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Norman D. Roth

Ḥayyūn, Joseph ben Abraham

Joseph ben Abraham Ḥayyūn (d. 1497), the most important and revered rabbinic figure of the generation preceding the expulsion from Portugal, was the chief rabbi of Lisbon, the largest and most important Jewish community in the Iberian Peninsula at that time. Isaac Abarbanel (1437–1508) was in touch with him and may have been his student. One of Ḥayyūn’s works is a long responsum to a question posed by Abarbanel: Did Moses compose the book of Deuteronomy by himself or was it dictated to him by God?

His main literary activity was in the area of biblical exegesis. His commentaries on the Latter Prophets, Psalms, Song of Songs, and Esther are still extant. His commentary on Psalms was published in the 16th century. Others have been published in recent years (see the bibliography). We do not possess a running commentary by him on the Torah, but only discussions of specific topics such as the sin at the waters of Meribah (Exod 17, Num 20), or the sin of the spies (Num 13). These discussions are very systematic, beginning with a series of questions followed by an analysis of the answers in the preceding exegetical literature.

His exegesis is characterized by attention to each and every word. According to him there are no exact synonyms in the biblical Hebrew language. In this he differs from most of the Spanish exegetes who preceded him who argued that one finds in the Bible “the same meaning in different words.” Ḥayyūn’s method has its roots in the Spanish exegetical method which was developed in the 15th century by Isaac Canpanton and applied mainly to the Talmud, which maintained that no sentence or word is superfluous and it is therefore necessary to explain every word in the text.

Ḥayyūn applied this method to the Bible in a very consistent manner. It is especially noticeable in the prophetic books and the Psalms in which the verses consist of two hemistichs which repeat the same idea in different words. On the one hand the reader finds interesting linguistic and exegetical in-

sights. On the other hand, his insistence that there is no literary-aesthetic solution to these linguistic duplications drives him to exegeses which border on the homiletical. This method typically results in very lengthy commentaries.

His philosophical positions are moderate. This translates exegetically, for instance, in his interpreting the Song of Songs as being an allegory of the soul, as does Maimonides in *The Guide of the Perplexed*.

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Abraham Gross

Hazeal

The personal name Hazeal (Heb. and Aram. Ḥāzā’āl/Ḥāzā’ēl “God/El sees; has seen”) occurs twenty-two times in the HB/OT. He is presented there as an Aramaic civil servant who was anointed by the prophet Elijah to become king of Aram-Damascus (1 Kgs 19). After suffocating his predecessor Hadad-ezer, Hazeal took the throne (2 Kgs 12:8–15). According to the book of Kings, Hazeal campaigned various times against Israel and Judah, even seeking to take Jerusalem (2 Kgs 12:17). During the reign of Joash the lost territory was regained for Israel and Judah (2 Kgs 13:25). According to the biblical chronology his reign would date to the second part of the 9th century BCE.

Only a few Aramaic inscriptions referring to Hazeal exist: an ivory plaque from Arslan-Taš, the Zakkur stela, and two reapplied votive objects excavated from Greece. Sigurður Hafþórsson has made clear that these inscriptions are of no great historical value.

Proof of the campaigns of Hazeal have been obtained due to excavations at Tell es-Safi/Gath which have revealed evidence of the siege and subsequent conquest during the assumed time-frame of Hazeal. The Tell Dan inscription has often – though not unanimously – been understood as a reference to Hazeal’s conquest of the city of Dan (Hagelia).

The inscriptions of Shalmaneser III and Adad-nirari III indicate that the Assyrians construed

Aram/Damascus to be the leading power in the Levant. In these inscriptions, Hazael is referred to as “a son of a nobody,” a reference to his usurpation of power.

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Bob Becking

Hazaiah

The figure bearing the name Hazaiah (MT *Hāzāyā*) occurs only in Neh 11:5 (LXX 2 Esd 21:5 Οζειά/Οζιά). His name appears in Maasseya’s genealogy, one of Judah’s chiefs who lived in Jerusalem after his return from the Babylonian exile.

Jean-François Landolt

Hazar-Enan

Hazar-Enan is an unidentified site that marks the northeastern boundary of the idealized territory of Israel in Num 34:9–10 and in Ezek 47:17 and 48:1. Its precise location is unknown, though it may correspond either to Baniyas (Caesarea Philippi in Roman times) at the headwaters of the Jordan river, or to a desert oasis east of Zedad (modern day Sadad, Syria). The mythic boundary of Israel is prescribed to run south from this point along the Jordan river to the Dead Sea, and west to the Mediterranean.

Bryan Bibb

Hazar-Gaddah

Hazar-Gaddah (MT *Hāṣar Gaddā*; LXX: Σεϋ) is a fortified place (‘*ir*’) in the Negev of Judah, mentioned in Josh 15:27. Its location is unknown. According to its name, the settlement started as a hamlet or extended farmstead named after a person (hypocoristic of a name composed with *gad(d)* [Avigad/Sass: 491]; cf. Arabic *ḡaddā* “grandmother”), clan or deity (Jewish Aramaic *gaddā* “fortune, deity of fortune”). The town list of Judah in Josh 15:21–62* presents the administrative districts of the kingdom in the second half of the 7th century BCE.

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Ernst Axel Knauf

Hazar-Shual

Hazar-Shual (MT *Hāṣar Šū’āl*, “enclosure of the fox”) is, according to the book of Joshua, a town allocated to the tribe of Judah (Josh 15:28) or Si-

meon (Josh 19:3, see also 1 Chr 4:28), whose inheritance “lay within the inheritance of Judah” (Josh 19:1). Some returnees settled there after the Babylonian exile (Neh 11:27). Its localization, probably near Beer-Sheba, is uncertain; Abel hypothesized it was Khirbet el-Waṭan (Abel: 51, 89), but the latter was identified with Moladah by Aharoni (356).

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Matthieu Richelle

Hazar-Susah

The place Hazar-Susah (MT *Hāṣar Sūsā/īm*; “yard of a mare/horses”; LXX: Σαρσουσιν, LXX^B ὕμιον Σωσσι) is mentioned in Josh 19:5 and 1 Chr 4:31. Joshua 19:1–9 takes up Josh 15:26–36 and integrates Simeon into Judah. The name Hazar-Susah, with others is still missing in Josh 15, and may come from the Persian military administration (Knauf: 162). In 1 Chr 4:31 it alludes to David’s census and retains tribal independence in the post-Davidic era (Knoppers: 366).

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Richard Jude Thompson

Hazarmaveth

Hazarmaveth (MT *Hāṣarmāwet*) is a son of Joktan in the line of Shem in Gen 10:26 and 1 Chr 1:20. The sons of Joktan are groups from Arabia, and Hazarmaveth can be identified with Hadramaut, one of the four major Arabian tribes (alongside Saba, Ma’in, and Qataban), located in the area inland and east of modern Yemen. Genesis 10 was a source used by the Chronicler to situate Israel in the ethnic and geographic makeup of the post-diluvian world.

Angela Roskop Erisman

Hazaz, Haim

The Israeli writer Haim Hazaz (originally Hazas, 1898–1973) was born into a family of Breslev Hasidim in the town of Sidorovich, Kiev Province, Ukraine. He immigrated to Palestine in 1931, settling in Jerusalem. He wrote short stories, novellas, novels, and plays; his collected works encompass more than ten volumes. He was the first author to win the Israel prize for Literature (1953), was a member of the Academy of the Hebrew Language, and was awarded the Bialik Prize twice – in 1942 (with Saul Tchernichowsky) and in 1970. He was nominated several times for the Nobel Prize for Literature.