ እለ ደቂቆሙ ከመ ተክል ሐዲስ ጽኑዓን በውርዘቶሙ	23:8	24:8
	ጽኑዓን	እስመ ለእግ ጽኑዓን ምድር ፈድፋድ ተለዐሉ ወቀተለ ነገሥተ ጽኑዓን	110:8	111:8
	ጽኑዓንሆሙ	ተሠጥሙ በጥቃ ከብሉክ ጽኑዓንሆሙ	111:2	112:2
	በጽንዕ	ሰብሐዎ በጽንዕ ኅይሉ	135:12	136:12
	እምጽንዕ	እስመ እምጽንዕ እዴከ ኅለቁ አነ	17:18	18:17
	ወጽንዕ	አምላክ እስራኤል ውእቱ ይሁብ ኅይሉ ወጽንዕ ለሕዝቡ	102:20	103:20
	ጽንዕ	ወኢያመሥጥ በብዝኅ ጽንዕ	143:12	144:12
	ለጽንዕከ	ንሴብሐ ወንዜምር ለጽንዕከ	46:10	47:9
	ጽንዕከ	ወያዮድዑ ጽንዕከ	134:10,	135:10,
			135:18	136:18
			140:6	141:6
			150:1	150:1
			38:11	39:10
			67:36	68:35
			32:17	33:17
			20:14	21:13
			144:6	145:6

KJV v12 Kiss the Son, lest he be angry...

... $\text{ׁןְׁשָׁק׃} \text{ } \text{ׁןְ} \text{ } \text{ׁןְ} \text{ } \text{ׁןְ} \text{ } \text{ׁןְ} \text{ } \text{ׁןְ} \text{ } \text{ׁןְ}$ MT

15+ observation - KJV has a definite article - but the Hebrew does not. Regardless of what will be revealed in the translation most certainly this is an indefinite noun.

The Hebrew $\text{ׁןְ} \text{ } \text{ׁןְ}$ is in the Piel imperative. There are a number of problems here as well. The majority of translations are taking 'nshq' as BDB 676 I, verb "to kiss", although BDB 676 II, vb = SAME exact spelling as I and BDB reads $\text{ׁןְ} \text{ } \text{ׁןְ}$ vb. exact meaning uncertain; probably either handle, or be equipped with. Equally the nominal $\text{ׁןְ} \text{ } \text{ׁןְ}$ equipment, weapons, armoury. If we are going to try to ascertain the meaning of this word 'nshq' used in Psalm 2 it will be necessary to understand what the Piel should represent.

Piel stem is used to express an intensive type of action with an active voice. It can also be factitive. If the same verb in the Qal (simple active) is intransitive, it will become transitive in the Piel.

Iterative action would express repeated activity.

If we took the $\text{ׁןְ} \text{ } \text{ׁןְ}$ in the Qal as "kiss" a simple action, in the Piel we would end up with ① Repeated kissing ② is transitive ③ intensity?

If we took the II $\text{ׁןְ} \text{ } \text{ׁןְ}$ in the Qal as "handle, be equipped with" we would end up with ① Repeated handling/equipping ② transitive ③ "armed"?

The problem is manifold - the etymology of this root is unclear.

According to the Etymologische Studien zum Semitischen, Barth derives this word from the Arabic meaning "to smell something". Other scholars find this word's Arabic force is "to equip oneself, to be armed" also to "line up, put in order." According to the TDOT page 74 nshq occurs 32 times in the OT in the Qal "to kiss; to touch one another" Piel, "to kiss long and much"

Except for Canticles (Song of Solomon) where this is used for man/woman or Prov 7:13 where nshq is not used in a positive sense - Generally nshq

① kissing of reunion ② departure ③ ones kin ④ acquisition of honor.

A heavy emphasis on kinship (nshq) is also used of friendship

None of the above yet give clarity to the translation - 2nd → ׁןְ BDB 135

ׁןְ n.m "son" I, II ׁןְ "corn" III "pure" ׁןְ , ׁןְ we will now turn to the LXX

KJV Psalm 2:10-12

¹⁰ Bewise now therefore, O ye kings: be instructed, ye judges of the earth. " Serve the LORD with fear, and rejoice with trembling. ¹² Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

NLT _{v12} Submit to God's royal son, or he will become angry.

NASB _{v12} Do homage to the Son or he will be angry...

Douay-Rheims _{v12} Embrace discipline, lest at any time...

Youngs Trans. _{v12} Kiss the Chosen one, lest He be angry...

Latin Vulgate _{v12} Apprehendite disciplinam nequando irascatur Dominus et pereatis de via justa
& also _{v12} Lt → adorete pure ne forte irascatur...

These translations would have normally followed the Latin Vulgate - but here did not

Spanish "Besad al Hijo" French "Baisez le fils"

Italian "Baciate il figliuolo" & "Rendete omaggio al figli"