

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Journal of Biblical Literature* can be found here:

https://biblicalstudies.org.uk/articles_jbl-01.php

Ichabod

J. DYNELEY PRINCE

COLUMBIA UNIVERSITY

THE expression **איכבוד** occurs twice in the OT.; viz., in 1 S. 4 21 and 14 3, in each case of the son of Phinehas. The explanation is given in 1 S. 4 22 that the name was used, because **גלה כבוד מִיִּשְׂרָאֵל** 'the glory had departed from Israel.' Some scholars, therefore, regard **א** in **איכבוד** as privative = 'without glory'; *i. e.*, as an abbreviation of **אין** (thus Jensen, *Ztschr. für Völkerpsychologie*, xviii., p. 421), but **א** can be equally well construed as 'woe, alas' (**איכבוד** 'woe for the glory'), as in Eccles. 10 16 **אֵילֶךְ**; 4 10 **אֵילוּ**.

The similar **א** in the proper name **איזבל** was probably also an exclamation. The element **זבל** here is unclear, nor does Prätorius (*ZDMG*, lxxv., pp. 794-795) give any satisfactory explanation of it. In Assyrian *zabālu* means 'bring, carry,' and has as a synonym *našû* 'lift up.' The stem *zabālu* seems to be connected with the idea 'tribute' (*i. e.*, 'a bringing'), as we find *zabil dupšikki*, *zabil kudurri* 'tribute-bringer, tax-payer.' Note also the expression *ina zabal ramānišu*, probably 'as his own tribute,' and also ZA-BA-LAM = *mīširtu* 'taxes,' iv, 20, No. 1, 21. The element **זבל** appears also in the Phœnician names: **בעל־זבל**, **שם־זבל** and, of course, in **זבולון**, all which may contain the same idea of 'bringing, giving' and hence 'value, treasure.' The name **איזבל**, therefore, may mean 'woe, alas for treasure,'¹ and hence be similar in construction to **איכבוד**.

The rendering 'woe the glory' for **איכבוד** is apparently confirmed by the use in the Sumerian hymns of the woe-term *a-lig*, which appears in most passages as an apparent parallel to

¹ It is possible that **זבל** may indicate a god-name: the treasure, precious one(?).

איכבוד. *A-lig* is seen, especially in Tammuz hymns, in the following constructions:

- CT. xv, 20, 4: *a-lig lig Da-mu-(mu)*
 woe the mighty one, mighty one, my Tammuz
5. *a-lig dumu u-mu-un Mu-zi-(da)*
 woe the mighty one, lord Muzida
6. *a-lig dimmer silim² (KA-DI) i-de za*
 woe the mighty one, god of splendor, eye of
7. *a-lig dimmer lamga u-mu-un s(a-par)*
 woe the mighty one, god, artificer, lord (of the net)
8. *a-lig li-bi-ir³ u-mu-un (. . . .)*
 woe the mighty one, overseer, lord of
9. *a-lig mu-lu sir⁴ (BU) an-na-(mu)*
 woe the mighty one, my heavenly light.

The same use of *a-lig* occurs in IV. 27 No. 4, 3: *Mu-ul-lil-la-ra a-lig* 'for Bêl, woe the mighty one.'

The entire question hinges on the exact meaning in this connection of *a-lig*, which appears in the word-lists with the following equivalents, easily classifiable into three distinct meaning-groups:

A. *a-lig* = *xi-i-lu*, Meissner, 883: 'power.' Here *a* is plainly abstract in force (cf. Prince, *Materials for a Sumerian Lexicon*, p. xvii, for full discussion) and *lig* 'power,' a common meaning; cf. Br. 6193f: = *danânu*, *dannu*, *emêqu*, *idlu*, *izzu*.

B. *a-lig* = *i-nu*, Br. 11537 (cf. Meissner, 8880: *i-nu?* *ša mê* 'spring of water').

a-lig (Sum. val. *e-la*) = *mi-lum*, Br. 11538: 'flood.'

a-lig = *namba'u*, Meissner, 8886: 'water-spring.'

a-lig = *ši-il-lu*, Meissner, 8888: '*pulendum feminae*' (cf. Prince, *Amer. Journ. Philol.* xv., p. 112) from the idea 'water-spring, well,' as in Heb. באר. Note Haupt's interpretation of Eccles. 12 1: זכר את בוראך.

a-lig = *ta-ti-ik-tum* from *natâku* 'pour out,' connected also with the water-idea.

