

what extent this attitude is expressed in the Hui theological discourse is a subject for further research.

Another type of (possible) encounter with Christian traditions can be traced in Hui myths and legends. In particular, legends about the first ancestors of Hui Muslims, Adam and Haowa (biblical Eve; in Muslim tradition Ḥawwāʾ), can be read as compilations of Muslim (qurʾānic), Christian (biblical), and Chinese narrative patterns under the strong influence of oral traditions. This interpretation, however, depends on the methodology employed – alternative structuralist or evolutionary interpretations have been proposed that do not involve the hypothesis of the transmission of myths and legends. However, evidence of anti-Catholic polemics in a few legends is uncontested, perhaps resulting from the influence of Muslims who were resisting the Qing state and its Christian *protégés* during rebellions (Li/Luckert: 7–33).

Understanding contemporary Hui encounters with biblical readings would inevitably involve interpretations of the emancipatory developments that characterize the furious transformation processes current in Chinese society, as well as the numerous Protestant missionary groups in East Asia and the networking between them.

**Bibliography:** ■ Allès, É., *L'islam de Chine: Un Islam en situation minoritaire* (Paris 2013). ■ Bosworth, C. E. et al., “*Shin*,” *EI*<sup>2</sup> 9 (Leiden 1997) 616b–25a. ■ Gladney, D. C., *Dislocating China: Muslims, Minorities, and Other Subaltern Subjects* (Chicago, Ill. 2004). ■ Israeli, R., *Muslims in China: A Study in Confrontation* (London 1978). ■ Li, S./K. W. Luckert, *Mythology and Folklore of the Hui, a Muslim Chinese People* (Albany, N.Y. 1994).

Constantin Canavaz

## Hukkuk

Hukkuk (MT Ḥūqūq in L, otherwise Ḥuqūq; LXX Ἰακκὰ) is a place name from the description of the boundary of Naphthali in Josh 19:34. Robinson (81) identified it with *Yāqūq* in Galilee. From the 11th century onwards, a local tomb is attributed to the Prophet Habakkuk, and is called both *Huqoq* and *Yaqūq* by Jewish authors of the 13th century.

**Bibliography:** ■ Lissovsky, N., “Hukkuk, Yaqūq and Habakkuk’s Tomb: Changes over Time and Space,” *PEQ* 140 (2008) 103–18. ■ Robinson, E., *Biblical Researches in Palestine and the Adjacent Regions*, 3 vols. (London<sup>3</sup> 1970 [= 1867]).

Ernst Axel Knauf

## Hukok

Hukok (MT Ḥūqūq) is a town with its pasture lands from the tribe of Asher, which was set aside for the Gershonite Levites in 1 Chr 6:60 (ET 6:75). In the parallel list of Levitical towns in Josh 21:30–31, the Asherite town listed between Abdon and Rehob is

not Hukok but Helkath. Horvat Gamum, located on a steep hill at the junction of Misgav, may have been the biblical city of Hukuk. It is near the modern kibbutz of Hukuk.

**Bibliography:** ■ Knoppers, G. N., *1 Chronicles 1–9* (AB 12; New York 2004) 461–62.

Joseph Titus

## Hul

The name “Hul” (MT Ḥwl; LXX Ουλ, in other manuscripts – e.g., the SP – Ḥywl; etymology uncertain) occurs as an eponym in the genealogies of Gen 10 and 1 Chr 1. Whereas according to Genesis Hul was the second son of Aram and the grandson of Seth (Gen 10:23), 1 Chronicles states that Hul was the seventh son of Shem (1 Chr 1:17). Most commentators attribute this discrepancy to a scribal error, where the Chronicler accidentally omitted the phrase “and the sons of Aram” found in Gen 10:23, but it may simply be due to the Chronicler disagreeing with the Genesis record. The author of 1QM also names Hul (along with Aram and his other sons) as a group among the Sons of Darkness that the Sons of Light will one day fight (2:11). The fact that Hul, his brothers, and Aram were viewed so negatively is striking, especially since he is part of Shem’s genealogy, which connects directly to Abraham; but this is possibly due to Aram being the brother of Eber, who begat Peleg (compare Gen 10:21 with 10:25), a name associated with a divisive group attested elsewhere in the DSS (see CD 20.22; 4Q169 3–4.4.1). Ramban, however, would later refute such a view, arguing that Eber, son of Aram, in Gen 10:21 is a different Eber than the Eber who begets Peleg in Gen 10:25 (Ramban, *Comm. Gen.* 10.21).

