SOME FURTHER NOTES ON HAFTAROTH SCROLLS

N. FRIED

For technical reasons I had been unable to list all the parallels of the Haftaroth of the Sedarim, i.e. the pericopes of the triennial cycle, which I discussed in my previous paper in Textus 3 (1963) 128–129. Recently, however, photographs of Geniza fragments from the Adler collection have been made available to the HUBP, and from them I have drawn additional information. I now present all the new data pertaining to these Haftaroth culled from the Cambridge Geniza MSS and the Adler collection.1

I

ANOTHER FRAGMENT OF A HAFTAROTH SCROLL

MS Cambridge T–S Misc. Box 1, 130, to be published here as fr. 2, constitutes the lower part of the fragment of the Haftaroth Scroll (fr. 1) published by I. Yeivin.2 However, the two fragments are not continuous, since the connecting piece of parchment is missing. Here is a detailed account of the Biblical pericopes found in the new fragment:

Fr. 2, col. a: Hos. 10: 2–6 (from פְּרָעְשׁוֹת). These verses include the previous part of the haftarah of the seder יִשְׂרֵאֵל, which is found is fragment 1, col. b. Thus the beginning of the haftarah is lacking also in the new fragment.

Col. b: Is. 11: 4–9 (from חָסֹא). These verses constitute the previously mentioned part of the haftarah of the portion מַחֲלַת מַטָּחִים, preserved in fr. 1, col. c. Here too, the beginning of the haftarah is missing.

Col. c: Is. 63: 3–7 (from אֱלֹהִים לְבָא). Several words in the sequel to the

1 I wish to thank Mr. I. Yeivin for placing at my disposal all the data pertaining to the photographs of the Adler collection and for showing me a photograph of the new fragment of the Haftaroth Scroll which was discovered by M. Dietrich (see below). The fragment was given by Dietrich in his dissertation and will be published in his forthcoming book Neue Palästinischpunktierte Bibelfragmente. Special thanks must be rendered to the Editors of the HUBP for allowing me to examine the Geniza Photographs in the Project’s collection. My gratitude is due also to Prof. D. S. Loewinger for his generous help in all matters relating to the Geniza material photographs which are in the possession of the Institute for microfilming Hebrew MSS at the National Library of Jerusalem.

haftarah of the seder have not been preserved, due to the bad state of preservation of our fragment. Again, the beginning of the haftarah has not been preserved.

Col. d: Ob. 11–12. Only the words remain, which are a remnant of the haftarah of the portion as I had assumed in my earlier paper. Col. e: Is. 49: 23–50: 4. Only the words are yet extant. They are part of the haftarah of the portion The haftarah begins with verse 23 and has been so preserved in the Piyutim of Yannay. The first part of this haftarah is also to be found in MS Cambridge T.–S. B. 17, 31 and in fragment JTS 550.9 (= Adler 3590). The haftarah continued to Is. 50: 6 and from there skipped to 51: 3, containing eleven verses in all. This concluding part of the haftarah has been published by Adler. It also appears in MS Cambridge T.–S. B. 14, 13.

II

Explanatory Notes

1. Ad the haftarah of the portion: the concluding part of this haftarah may also be found in fragment T.–S. B. 17, 86. In fragment T.–S. B. 17, 20 this portion is named in the heading of the haftarah. It is worthwhile to note in passing that in most fragments to the haftarah of the triennial cycle the name of the portion is given in two words only.

2. Ad the haftarah of הָעַרְכַּת: in fragment T.–S. B. 17, 6 the haftarah concludes with v. 12. According to this source then, the haftarah contained eleven verses. A part of this haftarah is also extant in fragment T.–S. B. 17, 31. But there its beginning and end are missing.

3. Ad the haftarah of אֵלֶּה יְדֵרֵךְ: parts of this haftarah also are preserved in fragment T.–S. B. 17, 31.

4. Ad the haftarah of יהָמֵשְת מַשְׁת: fragments T.–S. B. 17, 31 and JTS 550, 9 indicate that the haftarah of this portion concluded with Ob. 21. However, one usually skipped several verses in the middle of the prophecy. According to fragment T.–S. B. 17, 31. vv. 9–20 were omitted, and this source seems to indicate that the haftarah contained nine verses. Fragment JTS 550, 9 shows

3 For this seder cp. Yoel, Kirjath Sepher 38 (1963) 129; see also part III of the present paper.
6 In JQR 8 (1895/6) 528–529.
7 The notes to this chapter are based on the material discussed in my article in Textus 3.
that vv. 12–20 were omitted, and thus the *haftarah* comprised twelve verses.⁸

