THE HAFTAROTH OF T.—S. B 17, 25

N. FRIED

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 haftarah 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 haftarah of the triennial cycle, and scrolls with haftarah are extremely rare. The present author knows of only two other such triennial haftarah 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 haftarah known from other sources, but because of our limited knowledge of the triennial-cycle haftarah, the reason for these variations cannot be given.

Col. 1. This is the end of the haftarah of portion no. 13, דֶּרֶךְ הַיָּמִים (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 haftarah of the triennial cycle.

The word [ב]נַעַשְׂנֵי 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, רֵיֵץ חַרְבּ (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 rite 2 and the Romanian rite 3, whose

2. See A. Büchler, JQR, 6 (1893/4), p. 34.
3. See my list of haftarah given in Encyclopaedia Talmudica, X, at the end of the volume.
haftarah are from the early triennial cycle. Further proof can be found in the piyyutim of Yannay.⁴

Col. 3. This is the middle part of the haftarah of portion no. 16, רַקּוּ מְאַהְמֵהַ מַחַל (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, אֶזְרָן מֵהַדְּבַר. 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, מְשָׁל הַמִּשְׁכָּב (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, וְיִרְאוּ בְּכָל (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).

⁵ Textus 2 (1962), p. 29.