

two Talmud *baraitot* at all. In any event, Dr. Rengstorf, who fills up two pages of references to New Testament literature, in connection with the passage, might at least spare space for three more words and refer to Yeb. 63b. The Talmud, it is true, is later than the New Testament. But the tannaitic sources quoted in the Talmud may be as old as the New Testament, if not older!

Similarly, the paragraph divisions follow no definite, unifying principle.

On p. 46, line 6, the phrase נחננו עיניין לו is most likely a corrupt reading for תחת אשר ענה, and should come in the previous line after the word לאשה. Cf. Deut. 22.29.

On p. 22, line 19, for למזוחות, read למזונות.

Students of rabbinic literature will look forward to the appearance of the remaining installments of the work.

TOSEFTA TOHAROT⁸

THE work of Dr. Walter Windfuhr is an additional installment of a critical text of the Tosefta, based on the Erfurt and Vienna Mss., as well as the printed text of the first edition of Alfasi. It covers about three and a half chapters of the Hebrew text of Kelim Baba Ḳamma, and five and a half chapters of the translation.

The treatise Kelim in the Mishna and in the Tosefta deals chiefly with the rules in Lev. 11.32 et seq., Num. 19.14 et seq. and 31.20 et seq. In the Tosefta the treatise Kelim, probably because of its size, is divided into three parts (*babot*), comprising twenty-five chapters in all.

In the preface, Dr. Windfuhr describes briefly the important terms found in the treatise, as well as the biblical sources of the fundamental laws implied by such terms. Additional explanations are given in the footnotes to the translation. The variants are placed below the Hebrew text.

There is a very striking similarity between the Mishna and the Tosefta Kelim, which our author, however, failed to indicate. In the

⁸ *Rabbinische Texte*. Erste Reihe, *Die Tosefta*. Text, Übersetzung, Erklärung. Band 6, *Seder Toharot*. Von WALTER WINDFUHR. (Mit Beiträgen von HANS WINDISCH). 1. Heft: Kelim Baba Ḳamma (I 1–VI 17 deutsch, I 1–IV 11 hebräisch). 2. Heft: Kelim Baba Ḳamma (VI 17–VII 17 deutsch, IV 11–VII 17 hebräisch); Kelim Baba Meṣia (I 1–III 13 deutsch, I 1–III 3 hebräisch). Stuttgart: VERLAG VON W. KOHLHAMMER, 1934–1935.

Mishna, the first chapter gives general rules and principles of various kinds of unclean objects and uncleanness. The discussions concerning the laws of uncleanness of utensils start with the second chapter. In the first chapter of the Tosefta of that treatise, we have likewise a series of rules regarding the unclean in general. The second chapter starts the discussion concerning *kelim*. Nevertheless, the first paragraphs in the first chapter of the Tosefta, each beginning with the expression חומר, and thus forming a layer by itself, may be older than the Mishna. ר' יוסי, mentioned in the Tosefta layer, is omitted in the Mishna.

The explanation of ראשון לטומאה and אב הטומאה (p. 41, note 5) is quite correct. But the author should have added the fact that the degrees of uncleanness are sometimes extended in form of שני לטומאה שלישי לטומאה, and even רביעי לטומאה. See Mishna Toharot ch. 2, and Talmud Shab. 14a.

The second installment covers the rest of the text and translation of Kelim Baba Ḳamma and about five chapters of the Hebrew text and three chapters of the translation of Kelim Baba Mezi'a. In the Preface to the translation of Baba Mezi'a, the editor gives an interesting outline of the underlying principles of that section. The notes explain carefully the Greek terms found in the text; and contain allusions to later rabbinic sources, including corrections by Elijah Gaon of Wilna.

Dr. Windfuhr's statement that ברוריה, the wife of R. Meir, actually participated in academic discussions (p. 64, note 24) is questionable. In B. M. 1.6 (p. 33, Hebrew), ר' טרפון and the חכמים argue whether קלוטטרא is טמא or טהור. ברוריה speaks there of the laws of the קלוטטרא with regard to the Sabbath. A later hand might have added the tradition of ברוריה. For, it is well known that ברוריה remembered a number of traditions from her martyred father, ר' חנניה בן הרדיין. She and her brother tried to transmit such traditions to the scholars of the period (see Tosefta Kelim, B. Ḳ., ch. 4, sec. 17, ed Zuckerman; compare also Pesahim 62b).

The editor is to be congratulated on his successful work in the field of tannaitic literature.

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