

Vessel, utensil, etc.

כְּלִי

1. Statistics

Torah: 99. Nebiim: 140. Ketubim: 85. Total: 324.

2a. Literal Use

The masculine noun כְּלִי has a broad spectrum of meaning. The noun generally signifies vessels and utensils of all sorts, but can – depending on the context – also refer to various specific objects, such as weapons, musical instruments, ornaments, ships. The utensils under consideration have been made from a variety of materials, but mainly from baked clay, stone or metal. The Hebrew Bible mentions the following: כְּלֵי-זָהָב, ‘vessel(s) of gold’ (e.g. Num. 31:50; 2 Kgs 12:14; Est. 1:7); כְּלֵי-כֶסֶף, ‘vessel(s) of silver’ (e.g. 1 Kgs 10:25; Ezra 1:6); כְּלֵי נְחֹשֶׁת, ‘vessel(s) of bronze’ (e.g. Lev. 6:21 [ET 6:28]; 2 Kgs 25:14); כְּלֵי בְרֹזֶל, ‘implement of iron’ (Num. 35:16; 1 Kgs 6:7); כְּלֵי-עֵץ, ‘wooden utensil’ (e.g. Lev. 15:12; Num. 35:18); כְּלֵי-חֶרֶט, ‘vessel(s) of (baked) clay’ (e.g. Lev. 6:21; Jer. 32:14); כְּלֵי הָעוּר, ‘garments of wool’ (Lev. 13:47-58). The various meanings of the general term כְּלִי are here discussed according to their life-settings.

Agricultural implements

The yoke for the oxen is sometimes called כְּלֵי הַבְּקָר (2 Sam. 24:22; 1 Kgs 19:21; see A. Ruwe, U. Wiese, *ZAR* 8 [2002], 293-4). In the story of David and Araunah these ‘yokes’ are offered as fuel for a burnt offering, implying that they were made of wood (2 Sam. 24:22).

Baggage

When preparing for the encounter with Goliath, David left his ‘baggage (הַבָּלִים מְעָלָיו) in charge of the keeper of the baggage (עַל־יַד שׂוֹמֵר הַבָּלִים)’, before greeting his brothers who were already in the army (1 Sam. 17:22). In Isa. 10:28, כְּלִי refers to the ‘baggage’ of the Assyrian army that will be stored at Michmash.

Bags

When he was viceroy of Egypt, Joseph ordered that the bags of his brothers who were about to return to Canaan had to be filled

with corn (Gen. 42:25; see also 43:11). The parallelism with → שַׂק 'sack' and the fact that later on these bags were loaded on donkeys implies that כֶּלִי here refers to some sort of sack. When preparing for the encounter with Goliath, David took five smooth stones from the wadi and put them into his כֶּלִי הַרְעִים, 'shepherd's bag' (1 Sam.17:40 see also 17:49).

The prophet Ezekiel is summoned to prepare for himself כֶּלִי גִּלְגָּל, 'an exile's baggage', probably the most important personal belongings to be carried in a sack (Ezek.12:3-4). A comparable call is directed to 'the daughter of Egypt' in the oracle against Egypt in Jer. 46:19.

Boats

Just like the English 'vessel', כֶּלִי might denote a boat. In one instance כֶּלִי has the meaning of a ship or a boat. In Isa. 18:2 Ethiopia is depicted as a country that is 'sending ambassadors by the Nile in כֶּלִי־נַחַם, 'vessels of papyrus', on the waters'; see, e.g., *BDB*, 480; E. Hilgert, *BHH*, Bd. 3, 1691-96; M. Wüst, *BRL*², 276.

Building utensils

The responsibility for the tabernacle with all its accessories (כֶּלִי־כֶּלִי) was assigned to the Merarites (Num.3:36). They were also responsible for the carrying of the constructive elements of the desert sanctuary, such as 'the pillars of the court all around with their bases, pegs, and cords, with all their equipment (כֶּלִי־כְּלִיָּהֶם), Num. 4:32). Here כֶּלִי refers to either constructive elements of the sanctuary or to the equipment necessary for its de- and reconstruction.

The narrative of the building of the temple under Solomon gives as a specific detail that the sanctuary was constructed in such a way that 'neither hammer nor axe nor any tool of iron was heard in the temple while it was being built' (1 Kgs 6:7). The absence of these instruments makes it impossible to determine their character.

Cargo

The Book of Jonah narrates that the seamen on the ship Jonah took for his flight to Tarshish, in fear of the mighty storm that

hurled the waters threw into the sea the ‘cargo that was in the ship’ (הַכֵּלִים אֲשֶׁר בַּאֲנִיָּה, Jon. 1:5).

Clothing

Garments of leather are mentioned in the section on leprosy in Lev. 13. The illness can also infect a person’s clothes, among them the כְּלֵי-עוֹר, ‘garments of wool’ (Lev. 13:47-59, cf. מְלֵאכֶת עוֹר ‘anything made of skin’ in v. 48). Like the other infected clothes, these need to be washed out. In Num. 31:20 – in the context of a revenge campaign against Midian – it is stated that seven days after the battle a man should purify himself and his belongings including ‘every garment, every article of skin, everything made of goats’ hair, and every article of wood’. This passage implies that warfare can make utensils of various kinds unclean.

In Deut. 22:5, women are forbidden to wear a כְּלֵי-גִבּוֹר, ‘man’s apparel’. The expression stands parallel to שִׂמְלַת אִשָּׁה, ‘woman’s garment’ (see also *DCH*, vol. 5, 423). Both words are generic descriptions of upper garments.

Cultic vessels and objects

In Exod. 27:1-8 Moses receives the instruction to make the burnt offering altar. Within that instruction he is summoned to make ‘pots for it to receive its ashes’ (v. 3). This is one of the rare cases where the exact function of a cultic vessel is specified. The construction of the burnt offering altar is narrated in Exod. 38:1-7, including the ‘pots for it to receive its ashes’ (v. 3). It is, however, not Moses, but Bezaleel who makes the altar.

In Exod. 25:31-40 very specific instructions are given for the construction of the → מְנוֹרָה. This lamp-stand together with all its utensils (אֵת כְּלֵי-הַכֵּלִים הָאֵלֶּה, v. 39) should be made out of one talent of gold. In Exod. 37:17-24 these instructions are carried out. In Exod. 31:7-8 the actual construction is assigned to the craftsman Aholiab.

In Exod. 39:32-43 it is narrated that after finishing the construction of the tabernacle it was brought to Moses who approves and blesses the construction. The textual unit also enumerates the contents of the desert-sanctuary. In this description the phrase וְאֵת-כְּלֵי-כִלָּיו, ‘and all its utensils’, occurs as a kind of refrain (Exod.

39:33, 36, 37, 39, 40). The expression probably depicts the various minor utensils for the service in the tabernacle. In Exod. 40 Moses receives the divine instruction for the monthly service of the Tabernacle. He has to consecrate the tabernacle ‘and all its utensils’ (v. 9) and has to anoint the altar of burnt offering and ‘all its utensils’ (v. 10). Num. 7:1 narrates Moses doing so. In Exod. 30:22-25 the preparation of a precious oil is described with which ‘the tabernacle of the congregation’, ‘and the ark of the testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin with its stand’ have to be anointed (Exod. 30:25-27; see also Lev. 8:11).

In the regulations concerning the sin-offerings it is stated that the ‘earthen vessel in which it (= the meat) was boiled shall be broken; but if it is boiled in a bronze vessel, that ‘shall be scoured and rinsed in water’ (Lev. 6:21 [ET 6:28]; P).

Num. 1 states that the tribe of Levi is the only tribe that should not be counted. They, however, will be in charge of ‘the tabernacle of the covenant, and all its equipment’ (Num.1:50; 3:8). In a more specific survey of the duties of Levites for the sanctuary it is stated that the Kehatites were in charge of the ‘ark, the table, the lampstand, the altars, the vessels of the sanctuary with which the priests minister’ (Num. 3:31). The character of this service is made explicit in Num. 4:1-16. A remark in Num. 4:14 reveals the character of the כֶּלִי הַמִּזְבֵּחַ, ‘all the utensils of the altar’: ‘the firepans (→ מִחֻתָּה), the forks (→ מַלְלֵג), the shovels (→ יַע), and the basins (→ מִזְרְק), all the utensils of the altar’. The responsibility for the tabernacle, the bars, the pillars, the bases, and all their accessories’ was assigned to the Merarites (Num. 3:36). The Gershonites had to serve at the carrying of curtains and coverings, hangings and screen of the tabernacle ‘and all the equipment of their service’ (Num. 4:26). The context suggests that כֶּלִי refers to equipment of wool or linen here. When the building of the temple is finished it is explicitly stated that the Levites no longer have to carry ‘the tabernacle or any thing of its service’. They are now destined for a new duty (1 Chron. 23:26).

An unclear passage is found at Num. 31:6. 12,000 Israelites

are recruited for a battle of revenge against Midian. While sending them away Moses had the *הַקְּדָשׁ וְהַצְּרֹת הַתְּרוּעָה* כְּלִי, ‘holy vessels and the trumpets of sounding the alarm’ in his hands. It is unclear whether these vessels would have a cultic function, as their designation as ‘holy’ suggests, or a military function, as is implied by the parallelism with the signalling trumpets. Because *הַקְּדָשׁ* might also be taken as ‘the sanctuary’ already *ט*^J rendered *וְאוּרִיָּא וְתוּמִיָּא דְקֹדֶשׁ* ‘and the Urim and Tummim of the sanctuary’, probably on the basis of Num. 27:21.

Retelling the account of David’s military exploits in 2 Sam. 8:1-14, the Chronicler adds a note on the vast quantity of bronze that David had taken from the Aramaic cities Tibhath and Cun. These raw materials later served Solomon when constructing ‘the bronze sea and the pillars and the vessels of bronze’ (*כְּלֵי הַנְּחֹשֶׁת*), 1 Chron. 18:8).

