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The value for the Old Persian passage is that it furnishes a plural antecedent, which is then understood collectively and referred to by a singular pronoun. While one might perhaps take *cuius* as *cuius rei*, the use of the neuter pronoun in this way (where ambiguous with other genders), without express antecedent in the same number and gender, is extremely rare, and that *cuius* is actually feminine with ellipsis of *rei* is even less likely. In the next passage there can be no refuge to such subtleties: Sall. *Hist. frag.* p. 133, § 15, Eussner (in the Oration of Licinius Macer to the plebs) *ne vos ad virilia illa vocem, quo tribunos plebei modo, modo patricium magistratum, libera ab auctoribus patriciis suffragia maiores vestri paravere; quo* has as its antecedent *virilia illa*, thought of as a singular collective. Another passage is Livy 42. 8. 7 *quas ob res placere senatui M. Popillium consulem Ligures pretio emptoribus reddito ipsos restituere in libertatem bonaque ut iis, quidquid eius recipere possit, reddantur curare*: in which the antecedent of the singular *eius* is the plural *bona*, as a logical collective singular. Cf. also the singular use of *news* in English, as in *The news is good*.

These passages lend additional support to the interpretation of *adamšim ajanam*, given *JAOS* 35. 344-350.

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#### *An Emendation to Jer. 4. 29*

In Jer. 4. 29, we read as follows מקול פרש ורמה קשת ברחת כל העיר באו בעבים ובכפים עלו כל העיר עזובה ואין איש יושב בהן: 'From the noise of the horsemen and those that shoot with the bow, fleeth the whole city; they go into thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein.' The word עבים presents some difficulty as it is not found elsewhere in the Bible in the sense of 'thickets.' We ought to read כנבים 'into ditches.' Cf. 2 Kings 3. 16, עשה גנהים: 'Make this valley full of ditches.' As a parallel passage where ditches or caves are mentioned together with rocks as hiding places, Isaiah 2. 19 may be cited; see also 2 Sam. 17. 18. This emendation gains plausibility from the Sept. rendering σπήλαια, which has led some to read בְּחֹרִים or בְּמַעְרוֹת neither of which is as near our text.

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