Hazereth

Hazereth (MT ḥāṣērōt) is a wilderness waypoint notable for being the site of Miriam and Aaron’s grumbling against Moses’ authority, resulting in Miriam being punished with leprosy (Num 12: 1; 33: 17–18). The implied location is in the eastern part of the Sinai wilderness since the next destination is Paran, from which Moses sends spies into Canaan. Historians have attempted to identify Hazeroth with modern sites such as ‘En Hudrat, but any identification must be uncertain because the name is a general term meaning “courts.”


Haziel

The character bearing the name Haziel (MT ḫāzīl; LXX Αἴζηλ, in Codex Alexandrinus; Ἰ规模以上, in Codex Vaticanus) appears in the Bible only in 1 Chr 23: 9, in a story that tells how King David organized the Levites according to their affiliation with the descendants of the three sons of Levi (Gershon, Qoph, and Merari). Such a repartition is, however, not mentioned in the books of Samuel. Consequently this verse does not contain historical information but reflects issues of the late Persian period. As a member of Gershom’s offspring, Haziel seems to be a son of Shimei but the text is probably corrupt since Shimei’s sons appear in the next verse. Assuming a textual corruption (Klein: 451), Haziel could be understood as belonging to Ladan’s family (1 Chr 23: 8a, 9c).

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Hazo

Hazo (MT ḥazo) is the son of Abraham’s brother Nahor and his wife Milcah (Gen 22: 22). Hazo appears in a list of twelve sons of Nahor, perhaps eponymous ancestors of Aramean tribes. Some have seen a connection with the Arabian region of Hazû named in Assyrian records from the time of Esar-haddon, or with the area of al-Ḥasâ on the Eastern coast of Arabia. However, considering that Gen 24: 10 situates the city of Nahor in Aram-naharaim, a location in the north-eastern Levant is more likely the intended reference.

Bryan Bibb

Hazor

Hazor, located in Upper Galilee (map reference 203.269), was first identified by Josias Leslie Porter in 1875 with Tell el-Qedah, some fourteen kilometers north of the Sea of Galilee. The site consists of two distinct parts: the mound proper (Hazor’s acropolis), rising 40 m above the surrounding plain and measuring some sixty dunams in area, and a lower part (Hazor’s lower city), extending to the north of the mound and encompassing some 800 dunams in area. These reflect two chapters in the history of Hazor: the earliest settlement – that of the Early Bronze Age – was confined to the upper part of the site, whereas in the 2nd millennium BCE, i.e., in the Middle and Late Bronze Ages, both the mound and the lower city were occupied, giving rise to the largest site in southern Canaan, with an area of some 700 dunams and an estimated population of 15,000–20,000. This chapter in the site’s history is referred to as “Canaanite Hazor.” Following a short gap in occupation after the site’s destruction sometime in the mid-13th century BCE, the acropolis of Hazor was re-settled in the middle of the 11th century BCE; from this point onward, occupation was confined to that part of the site (named “The James A. de Rothschild Expedition at Hazor”). This settlement, referred to as “Israelite Hazor,” was much smaller in size and in population than “Canaanite Hazor,” but certainly no less significant.

In 1928, John Garstang conducted several trial soundings at Hazor. Large-scale excavations in both parts of the site were conducted in the 1950s and then again in 1968 by a team led by the late Yigael Yadin on behalf of the Hebrew University of Jerusalem. In 1990, thirty-five years after the initiation of excavations at Hazor by Yadin and six years after his death, renewed excavations commenced at the site. These excavations, named “The Selz Foundation Hazor Excavations in Memory of Yigael Yadin” and sponsored by the Institute of Archaeology at the Hebrew University of Jerusalem, under the direction of Amnon Ben-Tor, are confined to the acropolis of Hazor. As of 2012, twenty-three seasons of excavations have taken place at the site, and several additional seasons are planned.

Jean-François Landolt
1. The Early Bronze Age. Although remnants of the earliest settlement at the site, confined to the acropolis alone, have only been reached on a very limited scale thus far, it is clear that by the middle of the 3rd millennium BCE, Hazor was already a site of considerable importance, as evidenced by remains of monumental architecture and by finds indicating contacts with distant geographical regions.

2. The Intermediate Bronze Age. With the decline of urban life in the entire region during this transitional period, a village, still confined by the acropolis, characterized by relatively poorly constructed houses and installations of a domestic character, replaced the former city. External contacts with the regions to the north were, however, maintained.

3. The Middle Bronze Age. This period, coupled with the subsequent Late Bronze Age, was the era of Hazor’s glory; this is most probably the city referred to in the book of Joshua as “the head of all those Kingdoms” (Josh 11:10).

Both the mound and the lower city were occupied, constituting the largest city in southern Canaan. Monumental fortifications were constructed, along with several temples in both parts of the city. The administrative and cultic center is located on the acropolis of Hazor. The city’s wealth and far-reaching commercial and political relations are manifest in finds such as statues, jewelry, and various works of art. The city maintained close relations with Mari, as evident by nearly twenty documents in the Mari archive that mention dealings with Hazor. One of those documents was sent to Hazor’s king, who bore the name ibni-addu. This is the Babylonian form of the name Yabni-Hadad, from which the name Jabin (Heb. form: Yābûnî) of the king of Hazor who later confronted Joshua (Josh 11:1) is derived. Indeed, Jabin may have been the dynastic name of a line of rulers of Hazor. Noteworthy are several documents written in Akkadian on clay tablets, including economic, school, and legal texts. Of special significance is a fragment of a code of law, the only such text found so far in the Levant (see fig. 10). The laws pertaining to relations between master and slave are very similar to the laws of the Hammurabi Code belonging to the same period, on the one hand, and to the biblical laws regarding the issue (Exod 21:26–27), on the other.

