

now annually published by Sokolow, is considered a continuation of "Ha-Asif." The "Sefer Zikkaron," a biographical dictionary of contemporary Jewish authors, was published as a supplement to the fifth volume of "Ha-Asif."

Most of the better-known Hebrew writers of the day have contributed to the six volumes of "Ha-Asif," which form an important collection of literary, historical, biographical, and popular scientific essays. They also contain poems, sketches, and novels, some of which possess considerable merit; while its yearly reviews, obituaries, and descriptions of Russo-Jewish communities are of great value to Jewish biography and history. Samuel Alexandrow's "Masseket Nega'im" (Warsaw, 1886) is a criticism of the first two volumes of "Ha-Asif." A list of other reviews of one or more of its numbers is given in the "Bulletin of the New York Public Library," vi. 259.

E. C.

P. Wl.

HABAIAH or **HOBIAIAH** (חַבְיָהּ, חֹבִיָּהּ): Head of a family of priests who returned from Babylon with Zerubbabel; not being able to prove their genealogy, they were excluded from the priesthood (Ezra ii. 61; Neh. vii. 63). In 1 Esd. v. 38 the name is given as "Obdia."

E. G. H.

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HABAKKUK (חֲבַקּוּק; LXX. Ἀββακούμ; Vulgate, "Habacuc"): Prophet; author of the eighth in the collection of the twelve minor prophetic books. The etymology of the name of the prophet is not clear. It seems to be a loan-word representing the Assyrian "hambakûku," a garden-plant (Friedrich Delitzsch, "Prolegomena," p. 84; König, "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," ii. 1, 473, on the vocalization), and has the appearance of being a writer's pseudonym (F. E. Peiser, "Der Prophet Habakkuk," in "Mitteilungen der Vorderasiatischen Gesellschaft," 1903, i. 12). That he was a Levite has been urged on the strength of the postscript to ch. iii. (verse 19, "on my stringed instruments"), which indicates that he owned instruments: only a Levite was authorized to use an instrument to accompany his songs in the Temple. The superscription of the Septuagint apocryphon *Βῆλ καὶ Δράκων*, in the Codex Chisianus, also designates him a Levite.

The absence of exact information concerning his life left a vacuum that has been filled by myths and legends (see Franz Delitzsch, "De Habacuci Prophetæ Vita"). The above-named apocryphon makes him a contemporary of Daniel, whom he was miraculously privileged to visit in the lion's den and supply with food. In this Greek story his father's name is given as "Jesus" (Joshua). Jewish tradition makes him the son of the Shunammite woman (see ELISHA), but nevertheless a contemporary of Daniel (see "Seder ha-Dorot"; Abravanel's commentary to Habakkuk; Zohar, Lek Leka; Neubauer, "The Book of Tobit," Appendix). Of the many conceits current among the cabalists with reference to this prophet, the most curious was that which declared him to be the reincarnation of Adam. His grave was shown at several places (see **חֲבַקּוּק**).

Peiser (*l.c.*) contends that Habakkuk is the pseudo-

nym of a Judean prince held as a hostage in Nineveh, and who witnessed the attack of the Medes, in alliance with Chaldea and Babylon, in 625 B.C. But his book announces a second attack.

The Age and Home of Habakkuk. This prince may have been the son or grandson of Manasseh. Peiser shows that Habakkuk displays remarkable familiarity with Assyrian literature, his similes indicating quotations from,

and adaptations of, Assyrian mythological writings. By others, Habakkuk is made the contemporary of Jeremiah and a resident of Jerusalem, after the "discovery" of Deuteronomy (621 B.C.), but before the death of Josiah (609 B.C.). By many Jewish commentators he is assigned to the reign of Manasseh. He is, however, clearly under the influence of Isaiah; and the view which makes him a younger disciple of the greater prophet, advanced by Walter K. Betteridge in "Journal of American Theology," Oct., 1903, seems to meet best the situation reflected in the book. The Assyrians, originally regarded by the Prophets as appointed agents of YHWH, looked upon themselves as "gods" (Isa. xiv.); but under Sennacherib, through a rebellion of the Babylonians (the Chaldeans), the plans of the conqueror are thwarted.

E. G. H.

HABAKKUK, BOOK OF.—Biblical Data:

One of the twelve minor prophetic books. It readily falls into two parts: (1) ch. i. and ii.; (2) ch. iii. The first part is a "massa" (a condemnatory prophecy). But contrary to the usage in other prophetic books, it is not stated against what people the prophecy is spoken. As it

Contents. now stands in the Masoretic text, the first part is in the form of a dialogue.

Ch. i. 2-4 laments the prevailing moral corruption, which God does not seem to heed; i. 5-11 contains the divine announcement of an impending judgment through the Chaldeans; i. 12-17 gives the prophet's complaint of the excessive pride and cruelty of the enemy. In ch. ii. God admonishes Habakkuk not to judge hastily that evil is triumphant, but to remain confident (1-4). Five "wos," the contents of the "mashal" or "taunting proverb" (5-6), phrased by the very people oppressed by the conqueror, are enumerated (6, 9, 12, 13, 19). Ch. iii. is a psalm reciting various theophanies, describing God's warlike power, which bends earth, mountains, and rivers to His purposes—yea, even sun and moon, in behalf of His people. The song concludes with a declaration that though the blessings of nature shall fail in days of dearth, the singer will rejoice in the Lord (17-19).

The book abounds in striking expressions and rare words, *e.g.*, the description of the invasion of the Chaldeans (i. 6 *et seq.*); of God as having "eyes too pure to behold evil" (i. 13); of "men

Style. as fishes of the sea" (i. 14); of the worship of the fisherman's implements

(i. 16); of "the stone that crieth out" (ii. 11); of the folly of idolatry (ii. 18-19). Ch. iii. especially is rich in striking similes (14-15). The book is remarkable also for originality. The author departs from the usual method of the Prophets. In their addresses the nation is central; in Habakkuk's it