

usually followed by the accusative or by the preposition *min* (1). The few times when the verb is followed by *b*, it seems quite plausible that the *b* has the force of *min*. Compare the interchange as in Qoh 6,3, *tišba' min haṭṭōbāh*, and Ps 65,5, *nišb'āh b'ṭōb*. The example cited in 4,17 is a possible example of *b* "from" but the meaning could just as easily be "on / at our watch-towers".

To these examples should be added the *b* which occurs in the text of 2,6a, as reconstructed, *wayyahmōs baggepen* (MT *kaggan*) *sōkāw*, "and he has stripped from the vine its branches" (2).

2. *beyad* with the meaning "because of":

Most modern translators follow Gesenius in understanding 1,14c MT *bīdē lō' 'akal qūm* as a construct noun (*y'dē*) followed by a relative clause without the relative particle (3). The RSV for example translates 1,14c as, "the Lord gave me into the hand of those whom I cannot withstand". It is also possible that MT *bīdē* should be read as *beyādō*, "because of it". It has long been recognized that Ugaritic *yā* can have the force of the preposition "with" (4), and it has recently been pointed out that Ugaritic *byd* can have the meaning "because of", as in *UT* 49:II:25, *la.šmm.byd.bn ilm.ml*, "the heavens sag because of divine Mot" (5).

This use of *byd* "because of" is not restricted to Ugaritic, for several occurrences have been cited in Hebrew, e.g., Is 64,7; Jer 41,9; Job 8,4; and Sir 46,6 (6). Some of the textual difficulties of Lam 1,14 may be cleared up by recognizing in MT *bīdē* the prepositional phrase *beyādō* with the meaning "because of it". The antecedent of the

(1) See BROWN-DRIVER-BRIGGS, 959.

(2) See *Bib* 49 (1968) 36 for other examples of the misreading of *kaph* and *beth*; see DELITZSCH, *Die Lese- und Schreibfehler* 110.

(3) *GKC* § 130^a; ALBREKTSON, 75-76. Albrektson fails to note that Gesenius had some doubt about the integrity of the text.

(4) GORDON *UT* § 10.17. See also *Or* 20 (1951) 507 where Gordon cites the meaning "for" or "through".

(5) DAHOOD, *HUL* I, 301-302. Translation is that of Dahood (*ibid*).

(6) *Ibid*. Note that AV by force of context renders Is 64,7 and Jer 41,9 as "because" but RSV reads, "into the hand of". It may be that the LXX *'oti* in 1,14, (concerning which Albrektson states, "There is nothing to correspond to it") is a misplaced marginal variant reflecting another LXX reading where *bydy/w* was by force of context rendered "because".