

## LIST OF THE *SEDARIM* FOR NUMBERS ACCORDING TO THE TRI-ANNUAL CYCLE

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### I

The various lists containing the "*Sedarim*" of the tri-annual cycle and their *haftaroth* have been published only in part, and have not yet been subjected to adequate study.

In his important book on the "*Sedarim*",<sup>1</sup> J. Mann has assembled a great deal of material on the subject from the Cairo Genizah, from Midrashim and other sources in manuscript form or in print. But since that publication, much additional information has come to our knowledge, in the light of which some of Mann's conclusions must be revised. Further, Mann's book contains only the material pertaining to Genesis-Exodus, for the data relevant to the other books of the Torah had not yet been published.<sup>2</sup> Therefore, a thorough re-editing of the lists of *haftaroth*, which Mann established with considerable acumen but without any material basis<sup>3</sup> is now in order.

In the following table we present a detailed list of all the "*Sedarim*" for the book of Numbers known from sundry sources. We have chosen to publish first the data relating to the book of Numbers because, for reasons unknown, the material available for this book is somewhat scanty, in comparison with that for the other four books.<sup>4</sup>

In the second part of our study we present the *haftaroth* of the tri-annual cycle, which have been drawn from Midrashic sources and the Genizah. The tri-annual *haftaroth* for the book of Numbers which have been published previously are marked in our chart by *S* (=Seder). The beginnings of five *haftaroth* from the *Piyyutim* of Jannai, but as yet unpublished, and the rest of

1 J. Mann, *The Bible as Read . . . etc.* (Cincinnati 1940).

2 Y. Yoel has presented a detailed chart of the "*Sedarim*" for the whole Torah containing much data unknown to Mann, in *Kiryath Sepher* 38 (1962) 126-132.

3 See Albeck's remarks in his edition of the Hebrew translation of Zunz's book *Die gottesdienstlichen Vortraege der Juden etc.* (1947) 473-4. In the second part of this article I shall adduce explicit proof from the Genizah (which was not known to Mann) to confirm Albeck's pungent criticism.

4 The list of "*Sedarim*" for Numbers serves as the prototype for the lists of the other books of the Torah which will be published in the near future.

the *haftaroth*, from the tri-annual cycle whose particulars have not yet been published, are indicated by (s). All in all, twenty three tri-annual *haftaroth*, i.e. 72% from the thirty two tri-annual *haftaroth* to Numbers are extant in the Genizah fragments.

From these five beginnings of *haftaroth* are known to us from the *Piyyutim* of Yannai. Our table of "*Sedarim*" is arranged according to Y. Yoel's system. However, our chart for Numbers contains fifty-six items, in contrast to the thirty-four found in Yoel's.

The ordinal numbers for the various columns in our chart were given according to the following principle: where a source, e.g. a list of *Sedarim* or a Midrash, cited all the *Sedarim* for a book, we provided ordinal numbers, although in most cases these were not noted in the source itself. However, in the case of sources which did not contain a complete list, such as fragments of tri-annual *haftaroth* collections or margins of Torah Scrolls in which the "*Seder*" was indicated by a double "*Nun*" (—final "*Nun*" in early terminology),<sup>5</sup> even if some such indications were subsequently intentionally blurred, the certain "*Sedarim*" have been marked by S.

In assigning ordinal numbers it has not been our intention to suggest that this enumeration exists in the source. The source, usually a midrash, to which reference is made, in fact, often mirrors other customs of the reading of the Torah which were prevalent in different parts of Palestine.

