

KISHI

a prominent Mosaic of the time of Hazeleth. Evidently the names Kish and Absh are derived to 1 Th. 8 po (p. p). We need not correct Absh into the form Absh, as the latter may already have found the corrupt form Absh, whence Absh, in his document (see above).

KISHI (𐎧𐎶𐎵), 1 Ch. 614 [29]. see KISH. 2. KUSH
ANAL.

KISHION (קִישִׁיֹן, cp קִישִׁיֹן, and see KISHUN, end, KELEWON [B], KELEWON, KILWON [A], KELEWON [L]), a Levitical city in the territory of Issachar (Josh. 19: 21-28 [where AV 'Kishon']). The parallel passage 1 Ch. 6: 57 [72] has KEDESH (קִדְשָׁה), which most critics (e.g., Kittel) treat as a corruption of Kishion.

The true reading, however, in Josh. and Ch. must surely be קִינָא. Whether this קִינָא is an echo of Gadaïna, which is the name of a principality mentioned in Am. I. 6, 7, and therefore of the קִינָא of the Palestinian name-list of I. 10, may be left open.

Mühlau identifies Kishon (Kušum with Tell Keisan, 6 m. SE. of Acre. Kishon being in Issachar, we shall do better to adopt Conder's identification of Kelesh (Kidšun) with Tell Abū Kūlās (see KEDESH, 2).

KISHON (כִּישׁוֹן, כִּישׁוֹן [BS.M.1.]), a torrent famous as the scene of the overthrow of the Canaanite coalition under Sisera (Judg. 4: 7-11;² cp Ps. 83: 9). AV **Kison**; KICCŌ (A), and also of the destruction of the prophets of Baal by Elijah (1 K. 18: 40). It is also called the 'waters of Megiddo' (Judg. 5: 10).

The Kishon (mod. *el Mukatta'*, 'cut') flows through the plain of Jezreel, nearly due NW between Samaria and Galilee, and enters the Mediterranean in the lower extremity of the bay of Akko, on the E. of Haifa. It is fed by the waters coming from Carmel, Gilboa, Hermon, and Tabor. Its exact source is uncertain; according to some it rises on the W. side of Mt. Tabor (cp Jer. 48²¹ 110.22, who speaks of its being near Tabor), whilst others prefer to place it near Jemm (see EGNANIIM).

The battle in which Sisera was defeated must have taken place in the winter. In summer the Kishon is a diminutive and insignificant stream, but in winter it overflows, and floods the surrounding country, turning it into a morass. The fate of Sisera's army finds a parallel in the battle between the French and Turks near Tabor on April 16th, 1799, when many of the latter were drowned while attempting to pass the morass in their flight (cp Burck. *Sur.* 339).

The district of the Kishon in olden times enjoyed an especial reputation for sanctity. North of it flowed the rivers Ac (Nahr Ibrahim) and Belus (Nahr Na'mān), both famous for their sacred character; and Mt. Carmel itself was a sacred mountain. Hence, just as the above-mentioned rivers are named after gods, it is very probably that the Kishon may derive its name, not from its

¹ These two names are identified by W. M. Müller, Sayce, and Flinders Petrie (*Hist. of Eg.* 2:323).

² In Judg. 5:21 the phrase 'The torrent Kishon' is followed immediately by the difficult words קִישׁוֹן קָדְשׁ. According to an improbable, but well-supported, ancient view, it was the name of a river flowing from the Kishon, קישון, καὶ ποταμός καθ' ὅσον καὶ ἡ θάλασσα (A. Theod.), perhaps thinking of Kadesh in Esdraelon, cp 'waters of Megiddo', p. 19; so Kth. *Geogr.* 123, adopts קִישׁוֹן, i.e., the planet-god viewed as givers of rain; καθ' ὅσον [11]; *torrentes Cadumini* [Vag.], cp Pesh. and Arz. καὶ ποταμός [Aug.], see Field, *Notes on the Hebrew and Chaldee Texts and Vocabularies*, etc. (1) 'Stream of antiquity' (E. E. Rieu, *Travels in Syria*, etc., 200); (2) the paraphrase of Targ.; (3) 'Onward-rushing stream' (G. A. Cooke, *Hist. and Song of Deborah*, 1843; Ew., 'stream of boldness in attack'—a primitive personification); (4) 'stream of encounters' (Briggs, Köhler, after Abnlw.); (5) 'stream of the holy (i.e., divine ones)' (Klost., Marq., cp. Symm. ἀγίων ποταμός). For a fifth view, for which ἡ καθ' ὅσον may also be referred to, see KADESH, 2. Of these (1), (3), and (5) may be classed as historical, the plain of the Kishon having been a water-laid plain, and the Kishon, sometimes H. upwards, whilst (2) and (4) have such an appropriate reference to the circumstances of this battle, in the one case to the swollen condition of the torrent, in the other to the bloodshed which dyed the waters.

KNIFE

bending course (Ar. *kut*), but from the old god (Kush?) (Ar. *kut*). So WRS *Rel Sem*¹⁰ 170. n. see K(ut), n.

2. (John. 21 *ss*), RV Kismos (7:1).

KISS (ῥῶς). φιλέω. καταφιλέω φιλεῖν
 AND SALUTATIONS.

KITE. (78, *ḫiṭh*; perhaps onomatopoeic up in Lev. and Job; Levitic, *ḡḡḡ*), Lev 11:13-14, 14:13; a 1122y, where AV renders by VULTURE, RV always FALCON (p. 2).