Robert Kashow

## Huldah

- I. Hebrew Bible/Old Testament
- II. Judaism
- III. Further Reception

### I. Hebrew Bible/Old Testament

Huldah is mentioned in 2 Kgs 22 and in the parallel account in 2 Chr 34. She bears an animal name (MT Ḥuldā; LXX Ωλδα), which refers to a mole-rat, which in Lev 11:29 belong to the impure animals (Rüterswörden: 235). According to 2 Kgs 22 she is a prophetess to whom King Josiah sent high officials after having discovered a scroll during restoration work in the temple. She is presented as the wife (according to the Greek text: the mother) of Shalum, keeper of the wardrobe and living in the new quarter of Jerusalem (which could have been built after the destruction of Samaria in 722 BCE). To

her visitors Huldah utters an oracle in which she confirms that YHWH's wrath will be kindled against Jerusalem and the temple. To Josiah however she announces that he will have a peaceful death because he was penitent and humbled himself before YHWH (2 Kgs 22: 16–22). The first part of the oracle is a patchwork from expressions that occur in the book of Jeremiah (Römer); the authors of the oracle apparently wanted to present Huldah as a “female Jeremiah.” Because Josiah did not die in peace but was killed by the Egyptian king (2 Kgs 23: 29–30), Huldah, according to the criteria of Deut 18: 22 would be a false prophet. Commentators often use this observation as a proof of the historicity of the oracle (for a different perspective see Pietsch). A later redactor tried to correct this view by adding the following explanation in 2 Kgs 22: 20: “your eyes shall not see all the disaster that I will bring on this place.” The oracle of Josiah's peaceful death is here interpreted in the sense that YHWH spares him to see the destruction of Jerusalem. In the context of the deuteronomistic edition of the book of Kings, Huldah is YHWH's ultimate prophet (Ilan). The mention of Huldah in 2 Kgs 22 indicates the presence of female prophets in Jerusalem during the time of the monarchy and their relation with the royal court. In 2 Chr 34, the discovery of the book and Huldah's oracle do not initiate Josiah's reform; they are placed after the reform and constitute in a certain way the center of the Chronicler's presentation of Josiah (Fischer: 177). However, contrary to Kings, in Chronicles Huldah is “replaced” by Jeremiah at the end of the book, since the destruction of Jerusalem is presented as the fulfillment of oracles that YHWH put in the mouth of Jeremiah (2 Chr 36: 21). The talmudic speculation about the name Huldah meaning weasel may be explained by the characterization of the weasel in rabbinic and Greco-Roman texts, which associate the animal with cunning and also sexual oddity (the weasel was thought to conceive or give birth through the mouth). The feature of cunningness can lead to a more positive appreciation of Huldah in 2 Kgs 22: by announcing the destruction of Jerusalem and the peaceful death of Josiah she pleased YHWH and the king, by saving her own career and life (Scheuer: 113–23). Another association of the name Huldah could be the blindness of the mole. As a “blind prophet” Huldah is not anymore a seer but a prophet who listens to the words of the book before uttering her oracle (Römer).

