

Summary of Contents

This issue of *Netuim* devotes substantial attention to a relatively neglected tractate: *Kinnim*. P. Roth presents, based upon a manuscript copy, a previously unpublished commentary on tractate *Kinnim* by one of the Tosafists. In his introduction to the commentary, Roth examines the character and background of the commentary and proposes, with due caution, that it was authored by R. Samson of Sens. In an appendix to the article, Roth surveys the medieval commentaries to tractate *Kinnim* which we possess.

Two further articles related to tractate *Kinnim* appear in this issue. R. Brody reviews M. Koppel's book, which offers a novel approach to interpreting the tractate, using a mathematical model. In his survey of mishnah-related articles, A. Walfish deals with an article related to tractate *Kinnim*.

It is well known that the early *Paytanim* drew their materials from the *Midrashim*. Recently a few examples have been adduced to illustrate the opposite phenomenon - *Midrashim* that have been influenced by *Piyyutim*.

E. Hacoheh suggests that two *Piyyutim* by Hakalir influenced some of the later *Midrashic* collections to the book of Esther. In this article the *Piyyutim* by Hakalir, 'אספרה אל חוק' and 'אמל ורבך', appear in print for the first time with critical textual apparatus, and the author examines their relation to the relevant *Midrashim*.

Y. Nagen (Genek) analyzes the tannaitic descriptions of the *Simhat Beit ha-Sho'evah*. In his view, these descriptions reconstruct biblical narratives of root events associated with the construction of the Temple. This indicates that these festivities were conceived as rejoicing over the existence of the Temple and over the divine Presence within it.

S. Cohen suggests a new interpretation of the two lotteries described in the Mishnah at the beginning of *Yoma* chapter 2. He differentiates between the lottery which took place as part of the original practice, between the two priests who arrived first at the top of the altar's ramp, and the lottery which replaced the running contest after the latter proved to be potentially dangerous.

In our translation section we present a translation of an article by Saul Horovitz, which deals with several aspects of the redaction of the Talmud.