In the Chronicler’s account David is said to have summoned the elders of Israel to let his son Solomon build the temple ‘so that the ark of the covenant of YHWH and the holy vessels of God (*וּכְלֵי קְדָשׁ הָאֱלֹהִים*) may be brought into a house built for the name of YHWH’ (1 Chron. 22:19). Both in Kings and in Chronicles it is narrated that after the completion of the temple the Ark of the Covenant and ‘all the holy vessels’ were brought into the temple (1 Kgs 8:4; 2 Chron. 5:5). The entering in the form of a procession and the parallelism ark || holy vessels seem to suggest that the cultic vessels were some sort of an aniconic representation of the Divine.

When building the temple, Hiram made several utensils of bronze for the service in the temple: ‘pots, shovels and basins’. They were made from pure bronze in the plain of the Jordan between Succoth and Zarethan. They were that abundant in size and number that their weight was not determined by Solomon (1 Kgs 7:45-47; 2 Chron. 4:18).

After the completion of the building of the temple, Solomon constructed various objects for the service of YHWH: ‘the golden altar, the golden table for the bread of the Presence, the lamp-stands of pure gold, five on the south side and five on the north, in front of the inner sanctuary; the flowers, the lamps, and the

tongs, of gold; the cups, snuffers, basins, dishes for incense, and firepans, of pure gold; the sockets for the doors of the innermost part of the house, the most holy place, and for the doors of the nave of the temple, of gold' (1 Kgs 7:48-50 || 2 Chron. 4:19-22). This is the most elaborated list of cultic vessels in the Hebrew Bible. During the inauguration ceremony of the Temple, the Ark of the Covenant together with the tabernacle and 'and all the holy vessels (וְאֵת כָּל־כְּלֵי הַקֹּדֶשׁ) that were in the tent' were brought to the new building (1 Kgs 8:4 || 2 Chron. 5:1).

King Joash is famous for his exploits with regard to the restoration of the temple. A collection is organised to finance the repairs. But the money is not spent on the making of cultic vessels, such as 'basins of silver, snuffers, bowls, trumpets, or any vessels of gold, or of silver' (2 Kgs 12:14 [ET 12:13]). In the parallel account in Chronicles, it is nevertheless stated that the money was brought to king Joash and the priest Jehoiada and that were made 'utensils for the house of YHWH, utensils for the service and for the burnt offerings, and ladles, and vessels of gold and silver' (2 Chron. 24:14).

Amplifying the negative picture of king Ahaz, 2 Chron. 28:24 narrates that Ahaz gathered and destroyed the 'vessels of the house of God'. In the report on the reign of Hezekiah, it is narrated that the priests, after having cleansed the temple, report to the king that they – among others things – have cleansed 'the altar of burnt offering and all its utensils', and sanctified 'all the utensils that King Ahaz repudiated during his reign when he was faithless' (2 Chron. 29:18-19).

In several texts referring to the Babylonian Exile mention is made of the כְּלֵי בַּיִת יְהוָה, 'the vessels of the temple of YHWH'. This expression refers to the utensils that were in use for the cult of YHWH in the pre-exilic temple or were part of the temple treasure. Their carrying away into exile is mentioned in 2 Kgs 25:13-17 || Jer. 52:17-23; 2 Chron. 36:7,18; Dan. 1:2. The prophet Jeremiah is said to have rebuked the false prophets for prophesying illusions such as that the 'vessels of the temple YHWH will now shortly be brought back from Babylon' (Jer. 27:16,18, 21; 28:3, 6).

In a legendary tale in the Book of Daniel, king Belshazzar is

rebuked for having used the temple vessels from Jerusalem for a luxurious banquet (Dan. 5:2-3, 23; Aram. כְּאִנָּא). The return of the temple vessels is referred to on several occasions. In an oracle of salvation, those who will be carrying the ‘vessels of YHWH’ on the journey back to Jerusalem are summoned not to touch the unclean (Isa. 52:11). In Ezra 1:7 Cyrus is said to have brought out the ‘vessels of the temple of YHWH’ that had been placed by Nebuchadnezzar in one of his temples. Cyrus then hands the vessels over to Mithredath (Ezra 1:7-8).

In a report included in the letter that Tattenai, the governor of the satrapy ‘Beyond the River’, sent to Darius, the king of Persia, the inhabitants of Jerusalem claim that Cyrus the Great had ordered the return of the temple vessels (Ezra 5:14-15). This claim is then confirmed by a record from the time of Cyrus that was found in the archives of Ecbatana (Ezra 6:5). Both texts use the Aramaic counterpart כְּאִנָּא for ‘vessel’ and state that the utensils were made of gold and silver. In the decree of Artaxerxes, the king stipulates that ‘The vessels (כְּאִנָּא) that have been given you (= Ezra) for the service of the house of your God, you shall deliver before the God of Jerusalem’ (Ezra 7:19). In Neh.10:40 (ET 10:39) the כְּלִי הַמִּקְדָּשׁ, ‘vessels of the sanctuary’, are mentioned as a side remark in a pericope on the gathering of the firstlings of the harvest. The Israelites are supposed to bring their corn taxes for the temple to the same room where the vessels of the sanctuary are. In Neh.13:9 Nehemiah claims that he had brought back these vessels to the temple. This theme is also present in Bar. 1:8.

In Ezekiel’s vision of the new temple, he also sees a chamber with its door in the vestibule of the gate where the burnt offerings were washed. Close to that chamber – the exact location is unclear – were four tables of hewn stone on which ‘the instruments were to be laid with which the burnt offerings and the sacrifices were slaughtered’ (Ezek. 40:42). In this passage the noun כְּלִי clearly refers to some kind of (butcher’s) knives that were in use for the preparation of the offerings.

A few times vessels for the cult of deities other than YHWH are mentioned. In 2 Kgs 23:4 Josiah summons the high priest Hilkiah to bring out of the temple of YHWH ‘all the vessels made

for Baal, for Asherah, and for all the host of heaven'. They were burnt afterwards. The character of these utensils and the material they were made of cannot be established.

Diplomatic gifts

When the Ark of the Covenant is returned to Israel by the Philistines, they put כֶּלִי הַזָּהָב, 'objects of gold', as a guilt offering in a box next to the Ark (1 Sam. 6:8,15).

When congratulating David with his victory over Hadadezer, King of Damascus, Toi, the King of Hamath, send to David by the hands of his son Joram, 'vessels of silver, gold, and bronze' (2 Sam. 8:10; 1 Chron. 18:10). The character of these vessels is unclear, but they function as a voluntary gift indicating submission to David who dedicated them to YHWH, which means that they became part of the temple treasure.

When David was in Mahanaim, gifts were brought to him by Transjordan chiefs. Among the gifts were כֶּלִי יוֹצֵר, 'potter's vessels' (2 Sam. 17:28).

The importance of king Solomon is underscored by the hyperbolic notice that all kings of the earth came to him to hear his wisdom and offer him presents: 'objects of silver and gold, garments, weaponry, spices, horses, and mules, so much year by year' (1 Kgs 10:25 || 2 Chron. 9:24). The adverbial adjunct 'year by year' might indicate an annual tribute.

Household utensils

A very clear instance of כֶּלִי in the meaning of 'household vessels' can be found in Neh. 13:8. Angry because Eliashib had allowed Tobiah to prepare a room for himself in the court of the temple, Nehemiah 'threw all the household furniture of Tobiah (אֶת-כָּל-כֶּלִי (בֵּית-שׁוּבְיָהּ) out of the room'. In the story of the conflict between Jacob and Laban כֶּלִי twice occurs as a referent to household chattels in general (Gen. 31:37). In Gen. 45:20, the Pharaoh summons Joseph that his brothers can in fact leave their household utensils (כֶּלִי) in Canaan for the best of Egypt will be at their disposal.

Vessels can be bought and sold. In a lamentation over Tyre Ezekiel complains that 'Javan, Tubal, and Meshech traded with you; they exchanged human beings and כֶּלִי נְחֹשֶׁת (vessels of bronze)

for your merchandise' (Ezek. 27:13).

From an oracle in the Book of Ezekiel – in which Jerusalem is compared to a useless vine – it becomes clear that household vessels could be hung on a wooden peg to the wall: 'Does one take a peg (→ יָתֵד) from it [= from the vines] on which to hang any object (לְהַלְוֹת עָלָיו כְּלֵי-כְלִי)?' (Ezek. 15:3; see also Isa. 22:23-24).

In Isa. 22:24 various household utensils are mentioned among which כְּלֵי הָאֲנָנוֹת, 'bowls' (→ אָנָן), and כְּלֵי הַיָּבֵבִים, 'storage jars' (→ יָבֵב).

Household vessels are mentioned in regulations in the Law codes of the Old Testament. Exod. 22:6-8 (ET 7-9) contains stipulations regarding the theft of כֶּסֶף אִוֵּרִים, 'money or materials' which have been given for safekeeping. The parallelism with כֶּסֶף, 'money, silver', indicates that precious vessels might be meant.

Household utensils can become unclean as a result of contact with the unclean. When a man is suffering from uncleanness as a result of a bleeding 'every כְּלִי on which he sits shall be unclean' (Lev. 15:4). A comparable stipulation holds for a woman who is bleeding during a period longer than her monthly time of separation (Lev. 15:26). The construction with the verb יָשַׁב and the parallel with the noun מִשְׁכָּב, 'bed' in both verses suggest that כְּלִי refers to a piece of furniture here, as has been suggested by J. Milgrom, *Leviticus 1-16* (AncBi, 3), New York 1991, 910: 'anything to sit on . . . including objects not made for sitting'; J.E. Hartley, *Leviticus* (WBC, 4), Dallas 1992, 201-2: 'furniture'. Curiously, only the vessel that the man sat on is mentioned when it comes to destruction of the unclean: 'Any earthen vessel that the one with the discharge touches shall be broken; and every vessel of wood shall be rinsed in water' (Lev. 15:12; see also 15:22). Another form of utensils becoming unclean through contact is stipulated in the section on unclean creeping animals in Lev. 11:29-38. The dead body of one of the creeping animals mentioned brings over uncleanness to a variety of utensils, especially wooden vessels on which they fall and to earthen vessels in which they fall (Lev. 11:32-33). In Num. 19:15 it is stated that when a man dies in a tent, 'every open vessel [in the tent] with no cover fastened on it is unclean'. In Num. 31:20 – in the context of a campaign out

of revenge against Midian – it is stated that seven days after the battle a man should purify himself and his belongings including ‘every garment, every article of skin, everything made of goats’ hair, and every article of wood (כֵּלֵי-עֵץ)’.

