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the end of the fourteenth century, would be truly remarkable. I therefore take the liberty of laying this question before the learned Editors and readers of this REVIEW.

EB. NESTLE.

ULM, October, 1897.

### NOTE ON DEUTERONOMY XXXII. 42.

THE interpretation of פִּרְעוֹת in Judges v. 2 which I offered in the last number of the JEWISH QUARTERLY REVIEW may not unreasonably suggest a question as to the manner in which the same word is to be explained in Deut. xxxii. 42. I suppose the view most widely accepted at the present time is that which takes the word as denoting "long hair" in accordance with the sense of פָּרַע in Num. vi. 5; Ezek. xlv. 20. Thus Prof. Driver in his recently published Commentary translates—

"I will make mine arrows drunk with blood,  
And my sword shall devour flesh;  
With the blood of the slain and of the captives,  
From *the long-haired heads* of the foe."

And he gives in a note :—

"*Long-haired heads*] alluding either to the exuberant vigour and pride of Israel's wild assailants, or perhaps (W. R. S. in Black's 'Judges' in the *Smaller Camb. Bible for Schools*, p. 39) to their being as warriors consecrated to their sanguinary work, the unshorn locks being the mark of a vow."

On consideration, however, it may perhaps appear that this interpretation is open to serious objection. It is pretty generally admitted, and is not, indeed, to be denied, that the verse furnishes an example of alternating parallelism. The third line is to be taken as a continuation of the first, and similarly the fourth is to be connected with the second. Now that the third line is, as regards the first, epexegetic, giving the sense more fully and particularly, need occasion no difficulty when we take it as referring to the combatants slain in battle, and the subsequent slaughter of those who had been made captives. But when we connect the second and fourth lines the case is otherwise. "My sword shall devour flesh from the long-haired heads of the foe," presents a manifest incongruity, the head being a part of the body by no means abounding in flesh; and the mention of "long hair" does not diminish the difficulty. In יִמְחֹזַן קִרְקֵר שְׁעָר

of Ps. lxxviii. 22 there is no similar incongruity. Regarding פרעות, however, as originally meaning "Pharaohs" we may perhaps attain a more suitable sense. The transition from "Pharaohs" to "chiefs" or "leaders" generally is not difficult to understand; and thus we may come to the rendering of the Septuagint, ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. But the difficulty with regard to the head as a part of the body remains. If, however, we render ראש, as we are quite justified in doing, by "chief" or "principal" (cf. Ezek. xxvii. 22; Exod. xxx. 23), the difficulty disappears; and there is no incongruity in "My sword shall devour flesh from the chief leaders of the foe." If it should be said that, from the sense of פרעות it may be inferred that the "Song of Moses" is of later date than the "Song of Deborah," the inference is probably just; but it need scarcely be added that to determine the relative dates of the two poems is a matter of no small difficulty. The attempt to do so need not now be made.

THOMAS TYLER.

#### NOTES TO THE EGYPTIAN FRAGMENTS OF THE HAGADAH.

I WOULD suggest a few corrections in the texts recently communicated by Mr. I. Abrahams from the fragments of the Genizah.

The note, p. 44, note 1, אמר' ילש בצק ועל המצות, ought most likely to be read אמר' מלוש בצק עד חומצתו [כ], and refers to Hosea vii. 4 as the source for the words in the text, להחמיץ בצקן . . . שלא הספיק בצקן. But עד is written instead of על, p. 45, ll. 7 and 9 at the bottom.

P. 47, l. 2. Read יביע for יניע, and l. 6, בונה instead of בובה.

P. 48, l. 4 at the bottom. Read כנפי יונה נחפה בכסף after Ps. lxxviii. 14.

Ibid., l. 3. The sign of interrogation must be deleted. The words ואלהאלה יידון are Arabic, and denote additional words pronounced on taking the third cup.

P. 50, l. 19. In the sentence תם יחרך אלמאידה תלת מראד ויקול, read מראה instead of מראד, i. e. "then he moves the table three times and says."

Ibid., l. 21. The gap must be simply filled thus: [אלכאם] תם ינאב, אלתאני ויקול, i. e. "the second cup is poured out and say."

I have in my possession a fragment of the Hagadah from the Genizah in Cairo. It consists of four sheets of paper, 13.5 × 9.5 cm., and commences with the words, בקש לעקור הכל. The verses from