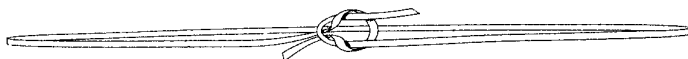


H



HABAKKUK, BOOK OF. See Minor Prophets; Peshet Habakkuk.

HAGGAI, BOOK OF. See Minor Prophets.

HAGU, BOOK OF. The expression, appearing either as *spr hhgw* or *spr hhgy*, and usually translated as the "Book of Meditation," occurs four times (one occurrence is restored) in the Dead Sea Scrolls. It is not attested in either the Hebrew scriptures or other ancient Jewish writings. Therefore, its correct vocalization (*sefer he-hago/ he-hagu/ he-hagil/ ha-hagi/ he-hegil/ ha-hegeh*) and meaning have been a matter of debate. Three out of the four passages in which the expression appears are in the Damascus Document (CD x.6; xiii.2; xiv.8 [restored]); Rule of the Congregation 1Q28a i.7). In the last passage the reading is clearly *hhgy*, whereas in the first two it could be *hhgw* or *hhgy*, the letters *vav* and *yod* not being clearly differentiated by the scribe. The latter is favored by Elisha Qimron in his transcription of the Damascus Document (CD) in *The Damascus Document Reconsidered* (Jerusalem, 1992) and appears to be confirmed by fragments of the Damascus Document found in Cave 4 at Qumran (4Q266 8.iii.3.5; 4Q267 9.v.12; 4Q270 6.iv.17; see Baumgarten, 1996, p. 67).

In each occurrence, the expression is the object of study or learning. In the Damascus Document (CD), it is used to denote the expert learning of a leading priest, or judges, characterized as "learned (*mevonen*) in the Book of Meditation." In the Rule of the Congregation it refers to youth who are to be "instructed in the Book of Meditation." In two of the four passages (CD x.6; 1Q28a i.7), expertise or instruction in the Book of Hagu is to include communal laws, (*yesodei ha-berit*; *huqqei ha-berit*); whereas in another passage (CD xiv.9 [restored]) it is linked to "all the judgments of the Torah (*mishpetei ha-torah*)."

Scholars have been divided about whether the phrase refers to what is elsewhere called "the Torah of Moses" (e.g., 1QS v.8; viii.22; CD xv.9 xv.12; xvi.2; xvi.5; 4Q266 11.8) or "the Book of Torah" (e.g., CD v.2; 4Q266 5.ii.2-3; 4Q177 3.14; 4Q396 10), or to some more esoteric, sectarian collection of rules, whether extant (e.g., the Temple

Scroll [11Q19] or the Rule of the Community from Cave 1 [1QS]) or not.

While there is no consensus, most scholars appear to prefer the first alternative. In an apparent parallel to a sentence in the Damascus Document (CD xiii.2-3), "And in a place of ten, there shall not be lacking (*'al-yamush*) a priest learned in the Book of Meditation," we find, "And in the place where there are ten, there shall not be lacking (*'al-yamush*) a man who studies the Torah day and night continually" (1QS vi.6-8). Both passages are commonly understood to be reworkings of *Joshua* 1.8 (with an echo of *Psalm* 1.2), in which God charges *Joshua*: "Let this Book of Torah not cease (*lo' yamush*) from your lips, but recite (*hagita*) it day and night, so that you may observe faithfully all that is written in it." Thus it is argued that the Book of Torah, which is to be recited or meditated upon continually, is sometimes called "the Book of Meditation" in the Dead Sea Scrolls and set alongside the study of the community's own esoteric laws and teachings.

[See also Cairo Genizah; Damascus Document; and Rule of the Community.]

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HALAKHIC LETTER. See *Miqtsat Ma'asei ha-Torah*.