Vessels can become a *corpus delicti* in manslaughter. In the regulations on the cities of refuge, it is stated that anyone who kills a person without intent may flee to these cities. However, anyone ‘who strikes another with an iron object (כֵּלֵי בַרְזֶל), and death ensues, is a murderer; the murderer shall be put to death’ (Num.35:16). Anyone who unintentionally hurls any object so that another person dies is entitled to flee to one of the cities of refuge (Num. 35:22-23).

In a miracle story, the prophet Elisha summons the wife of one of the prophets to collect empty vessels from her neighbours so that they will be miraculously filled with oil that could be sold by the woman to pay her debts (2 Kgs 4:1-7). Most probably these were earthenware vessels used for storing victuals. Conversely, vessels might be emptied, or remain empty. In the description of a drought, that is seen as the result of Judah’s sins, ‘Her nobles send their servants for water; they come to the cisterns, they find no water, they return with their vessels empty’ (Jer.14:3).

Vessels not only could store healthy food. In Isa. 65:4 the people of Israel is rebuked for having a ‘broth of abominable things in their vessels’. From the parallel line where swine flesh is mentioned, it may be concluded that they did trespass the food laws.

Kings are depicted as leading a life of luxury. King Solomon is said to have the drinking vessels for his palace ‘Forest of the Lebanon’ made of pure gold. Silver was not esteemed as of great value (1 Kgs 10:21 || 2 Chron. 9:20). In the banquet-scene opening the Book of Esther the wealth of the Persian court is described: ‘Drinks were served in golden goblets (כֵּלֵי זָהָב), goblets of different kinds’ (Est. 1:7).

Vessels of clay could be used as storage jars for sealed letters and documents (Jer. 32:14); for wine (Jer. 40:11); for refreshing drinks (Ruth 2:9); for corn (Gen. 42:25). In the oracle of doom against the Qedarites, Jeremiah proclaims that almost everything

will be taken away from them, even ‘their tents and their flocks, their curtains and all their goods (כְּלֵיהֶם)’ (Jer. 49:29). Here, the word כֶּלִי is used in a very general sense.

Jewelry

In Gen. 24:53, Abraham’s servant gives to Rebecca כְּלֵי־כֶסֶף וְכֶלִי זָהָב, ‘jewelry of silver and of gold’. This jewelry is meant as a gift for a future bride. On the eve of the Exodus the Hebrew women shall ask their neighbours כְּלֵי־כֶסֶף וְכֶלִי זָהָב, ‘jewelry of silver and of gold’ (Exod. 3:22; see also Exod. 12:35) to be given to the sons and daughters of the Israelites. Later on in the story, the jewelry of gold is offered as a gift for the building of the tabernacle (Exod. 35:22). From the loot taken from the Midianites, women offer כְּלֵי־זָהָב, ‘jewelry of gold’, as an act of atonement (Num. 31:50-51). Both at Exod. 35:22 and Num. 31:50 the jewelry of gold is part of an enumeration of rings, hornets, earrings, etc. This might hint at the fact that the expression would refer to such items (see C. Houtman, *Exodus* [HCOT], Kampen 1993, 35). In Isa. 61:10; Ezek. 16:17, ‘jewelry’ is used in a metaphorical sense. Ezek. 16:39; 23:26 depict the stripping away by the enemy of the ‘fine jewels’ as part of the forthcoming doom.

Musical instruments

In some instances, כֶּלִי refers to musical instruments. Although these are excluded from this handbook, a few passages may be cited to illustrate this usage. In a woe-oracle the inhabitants of Samaria are reproached for having ‘composed for their pleasure on כְּלֵי־שִׁיר, ‘musical instruments’ (Amos 6:5; see F. Anderson & D.N. Freedman, *Amos* [AncBi, 24A], New York 1989, 563). כְּלֵי־שִׁיר should be seen as a general term referring to musical instruments that accompanied singing (J. Braun, *Music in Ancient Palestine: Archaeological, Written and Comparative Sources*, Grand Rapids 2002, 36). The נֶבֶל, ‘harp’, is sometimes called כְּלֵי־נֶבֶל, ‘harp-instrument’ (Ps. 71:22; 1 Chron. 16:5 Plur.). A cultic setting is present in 1 Chron. 16:5; 23:5; 2 Chron. 5:3; 7:6; 23:13; 34:12 (Braun, *Music in Ancient Palestine*, 36). Among the instruments that Heman and Jeduthun had with them were כְּלֵי הָאֱלֹהִים שִׁיר, ‘instruments for sacred song’ (1 Chron 16:42). At

the celebration of Hezekiah's cleansing of the temple (2 Chron. 29:26.27) and at the celebration after the rebuilding of the walls (Neh. 12:36), the Levites played on the כְּלֵי־שִׁיר הַיָּיִד, 'the musical instruments of David', suggesting a continuation of the temple service over the ages. A specific expression is used in the description of the Passover festival under Hezekiah. For seven days the priests and the Levites were playing כְּלֵי־עוֹ לַיהוָה, 'on instruments of might before YHWH' (2 Chron. 30:21). Since the term is used in a general meaning, it cannot be established which specific musical instrument(s) is (are) referred to.

Temple treasure

After the sack of Jericho, the city and all that is in it, is devoted to YHWH. 'All silver and gold, and vessels of bronze and iron, are sacred to the YHWH; they shall go into the treasury of YHWH' (Josh. 6:19. 24). It is unclear whether these vessels came from the palace or the sanctuary of Jericho.

After the completion of the temple of Jerusalem, Solomon not only made cultic vessels for the service of YHWH, he also brought in 'the things that his father David had dedicated, the silver, the gold, and the vessels, and stored them in the treasuries of the house of the YHWH' (1 Kgs 7:51 || 2 Chron 5:1).

King Jehoshaphat is said to have brought to Jerusalem an abundant booty that he and his men found after a battle between Moabites and Ammonites against the inhabitants of Seir that lead to a complete annihilation of both armies. On the battlefield were found: 'livestock in great numbers, goods, clothing, and precious things (כְּלֵי הַמְדוּת), which they took for themselves until they could carry no more' (2 Chron. 20:25; no parallel in Kings).

In the Book of Kings it is narrated that Amaziah, king of Judah, is punished for his haughtiness with a raid by Joash, king of Israel, who ravaged Jerusalem by taking away 'all the gold and silver, and all the vessels that were found in the house of YHWH and in the treasuries of the king's house, as well as hostages; then he returned to Samaria' (2 Kgs 14:14 || 2 Chron. 25:24). King Asa, despite the fact that the 'heights' did not disappear during his reign, was a man devoted to the service of YHWH. He brought to the temple gifts: 'silver, gold, and utensils' (1 Kgs

15:15 || 2 Chron.15:18).

The prophet Hosea announces the conquest of Samaria. The enemy, 'like the east wind', shall 'strip his treasury of every precious thing (כֶּלִי-חֶמְדָּה; Hos. 13:15)'. Nahum, announcing the fall of Nineveh, is using comparable language (Nah. 2:10).

After conquering Jerusalem for the first time, Nebuchadnezzar carried away precious items from the temple. He also 'cut in pieces all the vessels of gold in the temple of YHWH, which King Solomon of Israel had made' (2 Kgs 24:13 || 2 Chron. 28:13). In Chronicles a comparable act after the second fall of Jerusalem is narrated, an account that has no parallel in Kings. One of the things the Babylonians had done was that they 'destroyed all its precious vessels' (כֶּלִי מְחֻמְדֵיָהָ; 2 Chron. 36:19).

Among the treasure that Cyrus is said to have collected for Sheshbazzar and the returning exiles, were '1,000 other vessels'. The total sum of the 'vessels of gold and silver' was 5,400 (Ezra 1:10-11). In the 'Decree of Artaxerxes' (Ezra 7:12-26), the Persian king promises Ezra who is about to return to Jerusalem, the transfer of financial means, collected in Babylon as the basis of a new temple treasure. The king, however, stipulates that 'The vessels (כְּאֵינִי, the Aramaic counterpart of כֶּלִי) that have been given you for the service of the house of your God, you shall deliver before the God of Jerusalem' (Ezra 7:19). The fact that these vessels would serve in the service of the temple, implies that they were cultic vessels. Later in the story, Ezra delivers the money including various vessels of gold, silver and bronze to the chiefs of the priest as funding capital for the temple (Ezra 8:24-30). On arrival in Jerusalem, the vessels together with the gold and the silver are measured in the temple (Ezra 8:33).

Weapons

Various instances of כֶּלִי can only be translated 'weapon' (G. Fohrer, *BHH*, Bd. 3, 2124-27). In Gen. 27:3 old Isaac summons his son Esau to 'take your weapons (כְּלֵי; *HALAT*, 456, however: 'Jagdgerät' [hunting equipment]), your quiver and your bow, and go out to the field, and hunt game for me'. See also Deut. 1:41; Judg. 9:54; 1 Sam. 17:54; 20:40; 21:9 (|| חֶרֶב, 'sword'); 31:9.10 || 1 Chron. 10:9.10; Jer. 22:7; Ezek. 9:1. In 1 Sam. 14:1; 16:21;

31:4.5.6 || 1 Chron. 10:4.5.6; 2 Sam. 18:15; 23:37 || 1 Chron. 11:39 mention is made of a נִשְׂא כְּלִי, 'armour-bearer'. In Judg. 18:11.16.17; 2 Sam. 1:27; 1 Chron. 12:34, 38 the expression כְּלִי מִלְחָמָה clearly indicates 'weapons of war'. In some instances it is stated that weapons could be held 'in the hand', 2 Kgs 11:8 || 2 Chron. 23:7; 2 Kgs 11:11; Jer. 21:4; Ezek. 9:2.

The enigmatic bicolon in Gen 49:5 should be rendered, 'Simeon and Levi are brothers; כְּלִי חֶקֶס מִכְרֹתֵיהֶם, 'weapons of violence', are their knives' (with R. de Hoop, *Genesis 49 in its Literary and Historical Context* (OTS, 39), Leiden 1998, 97-112).