4. The Late Bronze Age. Hazor, like most of Canaan, came under Egyptian rule in this period, but life continued uninterrupted. As a result of a probable change of the ruling dynasty, the entire central section of the acropolis was re-built and a new ceremonial precinct constructed, consisting of a palace and a temple which probably served as the “King’s Chapel” (Amos 7:13). Various changes in plan are also evident in the other temples, both on the acropolis as well as in the lower city. The most noteworthy of these are the changes that took place in the northernmost temple (Area H). The building had three rooms, a porch, a main hall, and a holy of holies, situated one behind the other with all of the entrances on the same axis, and with two pillars placed on either side of the entrance from the porch to the main hall. This plan is closely related to that of other northern Canaanite temples and most probably also inspired the plan of Solomon’s temple, which consisted of three parts (biblical ‘chsel, hékal, and débir), situated one behind the other with two pillars (biblical Jachin and Boaz) on either side of the entrance from the first space to the second (1 Kgs 6–7). Hazor is the subject of several documents known as the Amarna archive of the 14th century BCE, and its importance at the time is evident from the fact that its king, Abdi Tirshi, is the only one of the monarchs of the land who is referred to by the title “king.”

Clear signs of decline and neglect during the 13th century BCE are evident in several of Hazor’s temples, as well as in the ceremonial precinct on the acropolis. These are most probably the result of close to 250 years of Egyptian oppressive rule and intensive economic exploitation of the land. Hazor was destroyed by a huge conflagration sometime during the 13th century BCE. Traces of intense fire, fallen mud-bricks, and other occupational debris found throughout almost the entire...
acropolis and lower city, are a clear indication of the city's end. The lower city was abandoned, and when Hazor arose from the ashes, settlement was confined to the acropolis alone.

A fragment of an Egyptian offering table, placed at Hazor by one of the officials of Rameses II, evidently while the city was still functioning, indicates that Hazor's destruction should be dated to the mid-13th century BCE. The question of who was responsible for this destruction is still under debate. The only indication in any text of the identity of the destroyers is given by the biblical record: "Joshua turned back at that time, and took Hazor, and struck its king down with the sword ... and he burnt Hazor with fire" (Josh 11:10–11). However, in several scholarly publications, the reliability of that passage in the biblical narrative is questioned, and the destruction of Hazor is claimed to have been caused by the Egyptians, by the Sea Peoples, or by wandering nomads, or alternatively, as the result of a revolt of its own inhabitants. Since none of the above suggestions has been convincingly substantiated to date, there seems to be – at least at present – no valid reason to reject a priori the biblical record of the event.

5. The Iron Age. After a hiatus of approximately 150 years, human activity was resumed at Hazor. Fragmentary and poorly constructed walls, spread over the western part of Hazor's acropolis and probably indicating habitation in shacks or tents, characterize this renewed settlement at Hazor, along with numerous pits. Similar pits, the use of which is not known, were found in various sites throughout Israel and are characteristic of the 12th–11th centuries BCE. Since this period is considered to be the time of the settlement of the Israelites in the land, these pits are also known as "settlement pits." A cultic installation, uncovered at the highest point of the mound, consists of an open space surrounded by low stone-built walls; an unworked standing stone – the biblical maṣṣēbôt – was placed in one of its corners. Broken cultic vessels, such as clay incense burners, were found here, along with what seems to have been an offering gift – a jug filled with several copper tools and a statuette of a Canaanite deity. The early Israelite worship of maṣṣēbôt and of Canaanite deities is often mentioned and condemned in the biblical record (Judg 17:4–5; 1 Kgs 14:23).

Hazor arose from the ashes in the 10th century BCE, when the western part of the acropolis was surrounded by a double fortification wall and the city was entered via a six-gated chamber. The pottery uncovered in a building adjacent to the fortifications dates the construction of this building and of the new fortifications to the 10th century BCE. Similar fortification systems are known from other sites, including Megiddo and Gezer; in the biblical record, all three sites are mentioned as having been built by King Solomon (1 Kgs 9:15).

The 9th century BCE, the days of the Omride dynasty, is the time of Hazor's "floruit," when the city expanded eastward, now occupying the entire acropolis. A new solid defensive wall was erected, a citadel was built on the western edge of the city, and a water system, enabling access to the springs outside the fortified city, was constructed. An administrative center, built in the center of the city, consisted of several huge storehouses, indicating the prosperity of Hazor and pointing to its function as a redistribution center of agricultural produce for the entire region.

During the 8th century BCE, Hazor maintained its important role as a regional center, but underwent a process of gradual decline, probably due to the pressures on northern Israel exerted by the Arameans, who established their kingdom in the region. The fall of Hazor is claimed to have been the result of a revolt of its own inhabitants. Since none of the above suggestions has been convincingly substantiated to date, there seems to be – at least at present – no valid reason to reject a priori the biblical record of the event.


Amnon Ben-Tor

Hazor-Hadattah

Hazor-Hadattah (Ḥāṣôr ḥădattâ “New-Hazor”) is a town in the Negev at the southern border of Judah, between Bealoth and Kerioth-Hezron, the latter being qualified as another Hazor (= “homestead”). The Aramaic adjective ḥaddată “new” is used to distinguish both places (Josh 15:25). There are five places in Josh 15:21–32 with the name Hazar, which could be variants of the same place or temporary settlements. Hazor-Hadattah is located for in the region of el-Hudãra (1690.0869), Jerome mentions a village called Asor – interpreted as “arm of light” (Nom. hebri. 23.23) – in the eastern territory of Ashkelon maybe Yāṣṭûr (1262.1305), to be distinguished from Asor Nova (Onom. 21.2–5).