**Bibliography:** ■ Fischer, I., *Gotteskinderinnen: Zu einer geschlechterfaires Deutung des Phänomens der Prophetie und der Prophetinnen in der Hebräischen Bibel* (Stuttgart 2002). ■ Grohmann, M., “Hulda, die Prophetin (2 Kön 22,14–20),” *CV* 45 (2003) 209–16. ■ Ilan, T., “Huldah, the Deuteronomistic Prophetess of the Book of Kings,” *Lectio difficilior* 11 (2010); www.lectio.unibe.ch; accessed June 29) 15 pages. ■ Müller, M., “Hulda,” *Wibitex* (2008; www.bibelwissenschaft.de; accessed June 29, 2015). ■ Pietsch, M., “Prophetess of Doom:

Hermeneutical Reflections on the Huldah Oracle (2 Kings 22),” in *Soundings in Kings* (ed. K.-P. Adam/M. Leuchter; Minneapolis, Minn. 2010) 71–80. ■ Römer, T., “From Prophet to Scribe: Jeremiah, Huldah and the Invention of the Book,” in *Writing the Bible: Scribes, Scribalism and Script* (ed. P. R. Davies/T. Römer; BibleWorld; Durham, Md. 2013) 86–96. ■ Rütterswörden, U., “Die Prophetin Hulda,” in *Meilenstein*, FS H. Donner (ed. M. Weippert/S. Timm; ÄAT 30; Wiesbaden 1995) 243–42. ■ Scheuer, B., “Huldah: A Cunning Career Woman?,” in *Prophecy and Prophets in Stories* (ed. B. Becking/H. M. Barstadd; OTS 65; Leiden 2015) 104–23.

Thomas Römer

## II. Judaism

Rabbinic literature contains both positive and negative traditions about Huldah, signaling a general rabbinic ambivalence about female prophets (cf. the rabbis' ambivalent assessment of Deborah). Among the positive traditions, Huldah is said to be a descendent of Joshua (*bMeg* 14a) and to be personally descended from the harlot-hero Rahab (based on a word play; *ibid.* and *SifBen* 78). The Talmud combines these traditions by asserting that Rahab converted and married Joshua so that Huldah is descended from both (*bMeg* 14b). The Targum to 2 Kgs 22: 14, according to which Huldah lived “in Jerusalem in the Mishneh,” states that Huldah taught in a Torah academy, while midrashic traditions cited in Rashi's commentary on 2 Kgs 22: 14 and 2 Chr 34: 22 describe her as teaching the Oral Law to the elders of the generation, expounding certain difficult matters, and occupying a chamber close to the Chamber of Hewn Stone.

However, and despite the fact that there is no biblical basis for a negative assessment of Huldah, other rabbinic traditions diminish her accomplishments, subject her to considerations of modesty, or simply malign her. According to *PRE* 32, Huldah was gifted with *ruah ha-qodesh* (the spirit of divine inspiration) not by her own merits but because of the merit of her husband Shallum ben Tikvah, who performed extraordinary acts of kindness. The rabbis further diminish Huldah's prophecy (and introduce an element of modesty) by indicating that her audience consisted of women, while her contemporaries Jeremiah and Zephaniah prophesied in the marketplaces and synagogues respectively (*PesRab* 26). Like Deborah, Huldah is maligned as arrogant, as shown by her reference to Josiah as “the man who sent you” rather than “the king who sent you.” For this reason, she is said to bear the hateful name Huldah, which means “weasel” (*bMeg* 14b).

The rabbis are troubled by King Josiah's consultation of Huldah rather than Jeremiah and offer various explanations: Jeremiah had gone to bring back the ten lost tribes; Josiah was hoping for a gentler prophecy and so turned to a woman, only to be surprised by the harshness of Huldah's decree; Josiah knew that Jeremiah would not be offended because the latter was related to Huldah (*bMeg* 14b).

Like the tombs of the Davidic kings, Huldah's tomb is in Jerusalem, despite the ban on graves within the city limits. It is not clear whether the Huldah Gates on the Temple Mount are connected to the prophetess.

**Bibliography:** ■ Kadari, T., "Huldah, the Prophet: Midrash and Aggadah," in *Jewish Women: A Comprehensive Historical Encyclopedia*, vol. 1 (ed. P.E. Hyman/D. Ofer; Jerusalem 2006). [Available at [www.jwa.org](http://www.jwa.org); accessed July 6, 2015]

Christine Hayes

### III. Further Reception

In 1984 the State of Israel has honored Huldah with a stamp, showing her with a Torah scroll (cf. Eisenberg: 39). In 2014 Sharon Dow published with a Christian publishing house *Huldah: Prophetess: A Historical Novel*, which tries to promote a conservative Christian worldview for young readers. In a semi-scholarly book published in 2012 Preston Kavanagh argues that Huldah was the prophet who wrote the HB, a quite nice rehabilitation of the prophetess.

