

latter having illustrations surrounding each page. The editions of Venice, 1599 and 1629, also contain a considerable number of figures, and from these were derived the Haggadot used in southern Europe. Both northern and southern types almost always confine themselves to the following scenes: Rabbi Gamaliel; the preparation of the mazot; scenes of the Seder service; the Exodus, with the Ten Plagues.

BIBLIOGRAPHY: Jacobs and Wolf, *Catalogue of the Anglo-Jewish Historical Exhibition*, London, 1887, edition de luxe; Müller and Von Schlosser, *Die Haggadah von Serajewo*, Vienna, 1898; M. Schwab, in *R. E. J.* Aug., 1902.

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HAGGADAH — TRADITIONAL MUSIC.

See ADDIR IJU; CANTILATION; HAD GADYA; HALLEL; KIDDUSH; KI LO NAEH.

HAGGADISTS. See MIDRASH AGGADAH.

HAGGAI: Judean prophet of the early post-exilic period; contemporary with Zechariah (Ezra v. 1; III Ezra [I Esd.] vi. 1, vii. 3).

הַגַּי = "Aggeus" in I Esd.; "Aggaeus," Ἀγγαῖος = "festal" (born on feast-day) or "feast of Yah" (Olshausen, "Grammatik," § 277b); Wellhausen, in Bleek, "Einleitung," 4th ed., p. 434, takes "Haggai" to be equivalent to "Hagariab" (= "God girdeth"). The name is found on Semitic inscriptions—Phœnician, Palmyrene, Aramaic, Hebrew; comp. "C. I. S." lxviii. 1 and Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 270, Weimar, 1898; it occurs as "Hagga" on a tablet from Nippur (Hilprecht, in "Pal. Explor. Fund Quarterly," Jan., 1898, p. 55).

Very little is known of Haggai's life. Ewald ("Propheten des Alten Bundes," p. 178, Göttingen, 1868) concludes from Hag. ii. 3 that he had seen the first Temple, in which case he would have been a very old man at the time of Darius Hystaspes, in the second year of whose reign (520 B.C.) Haggai appears as a prophetic preacher to stir the people to the work of rebuilding the Temple (Hag. i. 1 *et seq.*).

It is not certain that Haggai was ever in Babylonia. He may have lived continuously at Jerusalem (comp. Lam. ii. 9). At all events, to judge by the extent of his book, his public ministry was brief. That Zechariah was the leading prophet of those times (Zech. vii. 1-4) lends plausibility to the assumption that Haggai was nearing death when he made his appeal to the people. According to tradition he was born in Chaldea during the Captivity, and was among those that returned under Zerubbabel. It has even been claimed that he was an angel of YHWH, sent temporarily to earth to move the indifferent congregation (see Hag. i. 13). He was remembered as a singer of psalms, and as the first to use the term "Hallelujah." In fact, his name is mentioned in the Septuagint superscriptions to Psalms cxii., cxlv.-cxlix., though not in all manuscripts alike (Köhler, "Die Weissagungen Haggais," p. 32; Wright, "Zechariah and His Prophecies," xix. *et seq.*; B. Jacob, in Stade's "Zeitschrift," xvi. 290; Cheyne and Black, "Encyc. Bibl." ii. 1935, note 2, in reference to Epiphanius, "Vitæ Prophetarum"). By Jewish historiography Haggai is numbered among the "men of the Great Synagogue" (B. B. 15a), or among those that "transmitted revelation" (see CABALA) from their prophetic predecessors to the "men of the Great Synagogue" (Ab. R. N. i. [recension A, p. 2, ed. Schechter]; comp. Yoma 9b). In his days

prophetic inspiration was growing less frequent (*ib.*).

Haggai is credited with having instituted certain practical decisions ("takkanot"). Among these were a provision for the intercalation of the month of Adar (R. H. 19b); a decision in favor of enlarging the altar; a decision permitting the bringing of sacrifices independently of the existence or presence of the Temple (Mid. iii. 1; Zeb. 62; Yer. Naz. ii. 7). The organization of the priestly service into twenty-four relays (Tosef., Ta'an. ii.; 'Ar. 12b), and the regulation of the wood-contributions (Tosef., Ta'an. iii.; Ta'an. 28; comp. Neh. x. 35), are traced to him. Other references to Haggai's legislative influence are given in R. H. 9; Yeb. 16a; Kid. 43a; Hul. 137b; Bek. 57; Naz. 53a. The "seat" (מְרִיכָה) on which he sat as legislator is mentioned (Yeb. 16a).

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HAGGAI, BOOK OF: One of the so-called minor prophetic books of the Old Testament. It contains four addresses. The first (i. 2-11), dated the first day of the sixth month of the second year of Darius Hystaspes (520 B.C.), described as directed against, or to, Zerubbabel the governor and Joshua the high priest (i. 1), is designed to arouse the people from their indifference to the rebuilding of the Temple, an indifference in glaring contrast to the care taken to secure comfortable and well-appointed private dwellings (i. 4); drought and dearth are announced as a penalty (i. 5-6, 10-11). Their failure to rebuild the Temple is the cause of their disappointment (i. 9). This brief discourse has the desired effect (i. 12). Haggai announces that YHWH is with them. In the twenty-fourth day of the sixth month (520) work on the Temple begins.

The second address is dated the twenty-first day of the seventh month, and strikes the note of encouragement. It seems that many had again become despondent; the prophet assures

The Four Discourses. these that God's spirit, in accordance with the covenant made at the time of the exodus from Egypt, is with them. Yet a little while, and YHWH's power will become manifest. All the nations will bring tribute to make this house glorious. What the nations now call their own is in fact YHWH's. Thus the glory of the later house will be greater than that of the earlier, which so many despair of equaling. Peace will reign in the Second Temple (ii. 1-9).

The third discourse is dated the twenty-fourth day of the ninth month of Darius. It is prefaced by questions addressed to the priests concerning applications of the law of Levitical purity. The answers of the priests to his questions furnish the text for his exposition of the people's sin in not erecting the Temple. These shortcomings are the reason for the dearth. Their removal, therefore, will bring YHWH's blessing (ii. 10-19).

On the same day (the twenty-fourth of the ninth month) Haggai addresses another (the fourth) discourse to Zerubbabel, announcing YHWH's determination to bring to pass great political upheavals, resulting in the dethroning of kings and the defeating of their armies. In consequence of these wonderful reversals of the prevailing political conditions,