

court, adjudicating conflicts over betrothal and marriage, inheritance, guardianship, marital property and succession, especially the role of women in credit and commerce. Volume 2 is a critical edition of the manuscript preserved at YIVO (New York), with appendices (places, non-Hebrew words and phrases) and index (personal names). This edition will be of interest to the legal scholar, the linguist interested in Western Yiddish, and the social historian, among others. For academic libraries.

Roger S. Kohn, *Silver Spring, MD*

Brody, Robert. *Mishnah and Tosefta Studies*. Jerusalem: The Hebrew University Magnes Press, 2014. 177 pp. \$26.33. (9789654937672).

The academic field of Talmudic study has grown more popular in the United States in the past decade. But the trend is focused mainly on literary or cultural approaches to rabbinic texts, while the labors of philology have been left, for the most part, to scholars based in Israel. Technological advances, including the digitization of many manuscripts of Mishnah and Talmud and of vast tracts of the Cairo Genizah, allow researchers to study the textual evidence from their home or office anywhere in the world. Harder to come by, though, is the ability to critically appraise the information conveyed by those manuscripts.

Robert Brody, a highly respected Talmudist at the Hebrew University of Jerusalem, has made a significant contribution to scholarship by publishing this monograph. It is short and written in English, but it is by no means an introductory text. It contains the fruit of deep, careful philological research in rabbinic texts refracted through the perspective of a sharply logical mind. Brody has been laboring for a number of years on a critical commentary on the tractate of *Ketubot* in the Babylonian Talmud. The Tannaitic sources, which predate the Talmud, are obviously crucial to understanding the Babylonian tractate, and it is those earlier sources which form the basis of Brody's study. His intensive analysis of that limited corpus allows Brody to form sober opinions on large questions that have occupied Talmud scholars for decades – the relative value and significance of different manuscripts, and the nature of the textual relationship between Mishnah and Tosefta. That the entire book, including the many textual examples, is in English makes things a little harder on the reader, forcing him/her to return to the primary texts themselves in order to fully understand the author's point. That is probably a good thing in itself. But, hopefully, it will also spur a younger generation of students in the Anglophone world to apply themselves seriously to the study of Talmudic philology.

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