In the *haftarah* of the portion יִשְׁרָאֵל יִשְׁרָאֵל וּמְשַׁע (Gen. 32: 4)⁹ which, like the *haftarah* of the portion יִשְׁרָאֵל וּמְשַׁע, is taken from Obadiah,¹⁰ we also find this skipping to verse 21. According to fragment JTS 24, 1, it was the practice to omit vv. 12–20 just as is the case with fragment JTS 550, 9. It follows that this *haftarah* too was made up to twelve verses. In fragment Bodl. d. 42 (= Oxford No. 2740) vv. 8–20 were omitted, and one continued to read from v. 21, so that the *haftarah* contained eight verses.¹¹ Ob. v. 21 is also quoted by Yannai.¹² It is possible to prove that such a double citation by Yannai serves as an indication of a *haftarah* reading according to a different rite.¹³ It follows that according to some tradition(s) the *haftarah* for the above-noted portions started with Ob. v. 21. Such a *haftarah* may be found in the portion רְכַב לֶכֶב (Deut. 2: 2)¹⁴ which, like the previous two portions, deals with the Land of Edom. There the *haftarah* began with Ob. v. 21 and continued into the book of Jonah.¹⁵ This is still the custom according to the Italian rite for reading the *haftarah* at the Minhah service on the Day of Atonement.¹⁶

5. *Ad* the *haftarah* of יִרְאֵי בֶּן לֵכֶב: in fragment JTS 550, 9 the *haftarah* concludes with Na. 1: 6. According to this source it comprised eleven verses. But fragment T.−S. B. 17, 31 indicates that the *haftarah* contained just five verses. The shortness of the *haftarah* should cause no surprise, for it is legally permissible to reduce the length of the *haftarah* when it is concurrently translated or when it is made the subject of a homily.¹⁷ It should be noted that in the MS from which fragment T.−S. B. 17, 31 stems, and in other fragments found in the Geniza, quite short *haftarah* are recorded. In this source a *haftarah* sometimes contains only three verses.

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8 In the new fragment the end of the *haftarah* is missing. This source seems to indicate that the *haftarah* contained at least thirteen or more verses.

9 Yoel, *op. cit.*, presents a list of portions according to various sources. I intend to publish a comprehensive list of all the portions in the Torah which will be based upon many varied sources culled both from printed editions and from manuscripts.

10 See: J. Mann, *The Bible as Read and Preached in the Old Synagogue* (Cincinnati 1940) 260.

11 The beginning of the *haftarah* for this portion is extant also in fragment T.−S. B. 12, 31, but there the end of the *haftarah* is missing.


13 See below part IV.

14 Cp. Yoel, *op. cit*.

15 Cp. *e.g.*, the *Haftarah* Scroll ENA 2105 (see Fried, *op. cit.*).

16 See the list of *haftarah* in the אוסף הכתובים תלמודית, end of vol. 10 (Jerusalem 1961), and *ib.* p. 7 s.v. דֶּמָּסֶרָה.

17 See אוסף הכתובים תלמודית, vol. 10, p. 5.
III

ADDITIONAL NOTES ON THE HFARTOTH TO THE SEDARIM

Add the seder I found the entire haftarah (comprising twelve verses: Is. 11: 1–12) in MS ENA 470.18 The heading which contains the name of the seder is not extant in this MS. It may have been written at the end of the page which preceded the first page of this collection of haftarah.

In all the three fragments of the haftarah for this seder found in other MSS (T.–S. B. 17, 6; T.–S. B. 17, 25; T.–S. B. 17, 31), the end of the haftarah is missing, and only in one (T.–S. B. 17, 6) the beginning was preserved. Therefore, it causes satisfaction that now the complete haftarah, from beginning to end, has been discovered.

