hasteneth (read תָּרוּץ)". The last two words of this verse are to be connected with v. 33 : "Praise (read יודו instead of ידיו) God, ye kingdoms of the earth, sing praises unto the Lord; Selah." And, therefore, also in v. 31, where it has already been recognized by some scholars, מתרפס stands instead of מִפַּתְרוֹס, from Pathros (cf. *Jeremia* XLIV, 1 etc.) : "From upper Egypt, with pieces of silver." And, to complete these remarks, also at the end of the verse in בוז עמים קרבות יתפצו, בוז can be no verb, meaning "disperse" (as פזר) but, parallel to "with pieces of silver" it is another expression for treasures brought as donations, perhaps another spelling of כֶּסֶף, originally meaning "strength", but used in the *Bible* in the sense of wealth and treasure. קרבות יתפצו does not mean "that delight in war", but "that desire to approach (God)", just as in *Isaiah*, LVIII, 2 : קרבת אלהים יחפצון. Thus the whole passage has to be translated approximately : "At thy palace at Jerusalem kings shall acknowledge thy kingdom. The lion, the beast of the reed, the band of the mighty among the calves of nations; from Pathros with pieces of silver, the treasure of the nations, delighting to approach thee. They come quickly from Egypt, Ethiopia hasteneth, praise God ye kingdoms of the earth, o sing praises unto the Lord; Selah.

The same verb התרפס apparently occurs in *Proverbs* VI, 3 ss. in the passage dealing with the unlucky man who has pledged his word for a stranger : My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger. Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; לך התרפס ורהב רעיך. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand (of the hunter) and as a bird of the hand of the fowler.

Here, to add misforturne to the unlucky, the main advise to the man who has pledged himself for the stranger, has not been understood. For if we accept for the Hebrew words in v. 3 the usual, though unfounded translation : "go, humble thyself and make sure thy friend", this is in strict contradiction to the continuation : "Deliver thyself as a roe from the hand of the hunter, and as a bird of the hand of the fowler"; for it is not by humbleness that animals and birds deliver