2. (♂♂, *d.f.h.k.*; ♀♀, *y.g.b.*; Lev. 11:14), AV *Vultur*. The Red Kite, *Milvius forficatus*, is common in Palestine in winter but during the summer mainly gives place to the Black Kite, *M. migratorius* (*M. alio*), which returns from the S.; this species is less harmful to poultry, etc., lives more on garbage and fish refuse and is a welcome guest. *M. agrifolius*, the Egyptian kite, a common, but less abundantly, as does *Falco concoloratus*, the black-winged kite, a singularly beautiful bird which strays from Africa.

3. (77, *day.th*; 807 *day.th*; 10. 1413 Is. 515†), *VULTURE*, *VIRTUES*. See above (2). A. L. S.

KITHLISH, RV CHITHLISH (כִּיתְלִישׁ: *μάδα* [BA], *καθαλαίε* [L.]), apparently a place in the lowland of Judah (Josh 15.45).

Probably the name is a corruption of **gosh**, LAHMAS (*q.v.* which precedes). The geographical lists of P are sometimes expanded by the insertion of variants or corruptions.

KITRON (כִּיתְרוֹן; ΚΕΔΡΩΝ [H.], ΚΕΒ. [A]), an unidentified place in the nominal territory of Zebulun tributary to Israel (Judg. 1:11). From a comparison with Josh 19:15, it appears that KATHATH (rather perhaps KATHATH) was the same place as Kitron. See KATHATH. A Talmudic doctor (*Meg.* 6a) identifies Kitron with Zippori, i.e., Sephoris (the modern Safuriyya), and the etymologic Mulrash (attached to the latter name gives no adequate reason for rejecting this view, which may be correct). At any rate there is no finer site than Sephoris in the neighbourhood marked out by the context (see *Rib. BK* 3201; *Bab.* [276]).

KITTIM כִּי־תִי־בָּנִי every; in Gen. and Chron.; כִּי־תִי־בָּנִי every; in Gen. 1:11, 1:27, so usually, but כִּי־תִי־בָּנִי in Jer. 2:10. In Bab. MSS and Ch. Palest. of Is. 23:12, and in Bab. MSS Ezech. 27:6, in which last the Palestinian reading is כִּי־תִי־בָּנִי ; reads כִּי־תִי־בָּנִי , Ezech. 27:11[12]; but כִּי־תִי־בָּנִי , כִּי־תִי־בָּנִי , cp Jer. 2:10 [Ezech. 1 Ch. 17 (1 Ch. 17:1), 1 Ch. 17:10]; in Jer. 2:10; כִּי־תִי־בָּנִי , Gen. 10:41, 11:1, 11:17, 11:28; כִּי־תִי־בָּנִי , 1 Ch. 17:10; כִּי־תִי־בָּנִי , 1 Ch. 17:10; כִּי־תִי־בָּנִי , cp [for כִּי־תִי־בָּנִי with various terminations] Is. 23:12 [Ezech. 27:6], Dan. 11:10 [Theod. Baq. 9], Q³ prefixes כִּי־תִי־בָּנִי , for 87 see below], Num. 2:4, 1 Macc. 8:5. The Phoen. form is כִּי־תִי־בָּנִי .

One of the sons of Javan (Gen. 10.4 + Ch. 17). All in six other passages – none of them very early (11 is 23.12 see GEOGRAPHY, § 14). In Ezek. 27.6 we find **כִּיּוֹן** = *i.e.*, Cyprus and other islands of the Mediterranean, among the traders of Tyre. The identification with Cyprus in all these is satisfactory (see CYPRUS). The name Kittim is usually derived from the Phœnicia city *Kition* (Larnaka), on the SE. shore of the island. According to Max Müller, however (*As. u. Eur.* 345) it is a loan-word, originally = *Ghatties*, *Khatties* = *Hittites*. From this the city Kittition is supposed to have derived its name; this implies that Kitt(tion) was not a Phœnician city.

There is a strange reference to Kintin in Nu. 24.24 (not very early; see BALAANI, § 6). In Jer. 2.6 כִּינְתִּין "K" is used for the western regions in general (opposed to Kedar the East), as כִּינְתִּין in Dan. 11.30 (see Bevan) has a specific reference to the Romans ($\Theta \kappa \alpha \iota \eta \rho \sigma \upsilon \tau \epsilon \rho \omega \mu \alpha \iota \omicron \tau \omicron \nu$ [87]), as in 1 Mac. 11 (A CHITIM, RV CHITIM) 8.5 (AV CITIM) it is explicitly used off. 2 Macedonians.

KNEADING-TROUGH (מִשְׁרֵת *mis'breth*; מִשְׁרֵת, 'pan'?; Ex. 8:3 [72a] 12³⁴, also Dt. 28:3, 17† RV; שֶׁמֶרֶת *phérama* in Ex. 11 for 8:3 [72a] see Field); *κατάλα*(ε)μμα [BA] *katál.* [L] in Ex. 11; See BREAD, §1; COOKING, UTENSILS, §1.

KNEELING (772: ΓΟΝΥΠΕΤΩ). See SALUTATIONS.

KNIFE. Five words are rendered 'knife' in EV:
1. מַחֲכֶה, *ma'akkeleth* (μάχαιρα [ADL], ῥομφαία [B]), but in Pro