We do not intend here to clarify the history and development of the early Palestinian rites with regard to the reading of the Torah and the Prophets. But it is appropriate to quote here from an ancient source which illustrates the characteristics of the tri-annual rite: "The people of Babylonia celebrate Simhath Torah every year at Tabernacles and in every Province and every city they read the same *parashah*. The people of Palestine celebrate Simhath Torah only once in three and a half years; and the day of reading a portion in one district is not the same as in another".<sup>6</sup> In ancient times Palestine was divided into no less than twenty-four districts.<sup>7</sup> The number of customs regarding the division of the Torah into "*Sedarim*" corresponded roughly to the number of districts. Therefore, in our chart we give only fragmentary information on some rites which have been preserved in various sources. It should be noted that in the fragmentary *haftaroth* collections from the Genizah we find *haftaroth* which represent one rite only (section 2 in the chart). This should

5 Cp., section 5 of this chart.

6 Cp. B. M. Levin (ed.), *אוצר חילוף מנהגים*, 1942, p. 98.

7 Cp. S. Klein, *ארץ יהודה* (Tel Aviv, 1939) 202 ff.

cause no surprise. Also, the fragments of hundreds of manuscripts of the annual cycle from the Genizah represent, almost exclusively, only the Egyptian rite (which is similar to that of Yemen). Of other rites, known from printed sources, almost no manuscriptal evidence has been preserved, with the exception of some twenty pages which reflect the ancient Spanish rite, of which close to one hundred complete manuscripts, which are not from the Genizah material, are extant. This can be explained by the fact that the Genizah material stems from relatively small groups from a relatively late period. Only a few MSS were brought there from Palestinian Synagogues, and in roundabout ways. Some of them were brought to Egypt by refugees driven from Palestine by fear of the Crusaders. Others were written by Palestinian Jews who had founded a community in Fustat. In summary: The Palestinian material which has been preserved in the Cairo Genizah is sparse. It originated in a restricted circle, at a time when the Babylonian rite had displaced that of Palestine in the communities of the Diaspora.

## II

We shall now describe the arrangement of the chart:

Column 1: A list of the “*Sedarim*” from the sources which are cited in the sections. The names of the *Sedarim*, as preserved in the headings to the *haftaroth* and the *Piyyutim* of Yannai are usually made up of two words. We have set in relief each short heading of two words (or of one word) by means of quotation marks. We have supplied titles for *Sedarim* which in the sources have no headings.

**Section 1:** (columns 2–5): *Sedarim* found in Massorah lists or in the margins of Pentateuch codices and other MSS, cited from Massoretic sources. The material in the first three columns has already been published by Yoel. They present, in fact, the only lists of *Sedarim* for Numbers.

Col. 2: The earliest list of *Sedarim*, found mainly in sources of eastern (=Yemenite) origin, and partly in MS Leningrad BMA. This list is also quoted by Mishael Ben Uzziel.<sup>8</sup> Jacob Sapir was the first to publish it<sup>9</sup> and it has since been republished many times.<sup>10</sup>

Col. 3: This list was first published by Jacob Ben Hayyim in his *Biblica Rabbinica* (Venice 1524) and has since been republished innumerable times.<sup>11</sup> Most lists of *Sedarim* which are of Spanish or Italian origin are identical to it.

8 Cp. *Textus 2* (1962) p. יט.

9 אבן ספיר Part 2 (1874) 228. This list has been often reprinted both in Hebrew and other languages. It is known as *מחברת התיגאן*.

10 Cp. Yoel, *op. cit.*, 126.

11 This list is given by Menahem Hameiri in *קריית ספר* (Izmir 1880).

this section. Fragmentary collections of this type which have been preserved in the Geniza. Therefore, I have not assigned ordinal numbers to the Zedavim in knowledge no complete collections of tri-annual *havharot* have been found in

**Section 3:** (Col. 6) *havharot* from the tri-annual cycle. To the best of my that appears in column 2.

have found no parallel to it in any other source. On this MS is based the Zedav, many details from it. But he too, as the original scribe, omitted many items. I which are indicative of the MS referred to in Column 3. Ginsburg<sup>13</sup> copied unknown reason, the scribe omitted many „Zedavim„. He cited these „Zedavim„

Col. 7: Anonymous *Piyyutim*. This source has been described by M. Zulay.<sup>14</sup> The list of *Sedarim*, which I furnished with ordinal numbers, was set up on the basis of a photograph of the original.<sup>15</sup> This source does not generally give the titles of the *Sedarim* which, though, may easily be discerned with the aid of Zulay's marks of identification. I have recently discovered in MS 470 from the Adler collection an additional group of *Piyyutim*, similar to the above. This source contains *Piyyutim* for the six last "*Sedarim*" from Numbers given in our chart.

