

The names in 2 Chr 28:12 are not from the 8th century BCE, but more probably reflect (Samaritan?) families from the time of the Chronicler.

The name Hadlai is not a very popular name today; however it is used from time to time, especially in the US.

**Bibliography:** ■ Klein, R. W., *2 Chronicles: A Commentary* (Hermeneia; Minneapolis, Minn. 2012). ■ Noth, M., *Die israelitischen Personennamen* (Hildesheim 1980 [= Stuttgart 1928]).

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## Hadoram

### 1. Son of Joktan

Hadoram (MT *Hādōrām* or *Hādōrām*) appears in Gen 10:27 as one of the sons of Joktan (10:26–30), who is presented as a descendant of Eber, in the so-called “table of the nations.” First Chronicles 1:20–23 (cf. Hadoram in v. 21) depends on that list. The Greek has however very different transliterations: Οδορρα in Gen 10:27 and Κεδοουραβ in 1 Chr 1:21. Genesis 10:26–30 belongs to the non-priestly material of the table of the nations and was traditionally attributed to the Yahwist source. It is however more plausible that this passage belongs to a later addition to the original priestly list (de Pury), because it refers to Arabic names, which point to a later date. It is not clear whether Hadoram in this list should be explained as deriving from an Aramean name (“Hadad [a storm god] is exalted”; cf. Wenham: 231; Lipiński: 210) or whether it should be related to an Arabic toponym (Müller). The latter option seems more plausible since the list refers to South Arabia (Retsö: 220) and the post-priestly author of the passage may have had some knowledge of this region. The name *Dwrm* is attested in two Sabeen inscriptions (RES 3945,15 and CIS IV, 603b) discovered in Yemen. Hadoram could therefore be identified with Dauram, NW of the city of Sana’a (Glaser: 435).

According to the Mormonite “Book of Abraham,” produced by Joseph Smith in 1835, the Hadoramites, at the time of Abraham, conquered Egypt.

**Bibliography:** ■ Chabot, J.-B./G. Ryckmans (eds.), *Répertoire d'épigraphie sémitique: Tome VI* (Paris 1935). ■ Glaser, E., *Skizze der Geschichte und Geographie Arabiens von den ältesten Zeiten bis zum Propheten Muhammad* (Wien 1890 [= repr. Hildesheim 1976]). ■ Lipiński, E., “Les Sémites selon Gen 10,21–30 et 1 Chr 1,17–23,” *ZAH* 6 (1993) 193–215. ■ Müller, W. W., “Hadoram (Person) 1,” *ABD* 3 (New York 1992) 17. ■ de Pury, A., “Sem, Cham et Japhet: De la fraternité à l'esclavage,” in *Mélanges offerts à André Hurst* (Recherches et rencontres; ed. A. Kolde et al.; Geneva 2005) 495–508. ■ Retsö, J., *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads* (London 2003). ■ Wenham, G. J., *Genesis 1–15* (WBC 1; Waco, Tex. 1987). ■ Winett, F. V., “The Arabian Genealogies in the Book of Genesis,” in *Translating and Understanding the Old Testament*, FS H. G. May (ed. H. T.

Frank/W. L. Reed; Nashville, Tenn./New York 1970) 171–96.

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### 2. Son of Tou

A son of Tou king of Hamath (1 Chr 18:10) was sent by his father to congratulate David for his victory against their mutual enemy Hadad-Ezer king of Zobah. Instead of Hadoram (“Hadad is exalted”), the same person is called Joram (“YHWH is exalted”) in 2 Sam 8:9–10. This is either a scribal error or an authentic alternative name, perhaps used for diplomatic reasons.

**Bibliography:** ■ Klein, R. W., *1 Chronicles* (Minneapolis, Minn. 2006). [Esp. 395]

### 3. The Taskmaster

Hadoram (2 Chr 10:18 MT *Hādōrām*; 1 Kgs 12:18 MT *’Ādōrām*) is the name of a taskmaster over the forced labor, sent by Rehoboam to the Israelites living in cities of Judah, who stoned him. Perhaps he is to be identified as the man having the same charge under David (2 Sam 20:24; MT *’Ādōrām*; LXX Αδωνιραμ) and Solomon (1 Kgs 4:6, MT *’Ādōnīrām*; LXX Αδωνιραμ), hence a possible harmonization in some versions (e.g., 2 Chr 10:18 LXX Β Λ Αδωνιραμ).

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See also → Adoniram

## Hadrach

Hadrach (MT *Hadrāk*), a biblical toponym, was a city-state in northern Syria. The modern site is Tell Afis, 45 km southwest of Aleppo. A stele written in Old Aramaic, dated to around 780 BCE and discovered at Hadrach, proclaims that Baalshamayn enthroned Zakir/Zakkūr, king of Hamath and Lu’ash, as king of Hadrach. As a result of the coronation, a coalition of Syrian kings besieged the city but was not able to conquer it. The city is mentioned in one of Tiglath-pileser III’s (r. 745–27 BCE) annals and in a victory stele of Sargon II dated to 720 BCE. No later mention is made of the city beyond the 8th or early 7th century.

The place name occurs only once in the HB/OT, in Zech 9:1, in reference to “the land of Hadrach and Damascus,” recipients of God’s judgment. Zechariah 9 contains several geographic references with Hadrach listed first as the northernmost place. Given the city’s appearance in mostly 8th century BCE texts, the place name fits better in an Assyrian context than in the postexilic, Persian context of Zech 9. Therefore, scholars such as Carol L. and Eric M. Meyers view the reference to Hadrach, a location outside of Israel, as an example of Second Zechariah’s use of earlier traditions for eschatological purposes.