

KNOP

תַּמְנִיָּה (100), שְׁמֹנֶה (80), Gen. 22:13; Judg. 1:29; Prov. 30:14, in Gen. and Judg. in the special sense of a sacrificial knife. The 100 מְנִיָּה means not only '100', but 'to tear in pieces' (cp. *Ass. akānu*, whence *mekālu*, 'an instrument chiefly used by Magians' (Del. *Dict. Hist. Sem.*)).

2. מְנִיָּה *knif*, so in Josh. 5:2 (cf. 18:18), where implements of cutting are meant. Suggested by 1:13, *knif* is the usual reading. Cf. W. F. ALLEN.

3. מְנִיָּה *knif* (Jer. 30:21). The *knif* (קֶנֶף) of the scribe here spoken of is elsewhere rendered 'razor' (see BEAUMONT).

4. מְנִיָּה *knif* (an Aramaic word) (Jer. 23:20), but the text is corrupt. Read probably מְנִיָּהּ מְנִיָּהּ (23:20), 'for thou wilt enlarge thyself by thy folly' (Ch. 1).

5. מְנִיָּהּ *knif* (Heb. 1:14). The traditional Jewish interpretation is 'knives' (see *Mid. Ash.*, 17; Rashi, *Seder*, so Vg. L.). This is suggested by Syr. *knif*, 'knife', but is unknown in *Ass. akānu* (Vg. *akānu* (1), *akānu* (2) [11]) and in *Ass. 1:13* (*akānu* (1), *akānu* (2) [11]) and in *Ass. 1:13* (*akānu* (1), *akānu* (2) [11]) and in *Ass. 1:13* (*akānu* (1), *akānu* (2) [11]). The true reading must be מְנִיָּהּ 'dishes' (Ch. 1; cp. 2 Ch. 35:11); the corruption was produced by assimilation to the preceding מְנִיָּהּ, cp. Syr. of 1:14.

Thus, of the above words, two are corruptions, one (3) refers to the sharp cutting instrument of the barber or the writer, and one (2) is confined to ritual (and to warlike) uses. The remaining word (1) may be used either generally or in a special sense. The ritual knives spoken of in Josh. 5:2 were 'knives of flint' (מְנִיָּהּ מְנִיָּהּ, see AV 1902 and RV, and cp. 2:2, 'the flint' Ex. 1:5), and knowing how conservative of old forms ritual is, we may safely assume that the flint or other hard mineral (obsidian perhaps?) used for ritual purposes was in more remote ages in general use for cutting. To have used metal knives in sacred functions, would have seemed irreverent (cp. HANSEN-KAETS, § 2). It is noteworthy, however, that, from motives of ceremony, flint knives continued to be used in daily life in Egypt long after 2000 B.C. (see EGYPT, § 36).

Some idea of the various forms of knives used by the Hebrews may be gathered from the sketches of the flint implements found at Tell el-Hesi (*Monat. of Anat. Civ. 37*, 121) and from the specimens of cutting instruments of the ancients which are still preserved, or are figured on the monuments. See the Roman and Egyptian instruments in KITTO (1:1), 'Knife,' nos. 1 and 2), and Rich. *Dial.*, 575, 'cutler,' 'cutlith,' and cp. SN. KLE. PRINSE, *Hebr.*

That knives were used by the Hebrews during a meal has been inferred from Prov. 23:33 (cp. M. A. S., § 101), but this passage, being very probably corrupt (see above, 4), cannot safely be appealed to. The food perhaps was brought to table already cut up; the flat cakes of bread were not cut but broken (Is. 58:7, etc.). Herod, however, we are told, was wont to use a knife to pare an apple (Jos. *H. J.*, 337; *Ant.*, xvii 71).

KNOP. For *knif* (קֶנֶף), Ex. 25:31, etc., see CANDELSTICK, § 2; for the *phōim* (פְּחִימָה) of 1 K. 6:18 7:24, see GUTRI (end), TEMPLE, SEA (BRAYEN).

KOA (קוֹא); γχογϛ [B. Synm., Theod.; Y precedes].

Κοῦα [V], κογε [Q]; 𐤒𐤓𐤁; Vg. *principes* [cp. *Ass. korphaiou*], a people mentioned with Pekod and Shoa as contributing warriors to the Babylonian army (Ezek. 23:23). Identified by Delitzsch (*Par.*, 236) with the Kuti (or Ku, whence the Hebrew form), a nomadic people E. of the Tigris but N. of Elam. Very early mention occurs of a 'mighty king of Gutu' (see TH. A.), and some scholars think that Gutu or Gutumu (which represents the same name) has found its way in a mutilated form into Gen. 14:1 (see GUTIM, but cp. SODOM). T. K. C.

