KASOWSKI’S CONCORDANCE TO THE TOSEFTA—HIGGER

17. P. 227, l. 12. For בלקリフォ, read כאלリフォ.
18. P. 233, l. 8. כדרד שפרוש, לו. This refers to the Karaites. L. 9, for shemale, read בוהות.
19. P. 244, l. 15. For בוהות, read נשמה.
21. P. 314, l. 14-15. נֵי, וְנִרְבְּת. This is the correct reading. In the Menorat ha-Maor, it was erroneously omitted from הַיְּהוָה יָרֵא. L. 9, for יָיִן, read יָיִין.
22. P. 321, l. 5-6. מִדְּנָה, מָלַא מּוֹרָה. There must have been omitted an interpretation concerning Phinehas, based on the verse דְּרַע כְּלִילָה, כְּלִילָה. Cf. Sifra, Midrash ha-Gadol to Ex., p. 68, the reading is רפּוּנָה, פָּרָשָּׁה חַבָּרָה.
23. P. 324, l. 4. For הַיָּהָה, read הַיָּהָה.
24. P. 348, l. 15. For שַׂמֵּק, perhaps read שַׁמֵּק. In Midrash ha-Gadol to Ex., p. 68, the reading is שַׁמֵּק.
26. P. 355, l. 13, for אָסָאִר, read added.
27. P. 364, l. 5. For וּמְנַעְנָה, read וּמְנַעְנָה. This refers to the verse נַעֲקְבָּה, בְּרִית, 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 TOSEFTA

CHAIM JOSUA KASOWSKI, the author of the Concordance to the Mishna, has now published the first installment of a Concordance to the Tosefata. The volume covers the letter כ, which is about a fifth of the entire proposed work on the Tosefata. The author has used the Zuckermandel edition of the Tosefata 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 Zuckermandel, at the end of his edition, has an index to all the verses quoted in the Tosefata.

אוצר לְשׁוֹנִי הֻכָּפָרָה. כֶּפֶרֶת נֶמֶץ (קִנֵוקְרַרְאֵנְא) לְשׁוֹתֶיהָ כֶּרְרָה הָהַפְּסָחָה. כֶּרְרָה אֶל: אָדָא אֵל. כֶּפֶרֶת חַיָּה הָעֵשׂוֹת וּסָפְרֵי, יְרוּשָׁלָיָם: מִסְבְּרָר אֵל וּהֲדוּרֵי. [10] +676.
Since we have no critical edition of the Tosefta, the use of Zuckermandel'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

New York