² KA-DI with pronunciation *si-lim* = *tabrixtu* 'splendor,' Br. 746.

³ *Li-bi-ir* = *nâgiru* 'overseer,' Br. 1133.

⁴ *sir* (BU) = *nâru* 'light,' Br. 7530; *napâru* 'shine,' Br. 7527.

In all the above equations, *a* = 'water' + *lig* 'strong'; in connection with water probably 'copious.'

It is evident that neither of the above groups assist in the interpretation of the *a-lig* of the Tammuz hymns. Here it should be noted, however, that *u'a* 'oh, woe' is a common meaning for *a*; cf. Meissner, 8694, quoting extensively from the Reisner texts, so that *a-lig* in the context of the Tammuz hymns, where it is clearly an exclamation of distress, can only mean 'oh, woe' = *u'a* + 'power' or 'powerful' = *lig*. Such an expression at once suggests אִיכְבוֹד 'O the glory' which seems to be a parallel exclamation applied as a proper name. It should be observed that Heb. כְּבוֹד is adjectival 'powerful,' Ezek. 23 41, as well as substantival *passim*. The rendering of *a-lig* by 'O the powerful one'; 'woe the glory' or 'glorious one' in the Tammuz passages cited above is peculiarly appropriate to the situation, as the singer is lamenting the death of the life-giving sun during the winter months. We may classify then as Group C:

a-lig = *u'a* + *dannu* 'O the mighty one,' *CT*. xv. 20, 4 ff; 24-25 (see below).

a-lig = *il-lum*, Br. 11539: 'weak' from *alālu*; cf. *ullu*, Meissner, 8881 = *il-lu*.

a-lig = *ni-i-lu* 'rest,' from *na'ālu*, Meissner, 8864.

a-lig = *šexru*, V. 22, 36 from שְׁחָרָר 'be in difficulties'; cf. also *šaxrartu* 'need.'

The meanings 'weak, rest, be in straits' are to be regarded as secondary developments of *a-lig* = *u'a* + *dannu*, a common phenomenon in Sumerian (cf. Prince, *Materials*, pp. viii-ix).

The only passage which might appear to militate against the comparison of *a-lig* with אִיכְבוֹד is *CT*, xv, 20,

24. *ne-šù šeš-zu mulu er-ri ba-an-tu-tu*
unto this thy brother, the man of weeping, wilt thou enter?

25. *ne-šù Dumu-zi mulu a-lig ba-an-tu-tu*
To this one Tammuz, the man of *a-lig*, wilt thou enter?

In this couplet, *a-lig* is plainly a substantival parallel to *er*(A-ŠI)-*ri* in the preceding line. Langdon (*Psalms*, p. 30, note 4) even explained this *a-lig* as *a-ri*(b), a supposed philo-

logical equivalent of *er-ri*. On p. 272, *op. cit.*, however, he rightly saw the improbability of this comparison. The reading *lig*⁵ = 'power, powerful' for KAL seems assured by the frequent *-ga*-suffix following the KAL-sign (cf. especially Prince, *Materials*, 223-224).

A-lig, as shown above, is usually an exclamation, but it is used in *CT*. xv. 20, 25 as a substantive. Similar uses of exclamations as nouns, however, are not uncommon in the cuneiform literature, as, for example, *HT*. 122, 13: *bêltum ina zurub libbi šimme; zarbiš addiki axulapia*, 'O lady, hearken to the trouble of my heart; bitterly I present to thee my "how long";' *HT*. 115, rev. 12: *ina u'a u â šunurat (kabitti)* 'with Ah and Oh my soul is sighing.'

The use of the exclamation *a-lig*, therefore, as a noun, in no way prevents our comparing its composition and usual construction with the Heb. אִיכְבוֹר, of which it appears to be a satisfactory prototype.

⁵ Zimmern, *Tammuzhymnen*, p. 230, reads A-DAN; cf. also Vanderburgh, *AJSL*, xxvii., pp. 86-87.