

## 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,'<sup>1</sup> 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

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

אִיכְבֹּד. *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 silim<sup>2</sup> (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-ir<sup>3</sup> u-mu-un (. . . .)*  
 woe the mighty one, overseer, lord of . . . . .
9. *a-lig mu-lu sir<sup>4</sup> (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 mē* '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. בְּאֵר. Note Haupt's interpretation of Eccles. 12 1: זָכַר אֶת בּוֹרְאֵיךְ.

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

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

<sup>3</sup> *Li-bi-ir* = *nâgiru* 'overseer,' Br. 1133.

<sup>4</sup> *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*<sup>5</sup> = '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. אִיכְכּוּר, of which it appears to be a satisfactory prototype.

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