When he received the envoys from Babylon, King Hezekiah showed them his palace in its entirety and also his בַּיִת כְּלָיו, 'armoury' (2 Kgs 20:13 || Isa. 39:2). In a prophecy against Babylon, Isaiah predicts the mustering of an army by YHWH. They, 'YHWH and the כְּלֵי זַעַמוֹ, 'instruments of his indignation', will come to destroy the whole earth' (Isa. 13:5). The 'instruments' are sometimes seen as 'weapons' – e.g. by Θ: οἱ ὀπλομάχοι, 'fighting with heavy arms'; H. Wildberger, *Jesaja*, 2. Teilband: Jesaja 13-27 (BKAT, X/2), Neukirchen-Vluy 1978, 502. The noun could, however, also refer to the army mustered. In Jer. 50:25 the expression כְּלֵי זַעַמוֹ clearly refers to divine weapons. In Ps. 7:14 God is said to have prepared his כְּלֵי-מָוֶת, 'deadly weapons', in order to punish the unfaithful.

In Ezek. 32:27 it is suggested that armoury was a burial gift among the inhabitants of Mesech-Tubal: 'And they do not lie with the fallen warriors of long ago who went down to Sheol with their weapons of war (בְּכֵלֵי-מִלְחָמָתָם), whose swords were laid under their heads, and whose shields are upon their bones; for the terror of the warriors was in the land of the living'.

Anyone 'who strikes another with a weapon of wood in hand which might cause a man's death, and death ensues, is a murderer; the murderer shall be put to death' (Num. 35:18). Such a person is not entitled to flee to one of the cities of refuge.

2 Kgs 7:15 narrates how the Arameans had apparently fled from the siege of Samaria, leaving the road to the Jordan 'littered with garments and weapons (כְּלִים) that the Arameans had thrown away in their haste'. The parallelism with בְּגָדִים, 'garments', might

suggest a different interpretation. In Isa. 54:16-17 YHWH underscores the might of his comforting power by saying that it is He who created the smith who is able to make a ‘weapon’(16), but that it is also He who has the power to destroy every weapon. Therefore all ‘weapons’ directed against Israel will be powerless eventually (17). The mention of a smith suggests that כֶּלִי would refer to a weapon made of iron here. The phrase from Isa.54:16 is quoted in the Damascus Document (CD 6:8).

In a speech old Samuel warns the people of Israel for the complications of their wish to be ruled by a king. A king will lay heavy burden on a people and will call the youths to serve in the army and to make ‘his implements of war (כֶּלִי־מִלְחָמָהוּ) and the equipment of his chariots (וּכְלֵי רֶכֶבּוֹ)’ (1 Sam. 8:12).

2b. Figurative Use

In quite a number of cases the noun כֶּלִי is used in a metaphorical way. The variety of images evoked reflects the broad semantic scope of the noun.

In one text, כֶּלִי describes numerous offspring. In an oracle of salvation for Eliakim, the son of Hilkiah, who is to replace the treacherous treasurer Shebna, it is announced that Eliakim will be fastened like a ‘peg in a secure place’. On that secure peg all kinds of household vessels (children) will be hung (Isa. 22:23-24). In another text כֶּלִי describes the body. 1 Sam. 21:1-9 narrates the visit of David to Ahimelech, the priest of Nob. David asks him for some food. ‘The priest answered David, “I have no ordinary bread at hand, only holy bread – provided that the young men have kept themselves from women.” ’ (21:5 [ET 4]). David assures him that he did not have intercourse with women, an act that could have defiled him and that the כֶּלִי־הַנְּעָרִים are holy (21:6 [ET 5]). Within the context this can only signify that there ‘bodies were not defiled’ and that thus the hallowed bread will not be made unholy by them (*DCH*, vol. 5, 424). This use of ‘vessel’ in the sense of ‘body’ is in accordance with the universal metaphor ‘the body is a container’, cf. G. Lakoff & M. Johnson, *Metaphors We Live By*, Chicago 1980, 29. Other opinions on this text are, K. Budde, *Die Bücher Samuelis* (KHAT), Tübingen 1902, 149; *HAWAT*, 179, and others, who assume a euphemism

for the *membrum virile*; H.J. Stoebe, *Das erste Buch Samuelis* (KAT, 8/1), Gütersloh 1973, 393, who argues for the meaning of ‘weapon’; A. Caquot & Ph. de Robert, *Les livres de Samuel* (CAT, 6), Genève 1994, 259, who opt for ‘sack (see under *Bags*).

Sometimes the possibility to empty a vessel triggers imagery of destruction and desolation. Within the context of the Oracle against Babylon, the ‘inhabitant of Sion’, an expression parallel to the ‘daughter of Sion’, complains that the King of Babylon has set her aside like an ‘empty vessel’ (Jer. 51:34). The expression refers to Judah’s feeling of superfluity on the level of history. For the textual problems involved see W.L. Holladay, *Jeremiah 2* (Hermeneia), Minneapolis 1989, 428-9. A similar oracle is pronounced against Moab: it will be emptied out because it has settled down complacently, like a jar filled with old wine (Jer. 48:11-12).

The theme of spoliation and brokenness is present in the following texts. When visiting a potter, Jeremiah observes that the potter spoiled marred vessels and reused the clay for new vessels (Jer. 18:4). The prophet then uses this observation as a metaphor for God who will act likewise with the people of Judah (19:11). In an oracle of doom, Jeremiah announces that the leaders of Israel will be scattered כְּכֶלִי הַמְּדָה, ‘like a precious vessel’ (Jer. 25:34; the expression might imply a reversal of the election-motif; the proposed emendations בְּלִי הַמְּדָה, ‘without compassion’; and כְּאַיִלֵי הַמְּדָה, ‘like choice rams’, are ingenious but not commendable; cf. W.L. Holladay, *Jeremiah 1* [Hermeneia], Minneapolis 1986, 678). In Psalm 2:9 one of the qualities of the forthcoming Messiah will be that he will scatter the enemies ‘like earthen vessels’. Just as pots become useless when broken, the former Judaeen king Jehoiachin, or Coniah, then living in Exile in Babylon, is compared to a ‘despised broken pot’: none of his sons will sit on the throne in Jerusalem (Jer. 22:28). In the Psalms the image of a broken vessel is used to depict the situation of deadly distress; see, e.g., Ps. 31:12 (ET 31:13): ‘I have passed out of mind like one who is dead; I have become like a broken vessel’ (cf. Qoh. 12:6). This imagery is also present in an oracle of doom against Moab where the future fate of this country is depicted in an act of YHWH who shall ‘send to him decanters to decant him, and empty his vessels,

and break his jars כֶּלָיו in pieces' (Jer. 48:12; see on the metaphor of brokenness N.L. Lapp, *AncBD*, vol. 5, 435).

The circumstance that כֶּלִי can refer to precious items and to jewelry underlies the imagery language in another set of texts. In Isa. 61:10, the pious rejoices in the salvation brought about by YHWH. He construes his life as if God 'has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels (כְּלֵיהָ)'. The parallelism with פָּאֵר, an ornament put on the head by a priest, suggests that כֶּלִי refers to jewelry that stands metaphorically for the joy of the bride. In Prov. 25:4-5 the king and his court are compared with a nice silver vessel yet polluted by dross: 'Take away the dross from the silver, and the smith has material for a vessel'. A comparable idea is to be found in Isa.1:22.25, where, however, a vessel is not mentioned. In Job 28:17 it is stated that 'wisdom' (חֵכְמָה) is of more precious than jewels. It cannot be 'exchanged for כְּלֵי־זָהָב, 'jewels of fine gold". In Prov. 20:15 we find a saying: 'the lips informed by knowledge are a כֶּלִי יָקָר, precious jewel'. The jewelry here stands in parallelism to 'costly stones'. The other side of the metaphor is present in Ezek. 16:17. Israel is rebuked for having made idle idols out of the 'jewelry of silver and of gold' that God had given to them. Here the jewels stand for the Torah.

The elements of 'power' or 'might' are reflected in Jer. 51:20 where Babylon is metaphorically seen as 'my battle axe, my weapon of battle (כֶּלִי מִלְחָמָה)'. Weapons and wisdom are compared in Qoh. 9:18: 'Wisdom is better than weapons of war (כְּלֵי קָרָב), but one sinner destroys much good'. In Hos. 13:15, the temple-treasure turned out to be a worthless means of power. The forthcoming doom for Israel is depicted in strong images, one of them being that the 'East wind . . . shall strip his treasury of every precious thing (כָּל־כְּלֵי חֲמֻדָּה)'. In Zech. 11:15 the prophet is summoned to undertake some sort of a sign-act by taking 'once more the implements of a worthless shepherd'. The 'worthless shepherd' is an image that forecasts the coming of an ideal shepherd before the 'messianic' age.

Once in the Hebrew Bible, כֶּלִי refers to an immaterial kind

of tool. Isa. 32:7 reads: כְּלִי כְּלִי רָעִים. This might be construed as ‘The villain, his tools are evil’ (e.g. H. Wildberger, *Jesaja*, 3. Teilband: Jesaja 13-27 [BKAT, X/3], Neukirchen-Vluyn 1982, 1249). The parallelism with נְמוֹת, ‘wicked devices’, in the next colon, the antithesis with the נְדִיבוֹת, ‘noble plans’ of the nobles in vs. 8 and the ט rendition (βουλή), ‘counsel; advice’, suggest, however, an interpretation of כְּלִי רָעִים as ‘his evil plans’ (*DCH*, vol. 5, 424).

3. Epigraphic Hebrew

Not attested.

