

THE HAFTAROTH OF T.—S. B 17, 25

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The fragment, described elsewhere in this volume by Mr. I. Yeivin, is a piece of a *Haftaroth* scroll based on the Triennial Cycle. It contains parts of the *haftaroth* for portions no. 13 to 19 of the Book of Numbers, according to the list of Chr. D. Ginsburg.¹ This fragment may be estimated to be a fourth of the original width of the scroll. There is not much data on the *haftaroth* of the triennial cycle, and scrolls with *haftaroth* are extremely rare. The present author knows of only two other such triennial *haftaroth* scrolls: ENA 2105 (a photograph can be found in the *Catalogue of Hebrew MSS in the Collection of E.N. Adler*, Cambridge 1921, Pl. 96); and Cambridge University Library, MS T.—S. B 16, 16. In the present fragment there are a few phenomena which differ from the *haftaroth* known from other sources, but because of our limited knowledge of the triennial-cycle *haftaroth*, the reason for these variations cannot be given.

Col. 1. This is the end of the *haftarah* of portion no. 13, עַד אֲנָהּ יִבְאֲצֹנִי (Nu. xiv, 11). The beginning of this *haftarah* is Is. lii, 5. This is proved by fragment T.—S. B 17, 11. The end of the *haftarah* is Is. lii, 12, and it is found only in fragment B 17, 20. In the present scroll, therefore, six additional verses are included, making a total of fourteen verses, unusually long among the *haftaroth* of the triennial cycle.

The word וְעִשִׂיתָ [מ] appears in the second line and serves as the heading of portion no. 14 (Nu. xv, 1). This *haftarah* is also found in fragment B 17, 20 (see above), except that in it the *haftarah* begins Is. lvi, 7, while it begins four verses earlier in the present text.

Col. 2. This is the middle part of the *haftarah* of portion no. 15, וִיקַח קָרַח (Nu. xvi, 1). The *haftarah* begins Hos. x, 2, also in fragment B 17, 6. Another piece of evidence can be found in the *haftarah* of the corresponding weekly portion (annual cycle), in the Karaite rite² and the Romanian rite³, whose

1. C. D. Ginsburg, *The Massorah Compiled from MSS*, London, II (1883), p. 330; III (1885), pp. 270, 300.
2. See A. Büchler, *JQR*, 6 (1893/4), p. 34.
3. See my list of *haftaroth* given in *Encyclopaedia Talmudica*, X, at the end of the volume.

haftaroth are from the early triennial cycle. Further proof can be found in the *piyyuṭim* of Yannay.⁴

Col. 3. This is the middle part of the *haftarah* of portion no. 16, וקח מאתם מטה (Nu. xvii, 16). This *haftarah* begins Is. xi, 1, according to the poems of Yannay, *ibid.*, and in fragment B 17, 6.

Col. 4. This is the end of the *haftarah* of portion no. 17, which apparently begins Nu. xviii, 25, ואל הלויים תדבר. Its *haftarah* begins Is. lxii, 8. The only foundation for this assumption is in the poems of Yannay, *ibid.* The portion begins with Nu. xviii, 25 in Ginsburg's list (see above), but with Nu. xix, 1 in the list of weekly portions in Mishael ben Uzziel's *Treatise on the Differences between Ben Asher and Ben Naphtali*.⁵

The *haftarah* ends Is. lxiii, 9, and a heading, apparently of two words which are hard to read because of the torn edges, appears after it. This is certainly the heading of the *haftarah* of portion no. 18, וישלח משה (Nu. xx, 14). No trace of the *haftarah*, which is from Obadiah (according to the poems of Yannay, *ibid.*) remained in our text. A few traces of this *haftarah* remain in fragment T.-S. B 17, 31.

Col. 5. This has parts of the *haftarah* of portion no. 19, וירא בלק (Nu. xxii, 2). The *haftarah* begins Mic. vii, 16 (according to the poems of Yannay, *ibid.*), and apparently ends with the end of Micah (a few parts from the end are also preserved in fragment T.-S. B 17, 31).

4. See M. Zulay, *Studies of the Research Institute for Hebrew Poetry*, II, Jerusalem 1936, p. 273 (Hebrew).

5. *Textus* 2 (1962), p. ט.