**Bibliography:** ■ Dow, S., *Huldah: Prophetess: A Historical Novel* (Winnipeg, Man. 2014). ■ Eisenberg, R. L., *The Jewish World in Stamps: 4000 Years of Jewish Civilization in Postal Stamps* (New York 2002). ■ Kavanagh, P., *Huldah: The Prophet who Wrote the Hebrew Scripture* (Eugene, Oreg. 2012)

Thomas Römer

### Hull, John M.

John M. Hull (1935–2015) was born in Australia but moved to England in 1959. In 1989 he was appointed Professor of Religious Education at the University of Birmingham, the first such appointment in the United Kingdom. Born sighted, Hull became blind in the early 1980s.

His main contributions to thinking about the Bible are *In the Beginning there was Darkness* (2001) and his essays that were collected together in *The Tactile Heart* (2013). Becoming blind prompted Hull's realization that the Bible was "written by and for sighted people" (2001), which subsequently left him feeling "alienated from it" (2001). He identifies, for example, the contrast of light and darkness (good and evil), sight and blindness (insight and ignorance), and the proliferation of these metaphors in hymnody, as representative of the repressive dominance of sighted perspectives among biblical authors and interpreters (2001; 2013).

Reading the Bible as a blind person, Hull discovered alternative perspectives on blindness and how the Bible speaks about God. He suggests God is above categories of sight and blindness as both light and dark are alike to God (Ps 139:12; 2001). He highlights central biblical figures who became or experienced temporary blindness: Isaac, Jacob, Eli, Ahijah, Zedekiah, Tobit, and Paul (2001). He reinterpreted Jesus' words to Thomas in John 20:29, "blessed are those who have not seen," as a

special blessing to blind people (2001). John Hull's seminal works have opened up new ways of reading and interpreting the Bible from a blind perspective.

**Bibliography:** ■ Hull, J. M., *In the Beginning There Was Darkness: A Blind Person's Conversations with the Bible* (London 2001). ■ Hull, J. M., *The Tactile Heart: Blindness and Faith* (London 2013).

Wayne Morris

### Human Being

→ Anthropology

### Human Rights and the Bible

- I. Judaism
- II. Christianity
- III. Film

#### I. Judaism

**1. Rights vs. Obligations.** Do contemporary Jews see the Bible as a source for a modern language of human rights?

At first glance, there are overwhelming differences between the thought world of the Bible and that of modern human rights. The HB/OT is essentially theocentric, whereas the discourse of human rights is anthropocentric. The very word "rights," as it is used today, does not appear in the HB/OT. The nearest equivalent is perhaps the biblical word *mit-swah*, a concept whose closest equivalent among modern secular concepts would be "obligation."

Robert Cover points to the differences between these two mythic structures. The foundational myth of human rights focuses on the free, autonomous individual. In this story, the community has no intrinsic value. It is only the product of a social contract whose ultimate authority flows from the individual, who voluntarily relinquishes autonomy in order to achieve security. In the HB/OT, by contrast, the foundational myth that underlies biblical law is the story of the revelation at Mount Sinai: a collective, shared experience that creates a community of belonging, whose members are linked by bonds of mutual responsibility. Heteronomy stands here in place of autonomy. The Bible does not see law as the product of active human choice, but rather of divine choice that humankind is commanded to obey passively. As the Israelites say at Sinai, "We will do and we will hear" (Exod 24:7; and cf. *bPes* 88a).

Contemporary Jews who seek to connect Scripture to the discourse of human rights must therefore work to bridge these differences. According to them, "rights" and "obligations" are two sides of the same coin. Israeli judge Haim Cohn has argued that the commandment "Thou shalt not steal" (Exod 20:15) implies a right to property. Similarly,