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NOTES.

A HEBREW EPITAPH FROM ULM.

IN Ulm, where already in former times a number of ancient Hebrew tombstones of the fourteenth and fifteenth centuries were found, two new stones have come to light just outside the so-called "bride-door" of the famous "Münster." One of them seems especially interesting, and I am curious to learn the judgment of the readers of this REVIEW on it. The stone is broken at one end, but it is otherwise in perfect preservation and runs thus—

הנה
הגל הזה ועדה
המצבה אשר
הוקמה לראש
מרת אומילייא
העברית שנפטרה
. . . בז בסיון שנת
. . . ושמנה לפרט ל
ששי נוחה בנן עדן
א א א סלה

"This stone is the memorial placed at the head of the lady *Ottilia the Hebrew woman*, who died," &c.

There can be scarcely a doubt about the transliteration and translation. The woman, who was buried here, was called *Ottilia the Hebrew woman*. But Rabbi Dr. Treitel of Laupheim wrote in a statement sent to the Archaeological Society of Ulm that the name *Ottilia* never was borne by Jewesses of such ancient times; that the omission of the name of the father was very strange, and still more strange the addition of "Hebrew woman."

He came therefore to the conclusion that we had to do with the name of a Proselyte. In this case the tombstone, which must be from

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 שְׁעָרַי