KOHATH (קֹהַת)—i.e., Kehath; meaning unknown; cp. perhaps, Ar. *wakāha* 'to obey,' *Ass. akā*? קאא [BNADEL] but קאא Nu. 3:17 [V], קאθ Nu. 4:2, the largest and most important of the tripe division of

¹ Hence in 2 S. 2:26 Dt. 32:42 EV's 'devour' (שָׂשׂוּ) should rather be 'tear in pieces,' which suits the sword better.
² See knives of obsidian figured in Schliemann, *Troyus*, 171

KORAH

Levites (Gen. 4:10; Ex. 6:1; etc., only in P and Ch.), see GADSHUS, MEHARI. For the KORATHITES קֹרַחִיִּים, *akāath* [H. M. I.] Nu. 26:17; see 2d Aaron, and hence the Korathites are sometimes subdivided into 'the children of Aaron the priest' and 'the rest of the children of Kohath' (cp. Josh. 21:7). They were entrusted with the care of the sanctuary during the wanderings in the wilderness (Nu. 4:17-20), and their cities are placed in Ephraim, Dan, and half Manasseh (Josh. 1:20-26). The Korathites (see KORATH, 1-3) were also reckoned in this division. See GADSHUS, § 7 (III C).

KOHELETH, the Hebrew title of Ecclesiastes, and according to ME the name of the supposed speaker of the monologues in that book. Elsewhere (see 1:1 C. EST. AST. § 1) the word is treated on the assumption that ME is correct. The word, however, is admittedly so difficult and so very unlikely as a designation of a king of Israel, and the textual errors in Ecclesiastes are so serious, that the time seems to have come for raising the question whether the reading is correct. Must it not be due to an early editor's attempt to extract some meaning out of a corrupt text?

𐤒𐤓𐤁 (*akāath*) for the (see 7:27 [Brit. emend.] 12a), not *akāath*, is the earliest form of the wrong reading of ME may be the result of a scribal error; it is plausible to hold that immediately it sprang from the faulty repetition of four words in 1:2. The book originally began thus: 'A Vanity of vanities, all is vanity (𐤒𐤓𐤁 𐤒𐤓𐤁 𐤒𐤓𐤁 𐤒𐤓𐤁), the two last Hebrew words 𐤒𐤓𐤁 𐤒𐤓𐤁 were miswritten by the next scribe in such a way as to suggest 𐤒𐤓𐤁. I think the editor prefixed 𐤒𐤓𐤁 'saith.' Interpretation proposed for the error (1:2 7:27), but in 1:2 7:27 (all) and in the writer of 1:2 7:27 in the Epilogue, and the scribe who prefixed the title, adopted it (without notice). It is an extremely plausible view that *akāath* was also adopted by the editor who prefixed the title to the strange title poem in Prov. 30:1-33, which title must originally have run thus: 'or very nearly thus.

The words of the guilty man *Hakōkheleth* (1:2) to those that beheld his end.

That the poem which follows is converted in 7:27 27 is an odd and reasonable opinion.

Thus the mysterious 'Acur, son of Jacob,' and 'Dhiet and 'Ual' disappear, nor can we lift up a lamentation for them. See *Critica Bibl.*

T. K. C.

KOLAIAH (קֹלַיָּהוּ, § 33, cp. KELAIAH).

1. Father of the prophet AYAH; Jer. 20:1 (H. A. Q. om.; *kolaiou* [Q.], but attributed to Aq., Theod.).

2. In list of Benjamite inhabitants of Jerusalem (see EZRA iii, § 6, 13 [13] A), Neh. 11:7 (*kolai* [B], *kolai* [B], *kol* [V]).

KONÆ (ΚΩΝΑ [H], c. [N. V.], ΚΩΝΑ [N. V.]), substituted by RV for AV's 'the villages' (ΚΩΜΑC [243, 248, 249; Compl. Ald.]; ΤΑC ΚΩΜΑC [58], in *Costelli et al.* [Vet. Lat.]), in the description of the defensive measures of the Jews against Holofernes (Judth 14). *Konae* and *konae* must be corrupt; two MSS (10 105) read *kolai*, which is but a poor conjecture. Almost certainly the correct reading is *konai* [H], *konai* *konai*. *Cyamon* occurs again in 7:1, together with Belmen, Belmain. Syr. reads 'and to the towns of Berdilon,' omitting the second 'and' against almost all the Greek MSS. T. K. C.

KORAH (קֹרַח), hardly 'cor', cp. rather KARFAH and Sin. 𐤒𐤓𐤁, *korē* [B. A. Q.].

1. An Ephraimite clan (so in Gen. 26:14) which belong to one of the latest sections of the Pentateuch, in 1 Ch. 1:35 their ancestor is said to have been a son of Esau, or, in Gen. 36:19, a son of Eliphaz, son of Esau, though this last passage is wanting in the Samaritan text.

2. The 'son' of Hebrew, 1 Ch. 2:43 (*korē* [H], *korē* [H]). The clan claimed descent from Caleb, who in turn belonged to the Ephraimite clan Kenaz (Judg. 1:17, etc.), and is incorporated with Judah.

3. The legendary progenitor of a levitical guild, the KORATHITES (קֹרַחִיִּים, 1 Ch. 9:13 12:6 [AV KORATHITES]; *oi korathites* [B. A. Q.], *oi korathites* [H.]), employed as door-keepers or porters in the temple (Ex. 3:24 1 Ch. 9:22 [7] 9:13). Probably the *h'nē* Korah, a guild of singers or musicians mentioned in the title of Ps. 124:2 127:1 127:2, were a subdivision of this guild. See WKS OTJC (p. 204 f.; Meyer, *Entst.*, 162, 161). There is no reason for separating the above three names. Not

1. קֹרַחִיִּים קֹרַחִיִּים קֹרַחִיִּים