4. Cognates

The fairly broad attestation of apparently related words in predominantly North-West Semitic languages (see below) seems to indicate that כְּלִי is an old Semitic word. In some South Semitic languages it occurs in late texts only and both here and in New Egyptian (Helck, *BÄV*, No. 254 ↔ Hoch, *SWET*, No. 472) it may well be a loan word from some North-West Semitic language. It is uncertain from which root it should be derived. Sometimes it is supposed that *כְּלִיָּה ‘kidney’ is a feminine derivative of the same root (‘small vessel’, Gesenius, *TPC*, 687; Fürst & Ryssel, *HCHAT*, 596; biliteral root perhaps *kul-*, *HSED*, 326). The ostensible root כְּלִי > כְּלָה may have evolved from כּוּל ‘to contain’ by metathesis (cf. König, *HAWAT*, 179; Donner *et al.*, *HAHAT*, 548; biliteral root perhaps *kol-* ‘gourd, calabash, jug, pot’, *HSED*, 321). If so, both circumstances would argue in favour of ‘vessel’ as the primary meaning of the word which by a process of metonymy – the ‘vessel’ with all its paraphernalia – acquired an ever broader semantic spectrum.

AKKADIAN: In Akkadian no evident cognate of כְּלִי is attested. Nevertheless, two nouns occur that are assonant to כְּלִי, but most probably not etymologically related: *kallu*, ‘1. bowl; 2. crown of the human skull; 3. a bronze or iron implement’ (see *CAD K*, 83; *AHw*, 426); *kullatu*, B. ‘potter’s clay’ (*CAD K*, 506; *AHw*, 502). The common Akkadian word for ‘pot; vessel’ is *karpātu* (see *CAD K*, 219-21; *AHw*, 449-50) which equals Sum. *dug* (see: Salonen, *Hausgeräte*; Sallaberger, *BTG*; Moorey, *AMMI*, 141ff.).

A *karpatu* could be made from clay or metal and was generally used to store liquids. The metaphorical language of shattering a pot – Jer. 22:28; 25:34; Psalm 2:9 – has an equivalent in the Mesopotamian expression *karpaniš/kīma karpāt hepû*, ‘to shatter like a pot’, see B. Becking, *ZAW* 102 (1990), 59-79.

UGARITIC: Probably attested in Ugaritic as *kl*. The expression *yd kl klh* corresponds to *qadu gabbi mimmûšu* ‘with all its equipment’ in the Babylonian texts of Ugarit. The reading *qštm [kl] mhrm* in *KTU* 1.17:VI.39-40, translated by De Moor, *ARTU*, 239, as ‘the bow is a warrior’s [weapon/equipment]’, is tentative; see B. Margalith, *The Ugaritic Poem of Aqhat* (BZAW, 182), Berlin 1989, 187, but also Del Olmo Lete, Sanmartín, *DULAT*, 438. *kly* in *KTU* 2.72:43 probably does not mean ‘vase’ (as supposed by A. Caquot, *ACFr* 1974-754, 432), but ‘to put an end to’ (H.J. Marsman, *Women in Ugarit and Israel* [OTS, 49], Leiden 2003, 666).

PHOENICIAN, PUNIC: CIS I 1948:1 *p^l kl*, ‘constructor of vessels’, hesitantly accepted by Hoftijzer & Jongeling, *DNSI*, 512. Note, however, that N. Slouschz, *Thesaurus of Phoenician Inscriptions edited with Commentary*, Tel Aviv 1942, 315, construes *p^l kl* as ‘someone who does everything’, i.e. an unskilled labourer.

MOABITE: The noun *kly* is not attested, but almost all scholars accept the reading *w^qh mšm ʾ[t k]ly yhw*, ‘I took from there the v[ess]els of YHWH’ in the Mesha Inscription *KAI* 181:17-18; K.P. Jackson, ‘The Language of the Mesha-Inscription’, in: A. Dearman (ed.), *Studies in the Mesha Inscription and Moab*, Atlanta 1989, 116; Hoftijzer & Jongeling, *DNSI*, 512. J.H. Tigay, *You Shall Have No Other God* (HSS, 31), Atlanta 1986, 34 + n. 67, seems to imply that this temple vessel could have had the form of a holy pomegranate such as the one published by A. Lemaire, *RB* 88 (1981), 236-39, the authenticity of which is now disputed.

OLD AND IMPERIAL ARAMAIC: The noun *kly* is attested only once in Aramaic, be it in a broken context. In an ostrakon from the reign of Cambyses *kl n bbly*... ‘Babylonian vessels’, are mentioned next to *mšky ʾprn*, ‘hides of stags’; so J.B. Segal, *Aramaic Texts from North Saqqâra with some Fragments in Phoenician*,

London 1983, 99:2; this interpretation is questioned by Hoftijzer & Jongeling, *DNSI*, 512. The Aramaic semantic counterpart of is *m'n* that has about the same broad spectre of meaning, see Hoftijzer & Jongeling, *DNSI*, 588-89:

POSTBIBLICAL HEBREW: The word כֶּלִי occurs frequently in the Hebrew text of the Wisdom of Ben Sira and in Qumran. The attested meanings are practically identical to those found in the Hebrew Bible. See below Section 6: Judaic Sources.

JEWISH ARAMAIC: In a Jewish Aramaic inscription on an amulet the phrase [t]mydh bklyn, 'wine (?) in vessels (?)', occurs; J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, Jerusalem 1985, No. 1:14. The context, however, is too uncertain to draw any conclusion as to the character of the vessels or to their role in the alleged ritual. Generally, the Aramaic equivalent of Hebrew כֶּלִי is *m'n*, 'utensil; instrument; garment' (Sokoloff, *DJPA*, 288).

SAMARITAN ARAMAIC: The Samaritan Aramaic of Gen. 45:20 contains a Hebraizing translation: *w'ykywn l' t' l klykwn* 'never mind your sacks', see Tal, *DSA*, 389; see also the translation of Gen. 43:11. The general rendition of כֶּלִי is the Aramaic *m'n*, 'utensil; instrument; garment' in this translation; Tal, *DSA*, 448-49.

PALMYRENEAN: Not attested; the reference in *HALAT*, 456, and *ThWAT*, Bd. 4, 179, to a Palm. noun *klyn*, is erroneous. Cf. Hoftijzer, Jongeling, *DNSI*, 508.

OLD ARABIC: *kelāw*, 'jars', but only in the dialects from Oman, see K. Vollers, *ZDMG* 49 (1895), 514, and Southern Arabia, see H. Grimme, *OLZ* 9 (1906), 261.

ETHIOPIIC: *kalē*, 'vessel', in Tigre (Littmann, Höfner, *WTS*, 389b).

5. Ancient Versions

⊕: In the Old Greek כֶּלִי is generally rendered *σκεῦος* which has approximately the same semantic field: 'thing; vessel; equipment' (see *LSJ*, 1607; *GELS-L*, 428); *GELS-M*, 214. However, in several instances the Greek translators chose a different translation, demonstrating their awareness of the various semantic nuances of

the Hebrew word (Camilo dos Santos, *EHIH*, 92).

Agricultural implements (⊖) In 2 Kgdms 24:22, the yoke for the oxen, יָלֵךְ הַבָּקָר, is rendered τὰ σκεύη τῶν βοῶν εἰς ξύλα, ‘the wooden harnesses of the oxen’ (*GELS-L*, 428).

Baggage (⊖)

In 1 Kgdms 17:22 the Hebrew text has no counterpart in ⊖. In Isa. 10:28 יָלֵךְ is rendered τὰ σκεύη αὐτοῦ, ‘his baggage’.

Bags (⊖)

In Gen. 42:25 יָלֵךְ is translated τὰ ἀγγεῖα αὐτῶν, ‘their containers’ (*LSJ*, 7: ‘vessel for holding liquid or dry substance’; *GELS-L*, 3). In Gen 43:11 the same Greek word is used. In Lev. 11:34; 14:5; Num. 4:9 the Greek noun ἀγγεῖον is used to denote cultic vessels. In 1 Kgdms 9:7 ‘travel bag’; Lam. 4:2 ‘earthen jar’, the Greek noun has a non-cultic meaning. The ‘shepherd’s bag’ in 1 Kgdms 17:40.49 is represented with the noun κάδιον ‘bag’ (*LSJ*, 848; *GELS-L*, 218). The ‘exile’s bag’ is translated as σκεύη ἀιχμαλωσίας, ‘bag for exile’ in Ezek. 12:4 (*LSJ*, 45; *GELS-L*, 13) and as σκεύη ἀποικισμοῦ, ‘bag for exile; colony’ in ⊖ Jer. 26:19 (*LSJ*, 200; *GELS-L*, 50).

Boats (⊖)

In Isa. 18: ⊖ paraphrases the text as καὶ ἐπιστολάς βυβλίνας ἐπάνω τοῦ ὕδατος, ‘and paper letters on the waters’. So it seems to reject the interpretation of יָלֵךְ as boats here. However, a corrupt text may be involved. See P. Walters, *The Text of the Septuagint: Its Corruptions and their Emendations*, Cambridge 1973, 295, 304.

Building utensils (⊖)

3 Kgdms 6:7 πᾶν σκεῦος σιδηροῦν, ‘any iron tool’.

Cargo (⊖)

The ‘cargo’ in Jonah 1:5 is rendered τῶν σκευῶν τῶν ἐν τῷ πλοίῳ, ‘the vessels that were in the ship’.

Clothing (⊖)

In Lev. 13:49, 52-53, 57 the ‘leather garments’ are rendered σκεῦος

δεσμάτινον, ‘apparel made of skin’. כְּלֵי־נְבִי, ‘a man’s apparel’, becomes σκεύη ἀνδρός (Deut. 22:5).

Cultic vessels (⚡)

The general word for a cultic vessel is σκεῦός. This has been used quite consistently by ⚡ to render כֶּלִי in this meaning. Only in Lev. 11:34; 14:5; Num. 4:9 the Greek noun ἀγγεῖον, ‘container’ (*LSJ*, 7; *GELS-L*, 3) is used to refer to cultic vessels.

Diplomatic gifts (⚡)

⚡ uses σκεῦός to refer to a utensil as part of a diplomatic gift (for the texts involved, see above).

Household vessels (⚡)

Generally, ⚡ also renders σκεῦός if it refers to a ‘household utensil’. In Est. 1:7 the ‘golden goblets, goblets of different kinds’ are rendered with ποτήρια χρυσᾶ καὶ ἀργυρᾶ καὶ ἀνθράκινον κυλίκιον, ‘cups of gold, silver and carbuncle’.