Col. 8: The *Piyyutim* of Yannai: *S* — published by Zulay<sup>16</sup> and also listed in Yoel's table of *Sedarim*. [S] — The "*Sedarim*" whose *Piyyutim* have been published by S. Wieder.<sup>17</sup>

**Section 4:** *Sedarim* which were preserved in Midrashim. Cols. 9–13. Theoder presented us with their list, and also provided the designations of the *Sedarim* headings in the Midrashim.<sup>18</sup> In the chart given here, we also noted *Sedarim* of which only part-headings are preserved in the midrashim, *i.e.*, also apocopated verses whose midrashic expolation is introduced by the opening formula זש"ה. There can be no doubt that such *Sedarim* were in use only in a few communities and went out of circulation at an early date. The portion ויסעו מקדש (col. 18 l. 35) may serve as an example. To this very day it is extant in the annual cycle of Yemenite Jews known as "דרדעים". However, it is hardly known at all among other present-day Jewish communities even though Sa'adyah Gaon mentions it in his Siddur (p. 363).

Col. 9: *Midrash Tanhuma*, the regular edition.

Col. 10: *Midrash Tanhuma*, Buber's edition.

Col. 11: *Midrash Tanhuma*, Sassoon MS. 597<sup>19</sup>.

Col. 12: *Pesikta d'Rav Cahana*, editions by Buber and Mandelbaum, and *Pesikta Rabbati*. (A *Seder* found only in *Pesikta Rabbati* is marked (*S*). As is known, only sermons for special Sabbaths and holidays are cited in the *Pesiktas*. But there is no doubt that originally these were regular *Sedarim* in the tri-annual cycle. This was already proved by Büchler,<sup>20</sup> and is clearly indicated

14 *Yannai Studies*, Publications of the Research Institute for Hebrew Poetry, 2 (Berlin 1936), 231–234.

15 I take this opportunity to express my thanks to the librarian of the Schocken Library in Jerusalem, Mr. A. M. Haberman, for making available to me the photographs and books necessary for my work.

16 פיוטי ינאי (Berlin 1938).

17 *Jubilee volume in honour of David Heller* (Budapest 1942) 53. Cp. further Zulay's remarks in מזכרת עמנואל (Budapest 1947) 156.

18 MGWJ 30 (1886) 445.

19 The list from this MS was published by D. Sassoon, *Ohel David* (1932) 46.

20 Cf. his articles on the tri-annual rite [JQR 5 (1893) 420–468; 6 (1893/4), 1–73].

in *Tosefta Megillah* 3: 4 (Zuckerman, p. 225)<sup>21</sup> which speaks of the portions for special Sabbaths, for Purim and Hannukah which would be read also on a "regular" Sabbath. Here is a decisive proof that the portions in the *Pesiktas* were read in ancient times in the "regular" tri-annual cycle, also; in other words: The beginnings of portions from the *Pesiktas* served as the beginnings of "regular" *Sedarim*.<sup>22</sup>

Col. 13: *Midrash Hagaddol*: From this late Midrash we have inserted into our chart only those *Sedarim* which were listed in it in accordance with other sources that also begin with the introductory notation זש"ה . We have not listed any other *Sedarim* from this source since the editor of this Midrash habitually revised the openings and endings of his quotations and he is suspected of having added himself the notations which he mentions.

**Section 5:** "Double Nun" (cols. 14–17). The Sassoon collection contains incomplete Pent. Scrolls in which the *nun* sing.<sup>23</sup> for the beginning of the *Seder* is placed in the margin, in its proper place. These scrolls stem from the village of Jubar near Damascus.<sup>24</sup> It is possible that they derive from the library of the Palestinian academy which was established in Damascus after the Crusaders had conquered the Holy Land.