An interesting detail is the length of this haftarah: twelve verses. In the usual practice which is reflected in the Geniza fragments, a haftarah would contain only eight verses: seven corresponding to the seven parts of the weekly portion, and the eighth corresponding to the section of the maftir which concludes the reading from the Torah.19 In general the eighth verse occurs after skipping some preceding verses. To us, in the present instance, Is. 11: 10 would appear to be a most appropriate conclusion to the haftarah, exhibiting as it does a universalistic spirit: לכ מלאת האור דעה את הוא אלים לים מכסים. The addition of two more verses, Is. 11: 11–12, in the MS under review, appears to give expression to the strong yearnings for redemption, characteristic of the generations after the destruction of the Second Temple. To them it seemed fitting to

18 A photograph of the MS was made available to me by Rabbi M. Luban of Forest Hills, N.Y., to whom my thanks are due.

19 Cp. the material pertaining to this matter which I assembled in the vol. 10, columns 361–514 and ib. notes 141–148. For reasons unknown to me not all the material which I had submitted was given there. Mann (The Bible as Read etc. p. 9) assumes that a regular haftarah of the triennial cycle contained ten verses. He arrived at this conclusion because, as stated in the introduction, he had not personally seen the fragments of haftarah of the triennial cycle at Cambridge, but relied on notes made by Abrahams, and upon Cowley’s catalogue of the Geniza fragments at Oxford. However, upon examining all the Cambridge material, photographs of which were made available to me through the generosity of Dr. G. Dimson of London, and photographs of the Oxford material, presented to me by Mr. I. Ovits of N.Y., I realized that the majority of haftarah belonging to the triennial rite contain only eight verses. (It should be mentioned in passing that although Cowley gave us an accurate description of the triennial haftarah fragments found in the Bodleian Library, he seems to have overlooked one fragment which contains many haftarah for most of the book of Gen. according to both the annual and triennial rite. This fact also escaped Mann’s attention.)
conclude the hafstah with the verse which heralds the redemption of Israel and the ingathering of the exiles: האֶלֶּה יִשְׂרָאֵלִים וְתֶפֶלְתָּה חַיָּה יִבְנֵה מִאָבָטָם פָּנֶה חַיָּה.

Ad the seder את אל הָלָהִים: had it not been for Yannai we would not have known with which verse the hafstah for this portion begins. In the extant two fragments of this hafstah (T.-S. B. 17, 25 and T.-S. B. 17, 31) the beginning and end are lacking. Without Yannai’s piyyut, it would have been difficult to establish the beginning of the hafstah which parallels, for some unknown reason, the third verse of the seder כִּירָם חַיָּה ... Num. 18: 27), concurring with the first verse of the hafstah ... אֶל הָלָהִים ... Is. 62: 8). The beginning of the hafstah for this seder now has been found in MS 470 from the Adler collection. But much to our regret, the end is missing there too. The heading of the hafstah in this MS is יִבְנֵה את אֶל הָלָהִים. It begins at Is. 62: 8, as with Yannai, and comes to an abrupt end on the last page of the MS with the word השוחיח (Is. 62: 9). We have, therefore, no information as to the conclusion of the hafstah. Perhaps this matter will be clarified after the examination of the Geniza fragments known as T.-S. N.S.21 Nevertheless we may make an almost certain conjecture, that this hafstah concluded with ch. 63 v. 7. Thus concludes the very same hafstah which also serves for the seder וּרְויֵית יִבְנוּ (Gen. 26: 12) in the list of triennial hafstroth for the books of Genesis — Exodus, published by Büchler22 and Mann.23 Therefore, also this hafstah contained twelve verses. But in this instance there was no room for a shorter text because the preceding verses are not quite suited as a conclusion of the hafstah.

As I have already intimated previously (Textus 3, 129), in other sources this seder appears not in Num. 18: 25 but rather in 19: 1.24 This can be proved from Tos. Meg., chap. 3.25 There the possibility is discussed of reading this

20 It appears that the word יִבְנֵה was added to indicate the exact beginning of the seder at v. 25 and not at v. 26 in which the seder is named את אל הָלָהִים. It is probable that the addition was intended as an aid for students.

21 For information about this collection the reader is referred to N. Allony, אֵרוֹת (Jerusalem 1961) 395–425. The article deals with Hebrew MSS in the libraries of Cambridge in general, and the Geniza fragments in particular.

