juglet

1. Statistics

2a. Literal Use
All three occurrences relate the flask to oil ( تعالى ). 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 √חפ ‘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 → קנב , 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 ργ , 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: צפ , according to Dalman, ANHT, 333, ‘Krüglein, Flasche’, may have been taken over from Biblical Hebrew.
See also, however, the Pilpel of √ךפ ‘to trickle’.

ETHIOPIC: Perhaps Tigre akaffa ‘to drizzle, sprinkle’; kaffiya ‘show-er (rain), sprinkle, drizzle’ (Leslau, CDG, 164).

GREEK: As suggested by Fürst & Ryssel, HCHAT, 215-6, φακός ‘lentil, lentil-shaped hot-water bottle’ (LSJ, 1913) might be a Semitic loanword.

5. Ancient Versions

Ø and other Greek versions: In all three instances φακός ‘gourd-like container’ (GELS-L, 499); ‘oil-flask’ (in the shape of a lentil, LSJ, 1913). The Ø uses the same rendering for → פְּלֵל, possibly also a lentoid vessel.

ς: In all three instances קֶּנֶּה ‘vessel’

ζ: In all three instances qrn ‘horn’.

ד: 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 כפ for oil. The juglet could be used on a small stove and attracted impurity, hence it was not manufactured of glass or limestone (דרך, 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


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