Jewelry (⚡)

The Hebrew כְּלֵי־כֶסֶד וְכֶלִי־זָהָב is rendered σκεύη ἀργυρᾶ καὶ χρυσᾶ, ‘jewelry of silver and gold’ (Gen. 24:53; Exod. 3:22; 12:35; Ezek. 16:17; see also Exod. 35:22; Num. 31:50). כְּלֵי־זָהָב, ‘jewels of fine gold’ (Job 28:17), is also translated σκεύη χρυσᾶ.

Musical instruments (⚡)

כֶּלִי in the sense of ‘musical instrument’ is generally rendered with ὄργανον (*LSJ*, 1245: ‘instrument; implement; tool’), or ὄργανον ᾠδῶν, ‘instrument for singing’ (see *GELS*, 337). In 2 Kgdms (Sam) 6:14 the Hebrew בְּכָל־עֹז ‘with all his might’ is rendered ἐν ὄργανοις ἡρμουςμένοις, ‘with well-tuned instruments’, which might reflect a Hebrew ‘Vorlage’ עַל־בְּכָל־יָדָיו. The expression בְּכָל־יְנַבְּלֵי־נָבְלַי is rendered by ⚡ as ἐν σκεύει ψαλμοῦ, ‘with harp instruments’ (Ps. 70:22); or with ἐν ὄργανοις νάβλαις, ‘musical instruments’ (1 Chron. 16:5; *GELS-L*, 337). The כְּלֵי־שִׁיר הַלְלוֹתֶיךָ יְיָ, ‘instruments for sacred song (lit. ‘of God’)’ in 1 Chron 16:42 are rendered τῶν ᾠδῶν τοῦ θεοῦ, ‘the songs of God’.

Temple treasure (⚡)

In the enumeration of items devoted to YHWH in Josh. 6:19 (see

also 24), where only the utensils of bronze are designated as כְּלִי, Θ has smoothed out the differences: $\pi\tilde{\alpha}\nu$ ἀργύριον ἢ χρυσίον ἢ χαλκός ἢ σίδηρος ἅγιον ἔσται, ‘and all silver and gold, bronze and iron shall be sacred’. In other instances, Θ uses σκευῶς to refer to utensils that became part of the temple treasure.

Weapons (Θ)

Θ generally renders with σκευῶς. In Jer. 22:7 the translator has chosen to render τὸν πέλεκυν, ‘battle axe’ (*LSJ*, 1357; *GELS-L*, 364). The expression כְּלִי מִלְחָמָה is mostly rendered σκευή πολεμικά (Deut. 1:41; Judg. 18:11, etc.), but a few times σκευή παρατάξεως (Judg. 18:11.16) or σκευή πολεμικά (1 Sam. 8:12; 2 Sam. 1:27). The idiom כְּלִי מִלְחָמָה is translated σκευή πολέμου (Qoh. 9:18). אִשׁוֹ כְּלִי מִלְחָמָה, ‘armour-bearer’, is rendered αἵρων τὰ σκευή. The construct chain כְּלִי מִלְחָמָה, ‘his armoury’, is rendered τὸν οἶκον τῶν σκευῶν (2 Kgs 20:13 || Isa. 39:2). In Isa. 13:5 מִלְחָמָה, ‘the weapons of his wrath’, are translated οἱ ὀπλομάχοι αὐτοῦ, ‘his fighters in heavy arms’ (*LSJ*, 1240; *GELS-L*, 335). In Gen. 49:5 the plural of כְּלִי is apparently construed as a form of the verb כָּלַל: Συμεων καὶ Λευι ἀδελφοί συνετέλεσαν ἀδικίαν ἐξ αἰρέσεως αὐτῶν ‘Simeon and Levi, brethren, finished the injustice of their cutting off’.

Figurative use

Θ generally renders with σκευῶς in imagery language. In 1 Kgdms (Sam.) 21:5 (MT 6) כְּלִי הַנְּעָרִים, ‘the bodies of the young men’, has been misread by the translator of Θ . The Old Greek πάντα τὰ παιδάρια is obviously based on a text כָּל הַנְּעָרִים, ‘all the young men’. Aquila, Symmachus and Theodotion corrected the error, all reading σκευῶς. In the imagery language of the New Testament σκευῶς can refer to the body as the vessel of the soul (2 Cor. 4:7; 1 Thess. 4:4; 1 Pet. 3:7; *LSJ*, 1607).

If כְּלִי figuratively denotes a plan, the Θ opts for βουλή, ‘counsel; advice’ (Isa. 32:7; *LSJ*, 325; *GELS-L*, 83).

ω^T : As indicated above, the common rendering of כְּלִי in this Aramaic version is $m'n$, with approximately the same meaning.

ϵ : The normal rendering of כְּלִי in the rabbinic targumim is כְּלִי,

with approximately the same meaning. A few times the Targumists chose תְּקוּנָא ‘appareil, equipment’ (Isa. 61:10), זִינָא ‘weapon, equipment’ (quite a number of cases in Neofiti; a few in Onkelos; furthermore Judg. 9:54; often in Samuel; Isa. 54:17; Jer. 22:7), אַתְרָא ‘place’ (Jer. 48:11), נִכְסָא ‘property’ (Jer. 48:12). Targum Jonathan on Isa. 32:7 explains כְּלֵי in Isa. 32:7 metaphorically as wicked acts. The use of כְּלֵי in the sense of a metaphor for a person was not lost on the Targumists either. In Isa. 10:28 כְּלֵי would denote the commanders of the Assyrian army. In Isa. 22:24 it becomes a priest or a Levite. Once we find a verbal paraphrasis of כְּלֵי: Zech. 11:15 רֵעָה אֲוִלֵי קַח־לֶךָ כְּלֵי רֵעָה אֲוִלֵי ‘Take the implements of a foolish shepherd’ becomes אֲוִיל אַחֲבֵי עַל פְּרִנְסָא טַפְשָׁא ‘Go, prophesy to the foolish administrator’. Probably Hebrew כָּלִי was connected with the Aramaic verb כָּלָא ‘to call out’ here.

ס: Usually ס has *m'n* for כְּלֵי also when it renders כְּלֵי where it has a metaphorical meaning. In Isa. 61:10 the word is omitted.

ו: Generally we find the Latin noun *vas* as the rendering of כְּלֵי in the Vulgate. It too often has a more specific translation.

Agricultural implements (ו)

2 Sam. 24:22 is rendered with *iuga boum in usum lignorum* specifying the contextual intention.

Baggage (ו)

In 1 Sam. 17:22; Isa. 10:28 the Hebrew noun is rendered *vasa*. The Latin *vas*, generally meaning ‘vase; vessel; utensil’, can refer to baggage in a military context.

Bags (ו)

In Gen. 42:25 כְּלֵיהֶם is translated *saccos eorum*, ‘their sacks’. In Gen 43:11 the Latin word *vas* is used. The ‘shepherd’s bag’ in 1 Sam. 17:40.49 is represented with in *peram pastoralem*, the noun *pera* meaning ‘(ruck)sack’. The ‘exile’s bag’ is translated *vasa transmigrantis*, ‘bag for exile’ in Ezek. 12:4; Jer. 46:19.

Boats (ו)

In Isa. 18:2 בְּכֵלֵי־גִמְא is translated *in vasis papyris*, ‘in vessels of papyrus’, leaving the figurative language untouched.

Building utensils (כֵּל)

1 Kgs 6:7 *omne ferramentum*, ‘any iron tool’.

Cargo (כֵּל)

כֵּל: *vasa quae erant in navi in mare*, ‘the vessels that were in the ship on the sea’.

Clothing (כֵּל)

The Latin text of Lev. 13:47-58 has a free rendition in which no direct counterpart for ‘leather garments’ occurs. In Deut. 22:5 the noun *vestis*, ‘garment’ is used both for the man’s apparel and the woman’s clothing: *non induetur mulier veste virili nec vir utetur veste feminea*.

Cultic vessels (כֵּל)

Generally the Latin noun *vas* is used if a cultic function is assumed.

Diplomatic gifts (כֵּל)

Also in these instances כֵּל renders *vas*.

Household vessels (כֵּל)

As a rule כֵּל has the noun *vas*. Gen. 31:37, however, renders with *supellex*, ‘chattel’. In Lev. 15:4 כֵּלִי is translated away: *et ubicumque sederit*. This did not happen in Lev. 15:26 where *vas* is used.

Jewelry (כֵּל)

The expression כֵּלֵי כֶסֶף וְכֵלֵי זָהָב is translated as *vasis argenteis et aureis*. Similarly, כֵּלֵי־פָז in Job 28:17 is rendered *vas aureus*.

Musical instruments (כֵּל)

כֵּלִי in the sense of ‘musical instrument’ is generally rendered *vas canticus*, ‘instrument for singing’, or *vas psalmus* (Ps. 70:22). In 1 Chron. 16:5 כֵּלֵי נְבָלִים is rendered *organa psalterii*, ‘musical instruments for psalmody’.

Temple treasure (כֵּל)

In Josh. 6:19, 24 כֵּלֵי נְחֹשֶׁת וְכֵלֵי בְרֹזֶל is rendered *vasorum aeneorum ac ferri*, ‘vessels of bronze and iron’. In the other instances where

כֶּלִי refers to the treasure in the temple the noun *vas* is used.

Weapons (ט)

The lemma is quite consistently translated as *arma*; the נשֵׂא כֶּלִים is rendered *armagerus*, ‘armour-bearer. Gen. 49:5 is paraphrased as *Symeon et Levi fratres vasa iniquitatis bellantia*, ‘Simeon and Levi, brethren, instruments of iniquity waging war’.

Figurative use

ט generally renders כֶּלִי in imagery language with *vas*.

ט rejects the figurative use in 1 Sam. 21:6: *et fuerunt vasa puerorum sancta, vasa* being normal Latin for military equipment.

ט retains the metaphor in Isa. 32:7: *fraudenti vasa pessima sunt*, ‘the instruments of the wicked are evil’.

6. Judaic Sources

Ben Sira

In Sir. 12:5 the wise man is advised not ‘to give a כֶּלִי לַחַם, ‘weapon of war’, in the hand [= of the ungodly]’ since he can master you with it. The Old Greek construed חֶמֶל as the Hebrew word for ‘bread’ and translated the saying ἐμπόδισον τοὺς ἄρτους αὐτοῦ, ‘hold back their bread’.

