

shipped in the Valley of Megiddo (cf. "...as the mourning of Hadadrimmon in the plain of Megiddon," Zech. 12:11). In the Aramaic Tel Dan Inscription (COS II, 162–63) the victorious Aramean king credits Hadad with preceding him and giving him victory over Israel.

In the Hellenistic period an altar was erected to Hadad near Acre. He and Atar'ata were also the chief gods of Hierapolis in Syria, but during the Hellenistic-Roman period the cult of the goddess gained in importance. When the Syrian cult spread west to the Greek and Roman cities, Hadad played only a secondary role.

Hadad appears in the Bible as the name of Edomite kings (Gen. 36:35; I Kings 11:14–25; I Chron. 1:46, 50) and is also a component of the names of Aramean kings Bar-Hadad, i.e., "Son of Hadad," hebraized as \*Ben-Hadad (I Kgs. 20:1) and Hadadezer (II Sam. 8:3).

**BIBLIOGRAPHY:** A. Deimel, *Pantheon Babylonicum* (1914), 43ff.; G. Dossin, in: *Syria*, 20 (1939), 171–2; Albright, *Stone*, 160, 176, 187–8, 332; S. Moscati (ed.), *Le Antiche Divinità Semitiche* (1958). **ADD.** **BIBLIOGRAPHY:** J. Greenfield, in: *DDD*, 377–82; J. Roberts, *The Bible and the Ancient Near East* (2002), 159–60, 166–68.

[Michael Avi-Yonah / S. David Sperling (2<sup>nd</sup> ed.)]

**HADAMARD, JACQUES SALOMON** (1865–1963), French mathematician. Born in Versailles, Hadamard held chairs of mathematics at the Collège de France from 1897 and the Ecole Polytechnique from 1912 until his retirement in 1935. He was elected a member of the Academy of Sciences in 1912 and was the first to be awarded the Feltrinelli Prize founded by the Italians in 1955 to compensate for the absence of a Nobel Prize for mathematicians. A brother-in-law of Alfred \*Dreyfus, Hadamard took an active interest in the Dreyfus case, and for 60 years was a member of the central committee of the Ligue des Droits de l'Homme founded at the time of the Zola trial in 1898. The dangers of Hitlerism were recognized by Hadamard at an early stage. He was a free-thinker, but worked to alleviate the plight of German Jewry. He was a member of the French Palestine Committee and of the administrative board of the Hebrew University of Jerusalem. He escaped from France in 1941 to the United States, and moved to England to engage in operational research with the Royal Air Force. Hadamard produced important work in analysis, number theory, differential geometry, calculus of variations, functional analysis, partial differential equations, and hydrodynamics, and inspired research among successive generations of mathematicians. He published numerous papers and books. His *An Essay on the Psychology of Invention in the Mathematical Field* (1945; *Essai sur la psychologie de l'invention dans le domaine mathématique*, 1959) was published many years after his retirement.

**BIBLIOGRAPHY:** Mandelbrojt and Schwartz, in: *Bulletin of the American Mathematical Society*, 71 (1965), 107–29; Cartwright, in: *Journal of the London Mathematical Society*, 40 (1965), 722–48.

[Barry Spain]

**HADAS, MOSES** (1900–1966), U.S. classical scholar and humanist. After graduating from Emory University, Hadas proceeded to Columbia University, at the same time pursuing studies at the Jewish Theological Seminary of America, from which he received his rabbinical diploma. Appointed instructor in Greek at the former institution in 1925, he became associate professor in 1946 and full professor in 1953. Three years later he was elected to the prestigious John Jay Chair in Greek, which he occupied until his death. During World War II he served with the Office of Strategic Services in North Africa and Greece.

Hadas' cardinal contribution to classical studies in the United States was to bring them out of the narrower confines of textual criticism into the broad area of general humanistic interest. This he did through a series of spirited and elegant renderings of the Greek dramatists and romances (e.g., Heliodorus) and of Caesar, Tacitus, Seneca, and other writers. He also wrote popular histories of Greek and Latin literature (1950, 1952); a broad, if sometimes controversial, survey of the Greco-Roman age, entitled *Hellenistic Culture: Fusion and Diffusion* (1959); a study (with Morton Smith) of classical aretalogy; and, in a lighter vein, an entertaining ancilla to classical reading. Many of these works appeared in inexpensive paperback editions, and thus introduced the ancient masterpieces to the general reader.

Hadas was a major figure at Columbia University. Through the humanity of his writings and the urbane temper of his character and outlook, he left an indelible impression on several generations of students and readers alike, and he was among the foremost to remove the traditional fustian from classical studies.

Outside of the classical field, Hadas produced, among other works, a delightful rendering of Joseph ben Meir \*Ibn Zabara's *Book of Delight* (1932) and *Fables of a Jewish Aesop* (1966), a translation of the fox fables of the 12<sup>th</sup> century \*Berechiah ha-Nakdan. In his earlier years he was prominently identified with the Menorah movement in American universities.

[Theodor H. Gaster]

**HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA**, largest Zionist, Jewish, and women's organization in the United States, with 300,000 members. Hadassah first sent public health nurses to Palestine in 1912 and in the decades following played a leading role in developing the social welfare infrastructure of pre-State Israel. With a program budget of \$125 million by 2005, Hadassah now provides vital funding for Israel's medical facilities and supports many health, educational, and vocational programs in Israel and the United States. Hadassah also offers its medical expertise and assistance in countries throughout the developing world.

#### Early History

Hadassah has its origins in a turn-of-the-century visit to Palestine by two American Jewish women. In 1909, soon after joining a New York City "Daughters of Zion" study group, the