22 JQR 6 (1893/4) 39–42.

23 The Bible as Read etc. 553–574.


25 Cp. S. Lieberman’s remarks in his מְמוּסָטָן מַן נְכָשְׁתָן. In his edition of Tractate Soferim (pp. 43, 158), Müller has correctly shown that this Tosefta proves that the reading of the Torah was concluded in Palestine at different times in the year. This is explicitly stated in תֵּלֶתֶּה מַטְהַטֶּה לְשׁוֹנְא אָדָם אֶלֶּה יִשְׂרָאֵלִים (cp. my remarks in the introduction to the list of sedarim pertaining to the book of Num. in the present volume).
seder on the Sabbath preceding or following the Sabbath of Parashat Parah (Num. 19). We may conclude that the seder was not necessarily linked with Parashat Parah. Therefore, it seems feasible that the seder אָלָל הָלוֹדִים came into being at a later period when the solution suggested by the Tosefta, namely to read Parashat Parah on two successive Sabbaths as in the instance cited above, no longer appeared practicable due to the special significance attributed to Parashat Parah and its three companions: יַבְנֵי שְׁפֶלֶם, נָבָר, מָנַד. 26 It was not desirable to have this Parashah read on a “regular” Sabbath and so the beginning of the portion was moved back eight verses. This change must have occurred before the time of Yannai, since he is already aware of the existence of the seder אָלָל הָלוֹדִים. Y. Yoel alludes to this solution in his short but exhaustive study of the Pentateuchal sedarim. 27 It would seem that the seder אָלָל הָלוֹדִים came into existence after the known Midrashim on the book of Numbers underwent their final editing, and therefore no reference to this seder is found in them. Those scholars who postulate a late date for the closing of the Midrashim 28 must now subject their opinions to a thorough revision in light of the known fact that Yannai lived after this event. And Yannai is believed to have flourished in the 6th century or even earlier. 29

IV

AN ADDITIONAL HAFțARAH FOR THE SEDER

אָלָל הָלוֹדִים (Num. 18: 25)

It was the distinguished scholar of Palestinian liturgical poetry, Dr. Menahem Zulay, who first pointed the way to extracting the hafťaroth of the triennial cycle from the works of the early Palestinian pavytanim. 30 Since then it has been taken for granted that at any given juncture, Yannai usually refers to only one particular hafțarah. However, an examination of the hafťaroth of the triennial cycle which have been preserved in Cairo Geniza fragments proves that in the third piyyut of the כְּפִי הָרְבֵּה for a given seder, Yannai quite often alludes to additional hafťaroth. A clear case can be found in the seder והֱשָׁאָה כָּל הָיוֹם (Lev. 15: 25). At the end of the third piyyut for this portion, 31 Yannai makes

26 See the entry ארבע פרשיות in the אנתיעַקְלֵבְּדֵא יַבְנֵי מֵלְדַעְדַע vol. 2, col. 3הד.
28 A summary of these opinions is given by Albeck in his edition of Zunz, הָרוּפְשָׁת בָּשְׁרָאֵל (Jerusalem 1954).
31 See יִשְׁתּוֹפִי ויִשָּׁמָע, ed. M. Zulay, p. גו.
reference to the *haftarah* in Ez. 16: 9. As a matter of fact, I found the beginning of this *haftarah* in a fragment with Babylonian pointing from the new Geniza fragments which have come to light. Mr. Yeivin kindly showed me a photograph of this fragment (T.-S. N.S. 106, 1). Yannai alludes there to Is. 4: 4 which is quoted after the above-mentioned verse from Ezekiel which Zulay had established as the *haftarah* for this *seder*. I had long ago conjectured that Yannai here hints at an additional *haftarah* from Is. 4: 4. My conjecture now has been confirmed: among the photographs from the new Geniza fragments at Cambridge, I found in T.-S. N.S. 80, 20 the *haftarah* for this *seder*, on the whole well preserved and, as stated, it is from the book of Isaiah. The photograph clearly shows all of the *haftarah* beginning with the words כ י ה נ כ א ר (Is. 4: 5).

From this example and many others we may conclude that Yannai will allude to additional *haftaroth* for a *seder* whenever more than one tradition was known to him. In any given instance, Yannai would refer in the last stanza of a *gerobah* to the particular *haftarah* to which he was accustomed, and he would hint at other traditions in the preceding stanzas of the third *piyyut* (or sometimes even in the first or second *piyyut*).

We now present in two parallel columns Yannai’s *piyyut* for the *haftarah* of the *seder* under review. The parallels to the *haftarah* from Is. are given in regular script while the parallels to Jer. 2: 3 which, in my opinion, is the additional *haftarah* for his *seder* to which Yannai alludes are underlined:

**Is. 62: 8–9**

<table>
<thead>
<tr>
<th>Yannai</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִנְּטָה וּרְאֵיתְךָ חֲדוֹשׁ</td>
<td>See Jewish liturgy.</td>
</tr>
<tr>
<td>נִשְׁבַּע בְּדַקְתּוֹ וּבְדָרוֹתֶךָ</td>
<td>Plus other phrases.</td>
</tr>
<tr>
<td>וּבֵית אֶנְפֶּקֶט אֲנָכָּה</td>
<td>Also other phrases.</td>
</tr>
<tr>
<td>שְׁמוֹנָה מִשְׁמַע לַאֲבֵיכֶךָ שְׁמוֹנָה</td>
<td>The number eight.</td>
</tr>
<tr>
<td>וּמִנְּשָׁמָה לְכֹל נְגָּדֶךָ</td>
<td>The principle of eight.</td>
</tr>
<tr>
<td>יָשָׁר גֵּטֶת בֶּן כְּמַמְסֵפִי</td>
<td>See corresponding verse.</td>
</tr>
<tr>
<td>יָאוֹרִים לְאֵלָלִים חֲדָקֶם</td>
<td>See corresponding verse.</td>
</tr>
<tr>
<td>יָאֲשָׁמֵם לְאֵלָלִים חֲדָקֶם</td>
<td>See corresponding verse.</td>
</tr>
<tr>
<td>מָקְבַּצְיָה יְשֵׁהוּ בְּצַרְתּוֹ וְשֵׁם</td>
<td>The section ends.</td>
</tr>
</tbody>
</table>

32 The fact that many of the *haftaroth* of the triennial rite are provided with Babylonian vocalization raises strong doubts as to whether this punctuation indeed was peculiar to Babylonian Jewry who, as is known, did not adhere to the triennial but rather to the annual cycle.

33 I take this opportunity to express my gratitude to Mr. I. Yeivin for sharing with me on innumerable occasions information of the Geniza.


35 These photographs were made available to me by my friend, Mr. I. Ovitz of New York.

36 Zulay restores הָלֶקֶם. My reconstruction appears to be preferable in light of the other parallels from the above-cited verse in Jer.
The relationship between the haftarah from Jer. and the seder is definitely striking: פְּלַגֶּהַת אֲבֹתִים המאהות. There can be no doubt, therefore, that Jer. 2:3 constituted the beginning of the haftarah for the seder which deals with the priestly offerings and tithes. But a haftarah like this was suited to be read during the days of Tribulation, on the Sabbaths בעית המיָרֵים between the 17th of Tammuz and the 9th of Ab, since its continuation, beginning with verse 4, serves as the haftarah for the second Sabbath of Tribulation according to the Palestinian triennial cycle (and at the present time, also in the annual cycle). It is well known that Palestinian Jewry was especially fond of haftaroth which contained words of consolation for the people. Therefore, the haftarah of comfort from Is. 62 captured the heart of the people to a greater degree than the one from Jer. 2 which is replete with rebuke and chastisement. This may be the reason that, until now, only parts of the haftarah from Is. have been recovered from among Geniza fragments.

In his thorough article on the Haftaroth Scroll, I. Yeivin called our attention to a strange phenomenon: only one of the five haftaroth in the MS under review is punctuated in its entirety according to the Tiberian System. It appears that this phenomenon may be easily explained: the Haftaroth Scroll was originally designated for synagogue service according to the Palestinian rite, i.e. the triennial cycle. In the course of time this rite was supplanted by the Babylonian rite, i.e. by the annual cycle. It would seem that the above MS

37 Cp. e.g. the majority of haftaroth for Gen. and Ex. published by Büchler (JQR 6) and Mann (The Bible as Read etc. [Cincinnati 1940], which deals entirely with the sedarim of the triennial cycle for the books of Gen. and Ex.). Most of these haftaroth, and also the great majority of those for Lev.-Deut., are haftaroth of comfort, and more than half are drawn from the book of Is.

38 Still, we should bear in mind that lines 9–10 in the above piyut of Yannai refer to a haftarah from Zech. 14:13–14. However, no connection between the seder and those verses from Zech. can be established.

39 With the material from the new fragment, we now have six haftaroth from this MS.
passed into the hands of the Karaites or of some Rabbanites who adhered to the Roumanian rite. These people had no use for all the haftaroth in the Palestinian cycle, but only for those which were read in their own annual cycle. Of the haftaroth included in the fragments of that Scroll only one of the portion הַעֲרֵבִי suited their purpose. Therefore they supplied it with Tiberian punctuation, and also retraced the consonantal text of this haftarah only. We may presume that the same procedure was applied to all haftaraḥ which were common to the triennial cycle and to the Karaite-Roumanian custom. However, in our fragments only one such example has survived. In the photographs of the fragment attached to Yeivin’s paper, the letters of the haftaraḥ הַעֲרֵבִי indeed are much clearer than those of the other haftaroth, which is tangible proof of their having been retraced.