In Sir. 27:5 the word ‘vessel’ has a metaphorical meaning: as a כֶּלִי יוֹצֵר, ‘a potter’s vessel’, is tested in the fire, so a man is tested by his conversation. Note that in the Hebrew MS A of Sirah this saying is placed in a different context, between Sir. 6:22 and 6:26. The Greek renders כֶּלִי יוֹצֵר: σκεύη κεραμέως.

The reference in *DCH*, vol. 4, 420-421 to Sir. 36:10 (Segal) should be treated with great caution since Clines here refers to Segal’s retroversion of a Greek passage for which no Hebrew manuscript is yet known. [וְגַם אִישׁ כִּלִּי חֶמֶר], ‘and man too is a vessel of clay’, is a not undisputed rendition of Sir. 33:10 καὶ ἐκ γῆς ἐκτίσθη Ἀδάμ, ‘and humankind/Adam was created out of the dust’.

In Sir. 39:15 [כֶּלִי מִיָּנִי], ‘instruments of strings’, clearly refers to musical instruments with which God had to be praised (cf. *DCH*, vol. 5, 423). ט renders here with ἐν κινύραις, ‘on lyres’,

using a Semitism in Greek based on Hebr. כַּנּוּר, 'lyre' (see E. Tov, *Bib* 60 [1979], 221; *GELS-L*, 256).

In Sir. 43:2 the sun is seen as a כְּלִי נֹרָא, 'a majestic device' (in MS M; MS B reads מַה נֹרָא, 'how majestic', apparently harmonising with 43:8) 'made by the Most High'. In 43:8 the moon is depicted as the כְּלִי צְבָא נְבִלֵי מְרוֹם, 'an army signal of the jars on high' (cf. *DCH*, vol. 5, 424; P.W. Skehan, *The Wisdom of Ben Sira* [AncB, 39], New York 1987, 489).

In Sir 50:9, the high priest Simon when leaving the 'tent of gathering' is, among other things, compared with כְּלִי זָהָב [כֶּתֶב] בְּנֵי יְהוָה, 'a golden vessel according to (?) the model I perceived (?)', which is most probably a reference to Num. 31:50 combined with a paraphrasis of 1 Chron. 28:19. The Θ offers a free rendition: ὡς σακεῦος χρυσίου ὀλοσφύρητον κεκοσμημένον παντὶ λίθῳ πολυτελεῖ, 'a vessel of hammered gold studded with all kinds of precious stones'.

Wisdom of Solomon

In wisdom literature the metaphorical use 'vessels' known from the Hebrew Bible is taken over, for instance in the nice saying: 'A potter kneads the soft earth and laboriously moulds each vessel for our service, fashioning out of the same clay both the vessels (σακεύη) that serve clean uses and those for contrary uses, making all alike; but which shall be the use of each of them the worker in clay decides' (Sap.Sal. 15:7). However, since the Hebrew original is not known it is hazardous to retrovert σακεύη automatically to כְּלִי.

Qumran

In the texts from Qumran the noun כְּלִי occurs quite frequently. A great variety of meanings is attested.

Building utensils (Φ)

In the Damascus document it is stated that 'every utensil, nail (\rightarrow מַסְמֵר) or peg (\rightarrow יֵתֵד) in the wall which is with a dead person in the house will be unclean with the same uncleanness as tools for work' (CD 12:17-18 = 4Q266 Fr. 9:II.4-5).

Clothing (Ψ)

The prescription of Deut. 22:5 is taken over in a Halakhic text. 4QOrda (4Q159) Fr. 2:6-7 repeats that ‘a woman is not allowed to wear a man’s apparel’ [...] he is not to dress in a woman’s tunic’.

Cultic vessels and objects (Ⓚ)

‘All the holy utensils’ are mentioned in a broken context in an apocalyptic text (4QapMes [4Q521] 8:8). Their significance in this context is unclear. In a broken context in a text reflecting daily prayers, mention is made of כלי אור, ‘vessels of light; shining objects’ (4QPrQuot. [4Q503] I.iii:9). It is uncertain whether lamps or celestial bodies are meant; a reading כלי אור[ים] ‘the Ur[im] instrument’ may also be considered.

Naturally, the Temple Scroll (11QTemple [11Q19]) often mentions the vessels of the sanctuary (3:8, 13; 45:2; 49:8, etc.). In 4Q385a, Fr. 18:i.5 (*olim* 4Q385b, Fr. 16:i.5) it is re-narrated how Nabuzaradan took away כלי בית אלהים ‘all the vessels of the house of God’.

Special attention should be paid to the still enigmatic Copper Scroll (3Q15; see most recently A. Wolters, ‘The Copper Scroll’, in: P.W. Flint, J. Vanderkam (eds.), *The Dead Sea Scrolls after Fifty Years*, vol. 1, Leiden 1998, 303-23). In this text – whether seen as a catalogue of hiding places for real treasures, or as a fictitious text – mention is made of a variety of utensils and vessels that can be found in various places. In the hills of Kochlit כלי דמע, ‘tithe-vessels of YHWH’, are said to be found (3Q15 1:9). Similar remarks are made throughout the text (3Q15 2:6.8; 3:2.9; 5:6; 8:3; 11:1.4.10.14; 12:6). According to 3Q15 3:2: 12:5-6 they were made of silver and gold. J.K. Lefkovits, *The Copper Scroll - 3Q15: A Reevaluation. A New Reading, Translation, and Commentary* (STDJ, 25), Leiden 1999, 505-44, has convincingly argued that כלי דמע refers to ‘dedicated objects/vessels/tools’ that had been in use of the temple. 3Q15 10:11 mentions כליני כופרין עשרין, ‘twenty atonement vessels’ (cf. Num. 31:50).

Household utensils (Ⓚ)

In a way comparable to regulations in the Priestly code (Lev. 6:21 [ET6:28]; 15:12), the Temple Scroll states that utensils will become unclean by contact with an unclean person (11QT 49:8-9;

50:12). They must be smitten or broken (11QT 50:17-18). On the day of a burial the utensils in the house of a deceased need to be washed clean (11QT 49:14-15.19). Unclean vessels can make whoever touches them unclean too (CD 12:17). In a Halakhic purification rule it is noted that an illness such as gonorrhoea as well as the touching of a persons' semen can inflict uncleanness on vessels (4QTohA I 1:4-5; II 1:4-5). A vessel cannot be purified in water that is dirty and unclean (CD 10:12; 4QDe 10 iv:21).

According to the Damascus Document it is permitted to drink water on the Sabbath, but it is forbidden to 'draw it in any vessel' (CD 10:1-2). It is also forbidden to open a sealed vessel on the Sabbath (CD 11:9). In the fragmentary Serek Damascus Rule it is forbidden to take out of the tent or to carry a vessel on the Sabbath (4QSD (4Q265) Fr. 6 (*olim* 7) 1:4-5, 7-8).

Weapons (ק)

In the War Scroll, both the children of the light and the children of darkness possess of מְלַחְמָה כְּלִי, 'weapons of war' (1QM 7:2; 8:8.12; 16:6; 17:1). See furthermore 1QH^a X:28; XII:10; XIV:31, 34; 4Q163, Dr. 25:3. The nature of this armour is unknown. In the peshet on Habbakkuk it is said that the Kittim treated their כְּלִי מְלַחְמָה, 'weapons of war', as objects of veneration (1QpHab 6:4). In 4Q175:25 the כְּלִי חַמָּס, 'weapons of violence' of an apocalyptic 'man of Belial' occur (see also 4Q379:, Fr. 22:ii.11).

Figurative use (ק)

The Damascus Document (CD 6:8) quotes a line from Isa. 54:16 'he [= a smith] produces a tool for his labours'. Since Isa. 54 refers to an iron weapon, this text should be construed in a comparable way. The Damascus Document applies the quotation to the Teacher of Righteousness by interpreting the 'tool/weapon' as a means to interpret the Torah. Cf. 2 Cor. 6:7; 10:4.

D.J. Harrington, *DSS* 4 (1997), 252, has proposed to read a line in a Sapiential Work as follows: 'Do not dishonour the כְּלִי חֻקְכָּה, 'body of your statute' (4QInstra 2 ii:21; see also *DCH*, vol. 5, 424). The expression כְּלִי חֻקְכָּה would signify 'the body that belongs to you by law, i.e. your wife'. However, even if we maintain the reading כְּלִי חֵיקְכָּה, 'the vessel of your [bo]som', 1 Thess.

4:4 remains an interesting parallel.

Clines, *DCH*, vol.5, 424, refers to two other texts from Qumran where כֵּלִי would mean 'body'. 4QMMT B:19 = 4QMMT3-7 ii:3, however, is too fragmentary to draw any conclusions as to the meaning of the noun כֵּלִי there. In 4QDibHama 15 (4Q504) 2:2, the word כֵּלִי does not occur.

The image of a broken vessel depicting the situation of deadly distress, as attested in, e.g., Ps. 31:13 (ET 31:12), has been adopted in the Hodayot: 'all my friends . . . rank me like a broken vessel' (1QH^a 12[*olim* 4]:9). In the Hymns the noun כֵּלִי referring to armour, is attested three times, possibly with a metaphorical meaning. A situation of despair is depicted with the image that the pious person is 'surrounded by all their weapons of war (כֵּלֵי מִלְחָמָה; 1QH^a 10[*olim* 2]:26)'. The divine hiding-place is that strongly defended that 'no band at all with its weapons of war (כֵּלֵי מִלְחָמָה) will enter it' (1QH^a 14[*olim* 6]:28). The divine 'weapons of war' are depicted as enabling the pious to 'rule from one end to the other/ (1QH 6:31).

In a text containing blessings it is said that Gods hand 'will lift the fallen to make them receptacles of knowledge' (כֵּלֵי דַעַת; 4QBark^c [4Q436] 1:2). Here the vessel stands metaphorically for a human being who is to receive divine knowledge.

