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Kite

KITE [כִּיטָא] da'ah]. The kite is a carrion bird that feasts on refuse, flesh, and small prey. Hence it is designated as unclean (Lev 11:14; Deut 14:13). The red kite (*Milvus milvus*) and the black kite (*Milvus migrans*) are medium-sized scavengers common to the area of ancient Israel. Possessing sharp beaks and fork-shaped tails, kites are from a family that includes eagles and vultures.

Various English translations have identified other Hebrew words as kites ('ayyah [אֵיָהּ, ra'ah [רָאָה], dayyah [דַּיָּהּ] [Deut 14:13]). However, it is likely that ra'ah is a textual error from da'ah. Job 28:7 notes the sharp vision of the 'ayyah, another word sometimes translated as "kite." In Isa 34:15 the prophet predicts buzzards (dayyoth [דַּיּוֹת]) will roam a ravaged Edom, feeding off the dead. The ambiguity of the terminology is evident in the Talmud's assumption that all four of these Hebrew words reference the same bird. See **BIRDS OF THE BIBLE; FALCON**.

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KITRON kit'ron [קִיטְרוֹן] qitron]. Town located in the area allotted to the Zebulunites where the Canaanites were allowed to remain as forced laborers (Judg 1:30). Its exact site is unknown. Joshua 19:15 calls it KATTATH.

KITTIM kit'im [כִּיטִּים] kittim, כִּיטִיִּים kittiyim; Κίτιοι Kitioi]. The origin of the word *Kittim* lies in the Phoenician words kt and kty, originally a designation for Citium (Kition), a town in CYPRUS (present-day Larnaca) that flourished already in the Bronze Age. This term also designated the residents of Citium. By the 8th cent. BCE, Citium was inhabited mostly by Greeks. Hence, the biblical references to Kittim as a son of Javan (see JAVAN, JAVANITES), grandson of Noah (Gen 10:4; 1 Chr 1:7). The name *Javan* referred to all of Greece, apparently including the Greek Isles. The fourth oracle of Balaam (Num 24:24) predicts that Asshur and Eber (probably the Hebrews) will be afflicted by ships from Kittim, probably a reference to the invasion of the Sea Peoples (see PHILISTINES) that took place in the 13th cent. BCE. Ezekiel 27:6 cites Kittim (NRSV, "Cyprus") as a source of pine planks for ships. Josephus (*Ant.* 1.128) identifies it as referring in the usage of the Hebrews to "all islands and to most maritime countries." Its uses in Isa 23:12 and Jer 2:10 (NRSV, "Cyprus") express the farthest and westernmost point of the known, navigable world. Cyprus, under strong Greek influence, began to be associated with the Greek lands beyond the sea, and 1 Macc 1:1 identified Kittim as the homeland of Alexander the Macedonian. The *T. Sim.* 6:3 may also mention the Kittim, but the referent cannot be identified.

The ARAD OSTRACA, dated to the 7th cent. BCE, mention Kittim with Greek names. These may have been mercenaries in the service of the king of Judah who could have come from Greece or Cyprus. *Jubilees*

24:28-29 alludes to the Kittim as the perennial enemy of the Philistines, but gives no further identification. *Jubilees* 37:10 portrays them as Greek mercenaries stationed in the land of Israel. By association with the Greco-Roman world, *Kittim* came to be used as a name for Rome. The ancient translators of the Bible understood *Kittim* to refer to the Romans. *Targum Onkelos* and the Vg. to Num 24:24 translated accordingly, as did the LXX and Vg. to Dan 11:30, which many scholars take as a direct reference to the Romans in the Hebrew text. The Vg. also took Ezek 27:6 as referring to Italy.

The Kittim are mentioned prominently in the sectarian DEAD SEA SCROLLS. Some early references refer to the Hellenistic kingdoms in general (see 4Q247 1 6), and then the Seleucids in particular. Later on, *Kittim* became a code word, a sobriquet for the Romans. It is possible that it referred generally to the dominant political power in the region to the west of Judea, a role that shifted over time from the Seleucids to the Romans.

In the WAR SCROLL, the Kittim are the principal military enemies of the sect. It is their defeat that will pave the way for the end of days in the apocalypticism of the sect. Usage in the *War Scroll* associates them with Ashur (1QM I, 2), here meaning Syria, and these references are probably to the Seleucids, or perhaps to the Roman province of Syria. The phrase "until the rise of the rulers of the Kittim" occurs in *Pesher Nahum* (4Q169 3-4 I, 2-3) and refers to the conquest of Jerusalem by the Roman general Pompey in 63 BCE. The QUMRAN sect predicted that the Roman entry into Judea at this time would be the beginning of the eschatological war and the dawn of the messianic era. Another passage in *Pesher Habakkuk* (1QpHab VI, 1-4) notes that the Kittim "sacrifice to their standards," alluding to the Roman military practice of venerating their *signa* (military standards; compare Josephus, *J.W.* 6.316). The Kittim are described as ruled by consuls in *Pesher Habakkuk* (1QpHab IV, 5, 10, 12) and *Pesher Nahum* (4Q169 3-4 I, 2-3), but by the time of the *War Scroll*, the *War Rule*, and *Pesher Isaiah*, the Kittim are ruled by a king, indicating recognition of the shift to government by the Roman emperors in 27 BCE. *Pesher Habakkuk* (1QpHab IV, 10-13) even refers to the Roman senate.

