TARGUMIC ĆDY (ZECHARIAH XIV 6) AND THE NOT SO COMMON "COLD"

The phrase yqrwt yqp'wn in Zech. xiv 6 is difficult to translate as it stands and is usually emended, partly with the help of the Q'ré, to wqrwt wqp'wn, so that the whole sentence reads, "On that day there will be neither light nor cold nor frost." While a noun *qrwt is not attested in Biblical Hebrew, the root qrr, with its derivatives, meaning "cold", is well-established. It is also clear that the ancient versions generally understood the MT to mean "nor cold nor frost", and, despite the opacity of the Targumic Ćdy for the MT's yqrwt, its coupling with the transparent glyd ("frost") suggests that the Targum differs not at all from the other major versions in this respect. The problem is to make Ćdy conform to this expectation. Such attempts at explanation as have been made, whether Marcus Jastrow's "passing light, flash" (pointed as ĉidé), or B. Otzen's "spoil", intended as a rough equivalent of the MT's yqrwt ("precious things"), make for poor sense.

The same has to be said of J. Levy's first suggestion in his entry on Ćdy in his Wörterbuch: the word denotes a withdrawal ("Entziehung") of warmth and light, just as Ćdy ordinarily implies the removal of an enemy's possessions. Levy, however, goes on to note that Ćdy should possibly be emended to ĉy in view of the Peshitta's use of the same word. But Levy seems not to have had any knowledge of the existence of a root ĉy, in Aramaic other than Syriac, with the meaning "cold". Two years after the publication

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of the second volume of the *Wörterbuch* M. J. Gottlieb published a short article on 'dy in Targum Zech. xiv 6 in which he worked through to the same conclusion as Levy, without reference to the *Wörterbuch*.6 Gottlieb suggested that there had been a "small error" in transmission and that 'dy had originally been 'ry. He had observed that the Peshitta used 'ry to translate the Hebrew 'qr(h) ("cold") in several passages (Gen. viii 22; Job xxiv 7; Ps. cxlvii 17), and then found that the same word represented the MT's 'yrwt at Zech. xiv 6.

Gottlieb then referred to an important piece of evidence which he later came upon in the course of his study of Rab Hai Gaon's commentary on *Tohoroth* where the last two words of Targum Zech. xiv 6 are quoted by Hai Gaon in the form 'ry wglyd.7 But because Gottlieb's article remained in the relative obscurity of Hamelitz his observation has been lost on the lexicographers and others who have since commented on Targum Zech. xiv 6. And when J. N. Epstein cited the Hai Gaon reference some sixty years later it was in a footnote in an early number of *Tarbiz*.8 Epstein, however, had an advantage over Gottlieb in that he was able to relate the presumed original reading to a couple of other occurrences of 'ry ("cold") that had come to light in Aramaic (see below).

Since Gottlieb was unaware that 'ry was a bona fide Aramaic word for "cold" his problem was to explain why the Targum did not translate by 'qr, as he would have expected. His answer was that this "Syriacism" occurs in the Targum because the Peshitta version of Zechariah was in existence before the Targum, and the Targumist simply made use of the word which he found in the Syriac, just as Gottlieb believes him to have done elsewhere (e.g. Hos. iv 7). This is an interesting, if unusual, approach to the question of the relative dating of the Targum and Peshitta, envisaging dependence by the former in a way that is strongly favoured by the evidence in the case of Proverbs, but probably not elsewhere in the Old Testament. At any rate, C. A. Credner's study of passages in the Targum and Peshitta of Hosea earlier last century had headed towards the opposite conclusion: "Plura enim in versione Peschito e paraphrasi Chaldaica fluxisse, et hunc inter Syrum et Chaldaeum consensum saeculum post Christum natura tertium superare, comprobavimus; unde, jam ante hoc saeculum paraphrases V.T. librorum Chaldaicas litteris mandatas exstitisse, constat."9