Rabbinic Judaism

Both the Mishnah and the Talmud contain a tractate entitled Kelim in which – elaborating the tradition present in the Hebrew Bible and the texts from Qumran – a complex system is presented regarding the cleanness or uncleanness of several utensils. In these tractates stipulations are given as regards the transfer of uncleanness through various utensils and warnings are given in order to avoid uncleanness. In Rabbinic writings a noun כֵּלִי is attested with a broad spectrum of meaning: 'vessel; receptacle; bag; vessel of revelation (Tanh. Bu. 5); outfit; garment; tool; weapon' (Jastrow, *DTT*, 641; Levy, *WTM*, Bd. 2, 334; Krauss, *TA*, Bd. 1, 74-5). Musical instruments are generally denoted as כֵּלֵי [זִמְרָן], 'instruments [of music and song]', e.g., in the Mishnah: m'Arach. 2:4; mKel. 15:7-8 (J. Braum, *Music in Ancient Palestine: Archaeological, Written and Comparative Sources*, Grand Rapids 2002,

36; the expression is echoed in the noun *Klezmer* referring to a form of Yiddish music).

Cairo Genizah

In an apocryphal Psalm found in the Genizah of the synagogue in Cairo mention is made of a כְּלִי חַמְדָּה, ‘precious vessel’ (Academy of the Hebrew Language, *Materials for the Dictionary: Series I: 200 B.C.E.-300 C.E.*, Jerusalem 1988, Ps. 2:28). In the seventh-eighth century CE Gnostic writing from the Cairo Genizah (ed. H.-P. Rieger, *Die Weisheitsschrift aus der Kairoer Geniza* [WUNT, 53] Tübingen 1991) the noun כְּלִי is attested four times. Three times it has a meaning that comes close to ‘instrument’, but always in a metaphorical sense: ‘The כְּלִי אֵייל, instruments of a fool, are wine and drunkenness’ (V:10); ‘Wisdom . . . is the כְּלִי צְדָקָה, instrument of justice’ (XIII:7); ‘Wrath and lust are the כְּלִי אֵייל, instruments of a fool’ (XIV:10). An interesting passage is IX:11 כִּי חִכְמָה כְּלִי יוֹצֵר, ‘For Wisdom is the instrument of the Potter/Creator’. Rieger, *Weisheitsschrift*, 122, construes this line as a parallel to Prov. 8:30, a text that Rieger interprets as reflecting the co-creatorship of Wisdom. This theologoumenon is, in his view, also present in the line under discussion. However, C.L. Rogers, *ZAW* 109 (1997), 208-21, has shown that Prov.8:30 cannot be interpreted as reflecting the co-creatorship of Wisdom. In my view the passage from the *Weisheitsschrift* only states that God, when creating, used wisdom as his tool and instrument.

7. Illustrations

‘Exile’s bags’ (כְּלִי גִוְלָה, Jer. 46:19; Ezek. 12:3.4.7) are depicted on a relief from the palace of Tiglath-Pileser III from Kalhu/Nimrud displaying the conquest of the city of Astartu (R.D. Barnett & M. Falkner, *The Sculptures of Aššur-Našir-Apli II (883-859 B.C.), Tiglath-Pileser III (645-727 B.C.), Esarhaddon (681-669 B.C.) from the Central and South-West Palaces at Nimrud*, London 1962, Pl. 68-70). Four men driven by an Assyrian soldier are carrying bags over their shoulders. According to M. Wäfler, *Nicht-Assyrer neuassyrischer Darstellungen* (AOAT, 26), Kevelaer-Neukirchen 1975, 118-121, Aramaic deportees are depicted. C. Uehlinger, ‘Bildquellen und ‘Geschichte Israels’: Grundsätz-

liche "Überlegungen und Fallbeispiele", in: C. Hardmeier (ed.), *Steine – Bilder – Texte: Historische Evidenz ausserbiblischer und biblischer Quellen* (Arbeiten zur Bibel und ihre Geschichte, 5), Leipzig 2001, 60, argues that the garb of the deportees resembles the garb of the Israelites on the 'Black Obelisk' of Shalmanassar III implying that Israelites are depicted.

8. Archaeological Remarks

[Will be added later on.]

9. Conclusion Even though the primary meaning of North-West Semitic *kly* may have been 'vessel', the Hebrew noun כֵּל developed a much broader semantic spectrum. In the majority of its attestations in the Hebrew Bible this semantic potential slumbers. But in various instances the context evoked a variety of meanings, that at times can be very specific, as has been outlined above. Both the cognates and the versiones antiquae underscore this pattern. As a result, modern non-committal renditions might be English 'thing', German 'Zeug' or colloquial French 'truc'.

10. Bibliography

See in addition to the literature cited above: Avitzur, *passim* – R. Bach, 'Gefäss', *BHH*, Bd. 1, 531: Gerät zur Aufbewahrung und zur Transport fester oder flüssiger Stoffe – *BDB*, 479-80: article, utensil, vessel: 1. article, object (made of any material), thing; 2. utensil, implement, apparatus; a. for hunting; b. of music; 3. vessel, receptable, sack, bag; 4. vessel of papyrus reed – *BNP*, vol. 6, 549-52 – *DBHE*, 336: 'Significa, de modo indiferenciado, cualquier objeto o utensilio. Se especifica con la adición de algún calificativo, según la materia, la función, etc. . . . Recipiente, vasija; instrumento; objeto, cosa, artículo, efecto' – *DCH*, Bd. 5, 420-24: '1. Usually household or cultic object, etc. vessel, container, utensil, tool, implement, object, furniture, furnishings, goods, equipment, baggage, etc. (distinction from 2. and 4. not always certain). 2. weapon. 3. (musical) instrument. 4. clothing, jewelry, ornament. 5. boat, ship. 6. idea, tactic, plan. 7. device, mechanism. 8. body' – G. Dalman, 'I. Das Haus: J. Hausgerät', *AuS*, Bd. 10, Gütersloh 1942, 176-246 (compares modern Arabic utensils) – G. Fohrer, 'Waffen', *BHH*, Bd. 3, 2124-27 – Gesenius & Roediger, *TPC*, 685-88: noun derived from a root כלה, 'quicquid factum . . . ut nostr. Zeug a Zeugen'. The noun

meaning: *vestes* (utensil); *navigium* (vessel; boat); *instrumentum* (implement); *arma* (weapon) – *GB*, 348-49: ‘allgemein: Gerät; besonders: 1) Gefäß; 2) Sack; 3) Gepäck eines Lagers; 4) von Pfluggerät; 5) Kleid; 6) Werkzeug; 7) Waffen; 8) Kahn’ – *HAHAT*, 548-9: ‘1. allg. Gerät, Pl. Gerätschaften, Sachen i. Haus; 2. Gefäß Geschirr, Vorratskrug; 3. Sack, Tasche; 4. Gepäck; 5. Werkzeug, Instrument; 6. Musikinstrument(e); 7. Waffen; 8. Schiff; 9. euphem. f. Phallus [1 Sam. 21:21:6]’ – *HALAT*, 456: ‘1. Gefäß; Geschirr; 2. Gerät aller Art: a) profan; b) kultisch; 3. Werkzeug; 4. Sonstige Sachen: a) Schmuck; b) Kleider; c) Waffen; 5. Gefäß = Schiff’ – *HAWAT*, 179: ‘1a. Gefäß; b. Sack; Tasche; c. Kahn [Isa. 18:2]; 2 Gerät: a. Gepäck; Geschirr; b. Werkzeug; c. Waffe; d. euph. Membrum virile (1 Sam. 21:6)’ – *HCHAT*, Bd. 1, 596: ‘eig. Verfertigtes, Gemachtes, Bereitetes ... dah. Geräth, Zeug ... Sitz ... Palankin [Gen. 31:37] ... Gefäß, ... Kleidung ... Schmuck ... Joch ... Werkzeug ... Waffenzug’ – E. Hilgert, ‘Schiff’, *BHH*, Bd. 3, 1694-96: כֶּלִי-יָמָא, ‘Papyrus-Schiff’ – C. Houtman, *Exodus* (HCOT), Kampen 1993, 35: כֶּלִי in Exod. refers 26 times to implements and the wherewithal of the tent sanctuary. Elsewhere in Exod. ‘jewelry’ is referred to – R.H. Johnston, ‘Potter; Pottery’, *ISBE*, vol. 3, 913-921 – J.L. Kelso, *CVOT*, 6, 21 – J.L. Kelso, ‘Pottery’, *IDB*, vol. 3, 846-853 – *LÁ*, Bd. 2, 483-502; Bd. 3, 392-409 – P.J. King & L.E. Stager, *LBI*, 133-46 – N.L. Lapp, ‘Pottery: Pottery Chronology of Palestine’, *AncBD*, vol. 5, 435 [433-44] – *LHA*, 359: ‘quaevis res seu supellex, in cotidiano usu vitae domesticae vel itineris, militiae etc. adhibita ... a) vas; b) saccus; c) indumentum; d) instrumentum; e) armamenta; f) instrumentum musicum; g) lintres [Isa. 18:2]’ – *NIDOT*, vol. 2, 654-6 – G. Rinaldi, ‘Nome di recipiente כֶּלִי’, *BeO*, 33-4, Tav. I-II – I. Scheibler *et al.*, ‘Pottery, pottery trade, production, shapes and types’, *BNP* s.v. – *TWAT*, Bd. 4, 179-185: ‘I nichtkultisch: 1.a) Gefäß; Geschirr; 1.b) Behältnis; 2) Gerät, Hausrat; 3) Werkzeug; 4) Waffen; 5) Kunstgegenstände, Schmuck; 6) Kleidung; 7) Gepäck; 8) Schiff [Isa. 18:2]; II kultisch: 1) Kultische Geräte; 2) Musikinstrumente’ – A. Ruwe, & U. Wiese, ‘Das Joch Assurs und JHWHS Joch’, *ZAbR* 8 (2002), (274-307) 293-94: כֶּלִי בִקָר, ‘das gesammte Arbeitsgeschirr der Rinder’ – M. Wüst, ‘Schiff’, *BRL*², 276 (276-279): כֶּלִי-יָמָא, ‘Papyrusnachen’.

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BOB BECKING

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