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Kittim

Anna Cannavò

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EDPC

ENCYCLOPAEDIC DICTIONARY OF PHOENICIAN CULTURE

I

HISTORICAL CHARACTERS

Edited by

ANDREA ERCOLANI and PAOLO XELLA

In collaboration with

UMBERTO LIVADIOTTI and VALENTINA MELCHIORRI



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K

KARCHEDON

Gk Καρχηδών.

A character named K. occurs in several sources, together with *Azoros of Tyre, as the legendary founder of *Carthage. Modern historians consider him to be a mythical character (→*Karchedon).

KITTIM

Hebr. *ktym*. Plural of the gentilic, originally denoting the inhabitants of the Cypr. city of *Kition.

K. is used in the biblical text (*Old Testament) not only as a gentilic but also instead of a toponym to refer specifically to Kition and more generically to the Cypriots, as well as more broadly to peoples in the W (Greeks, Macedonians, Romans). As an alternative hypothesis, proposed by O. Casabonne, the K. come from the Anat. region of Ketis (in *Cilicia Trachea). K. occurs ten times in the biblical text of the Hebr. canon: Gen 10,4; Num 24,24; 1 Chr 1,7; 1 Mac 1,1 and 8,5; Isa 23,1 and 23,12; Jer 2,10; Ezek 27,6; Dan 11,30. Only in the earliest of these (Isa 23, probably Ezek 27,6 and Gen 10,4) does K. seem to refer to a specific region, possibly Kition itself or more generally *Cyprus. In later texts, K. certainly refers to the Macedonians (1 Mac 1,1 and 8,5) or the Romans (Dan 11,30). This shift in meaning is confirmed by the Dead Sea Scrolls, where K. occurs several times (especially in the *Pesharim* and in the War Scroll) to refer to Hellenist. Gk rulers and Rom. armies. A group of K. mercenaries is mentioned repeatedly (ten times: 1,2; 2,2; 4,1; 7,2; 8,2; 10,2 e 5; 11,2; 14,2; 17,9; 5,7 [restored]) in the corpus of ostraca from the fortress of *Arad (end of the 7th – beginning of the 6th cent. BCE), as recipients of quantities of wine, oil and grain. Thanks to contemporary biblical parallels, it seems plausible to identify the K. of Arad as Cypr. mercenaries, even if they did not actually come from Kition.

Aharoni, Y. (1981) *Arad inscriptions*. Jerusalem; Heltzer, M. (1988) *RDAC*, 1, 167-172; Dion, P.-E. (1992) *RB*, 99, 70-97; Segert, S. (2000) Kition and Kittim. In: Åström, P. and Surenhagen, D. (eds) *Periplus*. SIMA 127. Jonsered, 165-172; Eshel, H. (2001) The Kittim in the 'War Scroll' and in the *Pesharim*. In: Goodblatt, D., Pinnick, A. and Schwartz, D. R. (eds) *Historical perspectives: from the Hasmoneans to Bar Kokhba in light of the*

Dead Sea Scrolls. Leiden, 29-44; Casabonne, O. (2004) *La Cilicie à l'époque achéménide*. Paris, 77-89; Cannavò, A. (2010) Between Iadnana and Kittim: Eastern views of archaic Cyprus. In: Christodoulou, S. and Satraki, A. (eds) *POCA 2007*. Cambridge, 169-196.

A. CANNAVÒ

KULAMUWA

Phoen. *klmw*. K. was the king of the kingdom of Yādiya, the capital of which was Sam'al (*Zincirli) (ca 830-810 BCE). His Luwian name (→LUWIANS) means "Having the military strength of the army". He was the fifth king of Sam'al.

In the Phoen. inscription *KAI 24* (Vorderasiatisches Museum Berlin, S 6579) [Fig. 41], K. mentions his predecessors on the throne of Yādiya as follows: Gabbar, Banihu, Ḥayya and Ša'il. Ša'il was the brother of K. and Ḥayya was the father of them both. However, a change of dynasty between Gabbar and Banihu and between Banihu and Ḥayya must be presupposed. Whether, after K.'s death, one of his descendants came to the throne of Yādiya is unclear; the kings from Panamuwa I. (ca 790-750) to BARRAKIB (ca 733/732-713/711) no longer refer to K. in their genealogies (*KAI* 214,1; 215,1; 216,1; 218). K.'s reign is marked by a commitment to the ASSYRIANS under SHALMANESER III (858-823). This was necessary to thwart the king of Que's plans to expand eastward beyond the *Amanus. K. remained a faithful vassal

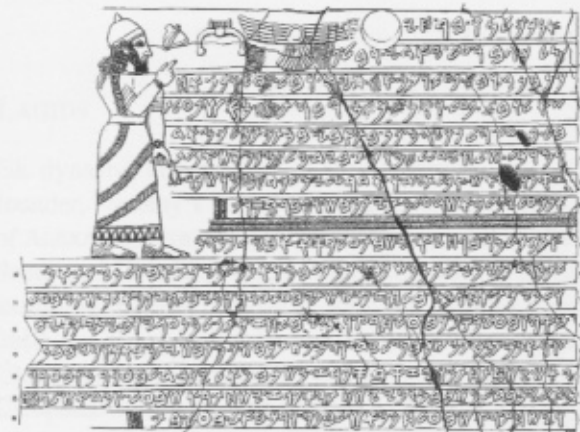


Fig. 41. Inscription of Kulamuwa king of Sam'al (Zincirli)