D. Sassoon describes the nature of these sources in his catalogue *Ohel David*. The Sassoon collection also has a punctuated and accented *Keter* in which the final *nun* denotes the beginning of the *Seder*.

It is somewhat puzzling that many *Sedarim* have not been indicated at all in these MSS. Perhaps we have here references to the bi-annual cycle about which there is information in only one single source.<sup>25</sup> In any case, it seems worthwhile presenting here the notations for the *Sedarim* according to these sources, all of which are in the Sassoon collection:

Col. 14: MS. 742 Pent. scroll

Col. 15: MS. 741 " "

Col. 16: MS. 743 " "

Col. 17: MS. 82 "*Keter*"

**Section 6:** (col. 18). Beginnings of *Sedarim* which are also the beginnings of *Parshiot* in the annual and semi-annual cycle. In the history of the reading of the Torah according to the tri-annual and the annual cycle, considerable importance is attached to the concurrence of the beginnings of the *Parshiot* and the *Sedarim*. Some problems pertaining to these matters have been discussed by

21 Cp. S. Lieberman's remarks in his commentary כפשוטה p. 1166–7.

22 Cp. my article in *Textus* 6 (1968), 122–3.

23 And it is called "Double Nun" by Menahem Hameiri, *op. cit.*

24 See: I. Ben-Zvi, נדחי ישראל (Jerusalem 1965) 484–488.

25 L. Zunz, *Der Ritus des Synagogen Gottesdienstes* (Berlin 1919) 3.

Yoel who also suggested some plausible explanations.<sup>26</sup> It suffices to note here these parallels according to the following sources:

□ = *parashah* in the annual cycle in accordance with present-day practice.

ש = *parashah* in the annual cycle according to Samaritan custom.<sup>27</sup>

פ = *parashah* in the annual cycle which reflects the practice of splitting up certain *Parshiot*.<sup>28</sup>

ע = *parashah* in the semi-annual cycle mentioned by Anan, the Karaite.<sup>29</sup>

#### APPENDIX

A. Since this article was submitted for publication, the second part of Mann's book mentioned below in footnote 1 has been published. In it is included the material for Leviticus and the beginning of Numbers until *Seder* 9 in our table. Our system in listing the beginnings of *Sedarim* does not agree with Mann's system. However, it may be useful to present here a list of the *Sedarim* which are found in Mann's book and not in our table:

3:5:           הקרב את מטה לוי

4:21:       נשא את ראש בני גרשון

5:1:           וישלחו מן המחנה

5:5:           איש או אשה כי יעשו

B. Of great importance is the *מדרש חדש לתורה* which Mann published in the Hebrew part of his afore-mentioned book (pp. 906–68). Unfortunately, a few pages of this important source are missing, and it is impossible to present a full list of the *Sedarim* in this *Midrash*. We can confidently state that the *Sedarim*, listed in our table in lines: 1–2, 10–12, 14, 16–19, 22, 28–30, 32, 38, 41, 43–44, 48, 50, 54–56 — were the beginnings of *Sedarim* in this *Midrash*, and, on the other hand, that the *Sedarim* listed in lines 15, 31, 33–37, 39–40, 42, 47, 49, 52–53 were not the beginnings of *Sedarim* in this *Midrash*. Concerning lines 7, 26, 46, 51 the issue remains undecided even though apparently these also served as the beginnings of *Sedarim* in this *Midrash*, though the symbol וּש"ה is missing. Since pages at the beginnings of the *derashot* to these *Sedarim* are

26 *Op. cit.*, 128.

27 See: A. Cowley, *JQR* 7 (1895) 134–140; M. Gaster, *The Biblical Lessons* (London 1913) 79 (reprinted in his *Studies and Texts*, part 1 1925–1928, pp. 581–599). The Samaritan portions are given in the Pentateuchal text in: חמשה חומשי תורה נוסח יהודי-שומרוני (Tel Aviv 1963–1965). A complete list of the portions are given at the end of each book.

