

17. P. 227, l. 12. For בליטטיא, read בליטטיא.
18. P. 233, l. 8. כדרך שפורשי וכו'. This refers to the Karaites. L. 9, for שאמרו, read ואמרו.
19. P. 244, l. 15. For בויה וכן, read בויה וכו'.
20. P. 266, l. 8. For עשו עצמן כמנודין, read עיינו עצמן כמנודין. Cf. Sifra, Wayikra, col. 4b, ed. Weiss.
21. P. 314, ll. 14–15. שיהוא . . . שיהוא. This is the correct reading. In the *Menorat ha-Maor*, it was erroneously omitted from שיהוא to שיהוא.
22. P. 321, ll. 5–6. אמרו וכו' ד"א וכו'. There must have been omitted an interpretation concerning Phinehas, based on the verse וירא פנחס.
23. P. 323, last line, after כפלים, add: ד"א למה החמירה תורה בזנות לפי: שכל עבירות שבתורה אפשר לדחותן מן הלב וזנות א"א.
24. P. 324, l. 4. For ועובר, read ואינו עובר.
25. P. 348, l. 15. For שפקין, perhaps read טוענין. In *Midrash ha-Gadol* to Ex., p. 68, the reading is ספקן.
26. P. 354, l. 10. For חוקע את הארץ, read חוקע את החרב. Cf. *Judg.* 3.21.
27. P. 355, l. 13. לאסור. Add: ולמנוע מהם השמיש המטה.
28. P. 364, l. 5, יעקב לברו. This refers to the verse והאכלהיך נחלה יעקב (Isa. 58.14), which is mentioned in reference to the observance of the Sabbath.

The discovery and publication of the Midrash will be an everlasting memorial to Dr. Enelow, who devoted the best years of his life to the cause of enriching Jewish learning and scholarship.

KASOWSKI'S CONCORDANCE TO THE TOSEFTA³

CHAIM JOSUA KASOWSKI, the author of the Concordance to the Mishna, has now published the first installment of a Concordance to the Tosefta. The volume covers the letter א, which is about a fifth of the entire proposed work on the Tosefta. The author has used the Zuckermann edition of the Tosefta as the basis of his work, and has followed the method which he had used in the Concordance to the Mishna. Kasowski has omitted, however, the biblical verses, since Zuckermann, at the end of his edition, has an index to all the verses quoted in the Tosefta.

³ אוצר לשון החוספתא, ספר המחאימות (קונקורדאנציא) לששה סדרי התוספתא, כרך א': אות א'. חברו חיים יהושע קאסאוסקי, ירושלים: במברגר את וואהרמן, תרצ"ג, עמודים [8]+676.

Since we have no critical edition of the Tosefta, the use of Zuckerman's edition as the basis of the Concordance may be justified on the ground that that edition is the most commonly used by rabbinic scholars. The work of Kasowski is a gigantic undertaking, and is being supported in various ways by the Hebrew University and the American Academy for Jewish Research, as well as by a number of individual scholars in Palestine, in Europe and in the United States of America.

At the end of the volume, Kasowski prints a page with errata. A few additional errors might be mentioned. But such unavoidable errors will be recorded, it is hoped, at the end of the last volume.

Students of rabbinic literature the world over, appreciating fully the importance of the epoch-making work—the remarks of the late Ch. N. Bialik in his foreword to the Concordance, to the contrary notwithstanding—will anxiously look forward to the appearance of the Tosefta Concordance.

MICHAEL HIGGER

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