

juglet

יָבֵּ

1. Statistics

Torah: 0. Nebiim: 3. Ketubim: 0. Total: 3.

2a. Literal Use

All three occurrences relate the flask to oil (יָבֵּ הַשֶּׁמֶן). It was used for anointing a new ruler, and worn tied on the body, the latter suggesting a flattened shape like that of a case bottle (1 Sam. 10:1; 2 Kgs 9:1, 3). This hypothesis is supported by the renderings in Greek and Latin (see section 5 below). It must have been a juglet with at least one ear and a narrow neck, because its contents were no doubt precious and the vessel must have been portable.

The noun may be related to $\sqrt{\text{כה}}$ פִּכְחַ 'to trickle' (Ezek. 47:2; so already Gesenius & Roediger, *TPC*, 1102) which has cognates in some other Semitic languages (see below section 4) and which once again suggests a narrow opening. It has often been suggested that, like the name of the larger vessel → יָבֵּ יָבֵּ, the word is an onomatopoeia for the gurgling sound of pouring out a liquid. The material of which the juglet was made is not specified.

2b. Figurative Use

Not attested.

3. Epigraphic Hebrew

Not attested.

4. Cognates

EGYPTIAN: Egyptian *pgi*, a plate (Erman & Grapow, *WÄS*, Bd. 1, 563), is not recognised as related by Hoch, *SWET*.

AKKADIAN: *pakku* B, an iron object in some Neo-Assyrian texts (*CAD* P, 36b), is hardly the same vessel.

UGARITIC: Relationship with Ugar. *bk*, proposed by several authors, must be rejected, if only because the latter is a large vat containing wine (Del Olmo Lete & Sanmartín, *DULAT*, 219, with bibliography).

POSTBIBLICAL HEBREW: יָבֵּ, according to Dalman, *ANHT*, 333, 'Krüglein, Flasche', may have been taken over from Biblical Hebrew.

See also, however, the Pilpel of $\sqrt{\text{ךָ}}$ 'to trickle'.

ETHIOPIC: Perhaps Tigre *akaffa* 'to drizzle, sprinkle'; *kaffiya* 'shower (rain), sprinkle, drizzle' (Leslau, *CDG*, 164).

GREEK: As suggested by Fürst & Ryssel, *HCHAT*, 215-6, $\varphi\alpha\lambda\delta\varsigma$ 'lentil, lentil-shaped hot-water bottle' (*LSJ*, 1913) might be a Semitic loanword.

5. Ancient Versions

Ϝ and other Greek versions: In all three instances $\varphi\alpha\lambda\delta\varsigma$ 'gourd-like container' (*GELS-L*, 499); 'oil-flask' (in the shape of a lentil, *LSJ*, 1913). The Ϝ uses the same rendering for → םךָ, possibly also a lentoid vessel.

ט: In all three instances םךָ 'vessel'

ס: In all three instances *qrn* 'horn'.

ו: In all three instances *lenticula*, 'a vessel shaped like a lentil' (*LD*, 1050)..

6. Judaic Sources

m. Kel. 3:2 and GenR 69.8 confirm the use of a םךָ for oil. The juglet could be used on a small stove and attracted impurity, hence it was not manufactured of glass or limestone (כִּירָה, m. Kel. 5:3). It is described as small in some instances (b. Shab. 84b; b. Qam. 25b). See further Brand, *KHBH*, 429-36.

7. Illustrations

No suggestions.

8. Archaeological Remarks

Honeyman 1939, 86-7 and Plate XIX. Fig. 9, suggests a Cypro-Phoenician juglet. Kelso, *CVOT*, 28, No. 67 and 48, Fig. 8 and 9, suggests a certain autochthonous type of Iron II juglet. Both proposals are unconvincing because a lentoid shape seems probable. [Further comments will be added later on.]

9. Conclusion

The literary sources point to a lentoid juglet, with at least one

ear and a narrow neck. It was intended for anointing the body, a necessity in the hot summer. If the Babylonian Talmud is anything to go by, it must have been made of a material that could be heated, but this information cannot be relied on for the biblical sources.

10. Bibliography

Dalman, *AuS*, Bd. 7, 230 – *BDB*, 810: ‘phial, flask’ – Klein, *CEDHL*, 507: ‘flask, jar, cruse’ – Kelso, *CVOT*, 28, No. 67: ‘ceramic ware, a small perfume juglet’ – Dalman, *AuS*, Bd. 7, 230: ‘ein Krüglein’ – Alonso Schökel, *DBHE*, 583: ‘Frasco’ – *GB*, 640: ‘Flasche, Krug’ – *HAHAT*, 1050: ‘Flasche, kleiner Krug f. Öl’ – *HALAT*, 875: ‘kleiner Krug’ – *HALOT*: ‘small jug’ – *HAWAT*, 362: ‘plätschernde Ausschüttung, meton. ... Flasche’ – *HCHAT*, Bd. 2, 215: ‘eig. Ausgehöltes, -getieftes, dah. Krug, Flasche, zu Oel’ – Honeyman 1939: A.M. Honeyman, ‘The Pottery Vessels of the Old testament’, *PEQ* 1939, 76-90, Plates XVIII-XX – *HWAT*, 574: die Flasche ... Bezeichn. der zum Salben dienenden Ölf flasche’ – *KBL*, 759: ‘Krug’ – *LHA*, 648: ‘lenticula, lagenula olei’ – *MHH*, 856: יָבֵן כַּד – Gesenius & Roediger, *TPC*, 1102: ‘lecythus, lagena’

Last update: 31-10-2011

W.F. SMELIK

This article should be cited as:

W.F. Smelik, ‘יָבֵן juglet,

PDF downloaded from: <http://www.otw-site.eu/KLY/kly.php>