28 The custom of dividing up certain *parshiot* between two Sabbaths has not yet been thoroughly studied. For details of this practice cp. the sources which I indicated in my article, *Areshet* 4 (1966) 172, note 23, and the *Siddur* of Sa'adyah Gaon, 363, note 12.

29 On the division of the Torah in the semi-annual cycle of Anan cp. J. Mann in *JJLP* (= *Journal of Jewish Lore and Philosophy*) 1 (1919) 329–353.

missing, and only their endings remained, this cannot be taken as a decisive proof of the existence of the *Seder* in these places.

The symbol זשיה appears in two places which are not listed in our table, which proves that two new lines should be added to our table:

17:23: יוהי ממחרת (= line 28a)

20:1: יובאו בני ישראל (= line 30a).



	A.		B.		C.		D.			E.		F.						
	Massora		Haf- tariot		Ply- yutum		Midrashim			Double Nun		Annual and Semi- annual portions						
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1	1:1	1	1	1		(s)	1	[s]	1	1	1		s	s			s	כעש
2	2:1	2	2	2		(s)	2	s	2	2	2		s	s			s	
3	2:10	—	—	—	s		—	—	—	—	—							
4	3:1	3	3	3		(s)	3	s	—	—	—							
5	3:14	—	—	—		(—)	—	—	3	3	3							
6	3:40	—	—	—		(—)	—	—	4	4	4							
7	4:17	4	4	4		(s)	4	2	5	5	5			s	s		s	
8	5:11	5	5	5		(s)	5	s	6	6	6		s					
9	6:1	6	—	—		(—)	—	—	—	—	—							
10	6:22	7	6	6		(s)	6	s	7	7	7		s					ש
11	7:1	—	—	—		(—)	—	—	8	8	—		s	s	s			
12	7:48	8	7	7		(s)	7	s	9	9	8							
13	7:54	—	—	—		(—)	—	—	10	—	—							
14	8:1	9	8	8		(s)	8	s	11	10	9		s	s				נ
15	8:5	—	—	—		(—)	—	—	12	11	10							
16	10:1	10	9	9		(s)	9	—	13	12	11			s				
17	11:16	11	10	10		(s)	10	10	14	13	12			s	s		s	
18	11:23	12	11	—		(s)	—	—	—	—	—							
19	13:1	13	12	11		(s)	11	[s]	15	14	13		s		s		s	כעש
20	13:24	—	—	—		(—)	—	—	16	15	—							
21	14:1	—	—	—		(—)	—	—	17	16	14							
22	14:11	14	13	12		s	12	—	18	17	—			s	s		s	
23	14:26	—	—	—		(—)	—	—	—	—	—							
24	15:1	15	14	13		s	13	s	19	19	15			s				



- 1 Concerning this *Seder* see: M. Ish-Shalom, *Beth-Talmud*, vol. 3 (1882), 20. Findings from the Genizah confirmed most of the conclusions of his investigations.
- 2 In Midrash *Tanhuma*, *derashot* to this *Seder* remained, but any symbol that might have testified to their connection with the beginning of a *Seder* has disappeared.
- 3 Rabbi M. Luban was kind enough to produce for me photocopies of tri-annual *haftaroth* from the ENA collection in New York. In MS 470 from this collection is listed the name of the *Seder*: וידבר ואל הלויים. The first word was addeed appantly to prevent a mistake in the exact beginning of the *Seder*, which is in verse 25.
- 4 The *derashot* to this *Seder* are missing in Buber's work, and are found in *Midrash Rabbah* which, as is known, is identical with *Tanhuma-Buber* starting from the portion of **בהעלתך**.
- 5 The beginning of the *haftorah* to the *Seder* in line 46 is missing. It is possible that the *haftorah* belongs to the *Seder* in line 47, as is apparent from the references to this *haftorah* in the *midrashim*. We will yet deal with this detail.