In general, *Pesher Habakkuk's* description of the Kittim seems apt for the Romans: They are a fearsome power seeking to conquer the world; they conquer many lands and plunder their cities; they negotiate dishonestly with other nations, mocking their kings and rulers, and take fortress after fortress; they are fierce in warfare, sparing neither women nor children. It is no accident that the text selects the early chapters of *Habakkuk*, with its description of the fierce Babylonian army, to portray the Romans and their assault on Judea. These polemical passages are in some ways similar to anti-Roman sentiments expressed by other peoples conquered by Rome.

As enemies of the Qumran sectarians, the Kittim were expected to be vanquished in the war of the Sons of Light against the Sons of Darkness: "And the dominion of the Kittim shall depart, so that wickedness will be subdued without a remnant, and none shall escape of [all the Sons of] Darkness" (1QM I, 6-7). The Kittim will be destroyed in battle, and a fragmentary phrase in the *War Rule* (4Q285 5 6) mentions the corpses of the Kittim, while *Pesher Isaiah A* describes how they will fall into the hands of Israel (4Q161 8-10 III, 7-9). Furthermore, the Prince of the Congregation, the military leader of the sect at the end of days, will kill the king of the Kittim according to the *War Rule* (4Q285 5 4). *Pesher Habakkuk* (1QpHab IX, 4-8) states that in the end of days, the corrupt priests of Jerusalem with all their spoils will be delivered into the hands of the Kittim, and *Pesher Psalms* (1Q16 9 1-4) foresees the destruction of Jerusalem by the Kittim.

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KNEAD לִשׁ לִשׁ lush; θλίβω thlibō]. The process used to make bread and unleavened cakes that involves mixing flour with water in a kneading bowl containing a portion of yesterday's batch (Gen 18:6; 1 Sam 28:24; 2 Sam 13:8; Jer 7:18; Hos 7:4). During the plagues in Egypt, frogs invade even the "kneading bowls" (mish'ereṯ מִשְׁעֶרֶת, Exod 8:3 [Heb. 7:28]), and the people carefully pack their bowls when fleeing Egypt (Exod 12:34). Potters also kneaded clay (Wis 15:7). See **BAKE**; **BREAD**; **LEAVEN**; **VESSELS**.

TRISHA GAMBAIANA WHELOCK

KNEADING BOWL. See **KNEAD**.

KNEEL כָּרַע על כַּרְבִּים kara' 'al birkayim; γονυπτῶ gonyptō, προσκυνέω proskyneō]. Kneeling, or "bowing" or "bending the knee" (e.g., Isa 45:23; Phil 2:10), is a gesture of humility or reverence before a superior (Mark 10:17). Humans kneel before other humans (Gen 41:43) and

before gods (1 Kgs 19:18; Ps 95:6). Kneeling frequently accompanies a request or supplication. A captain of the king's army kneels before Elijah and asks him to spare his soldiers (2 Kgs 1:13); people seeking favors or healing kneel before Jesus (Matt 8:2; 15:25; 20:20; Mark 1:40). Kneeling is a euphemism for sexual intercourse in Job 31:10. Yahweh directs Gideon to reject soldiers who kneel to drink from a stream in favor of those who lie down to drink (Judg 7:4-7).

Frequently, individuals kneel down when they pray: Solomon (1 Kgs 8:54; 2 Chr 6:13), Daniel (Dan 6:10), Ezra (1 Esd 8:73), Simon (3 Macc 2:1), Jesus (Luke 22:41), Stephen (Acts 7:60), Peter (Acts 9:40), and Paul (20:36). It is not clear, however, when kneeling became a common act of worship (compare Ps 95:6). Jews, as well as Greco-Romans who honored the traditional gods, generally prayed standing up; whenever it was done, kneeling was meant to underscore the seriousness of the situation. Some early sources indicate that a few Christian communities included kneeling in their practices of public and private worship (compare Acts 21:5). Nevertheless, it is difficult to determine how widespread this was. We must assume then that the majority of early Christians worshiped like their neighbors, and that kneeling was introduced later. See **BLESSINGS AND CURSINGS**; **PRAYER**.

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KNIFE חֶרֶב kherev, מַאֲכֶלֶת ma'akheleth, שֶׁכִּין sakkin]. A tool or weapon with a single- or double-edged blade, made of stone or metal, ranging generally from 6 to 10 in. but as much as 16 in. The blade either included the handle, or a wooden handle was attached to the blade. Many examples have been recovered in the archaeological record.

Abraham was going to use a knife to sacrifice his son Isaac, but then used it to kill a ram instead. God recognized Abraham's devotion and directed him to kill the ram (Gen 22:6, 10). The Levite used a knife to cut up his dead concubine, so he could distribute her body parts throughout Israel in order for all to know that the men of Gibeah had wrongly raped and killed her (Judg 19:29). Joshua used a flint knife to circumcise Israelites who had been born during the journey from Egypt to Gilgal (Josh 5:2-3). Some have taken the reference to the use of a knife made of stone instead of metal to suggested that circumcision was an ancient ritual.

Knives are used metaphorically to refer to stopping behavior that is questionable before someone of a higher station (Prov 23:2) and to symbolize abuse of the poor (Prov 30:14). See **PENKNIFE**; **WAR**, **METHODS**, **TACTICS**, **WEAPONS OF (BRONZE AGE THROUGH PERSIAN PERIOD)**; **WAR**, **METHODS**,