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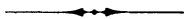
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I close with a specimen or two of the inferences which may be drawn from the rare words common to both parts. There are two Hebrew nouns from the root "to be white," meaning *white linen*. חוֹר and חוֹר. These same forms are also found from an entirely different root, "to hollow out," and mean *a hole*. Isaiah A uses חוֹר for white linen, and חוֹר for hole; the later writers reverse this. Isaiah B uses but one of these words, חוֹר, but uses it in the sense of *hole*, thus differing from the later writers and agreeing with Isaiah A. In fact, this is one of the eight words occurring only in the two parts of Isaiah. Another interesting case is פּוֹרָה *a wine-press*, which occurs once in B and once in Haggai, nowhere else. A wine-press has two receptacles, one for treading the grapes, the other for receiving the juice. Isaiah B uses פּוֹרָה of the former, Haggai of the latter. But as פּוֹרָה comes from the verb "to bruise," it must have meant originally the upper part of the wine-press, which would place B among the older writers. So יִקָּב means the upper receptacle in Isaiah A, the lower in Jeremiah.

The advantages of the line of argument I have pursued is that it is independent of doctrinal assumptions either Christian or anti-Christian. The facts pertaining to the language of our present book of Isaiah seem to indicate clearly that the sixty-six chapters are rightly ascribed to a single age and a single author.



TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS.

BY PROFESSOR FRANZ DELITZSCH.

I.

The existence of an original Hebrew Matthew is very dubious, as I have shown in my "Neue Untersuchungen über Entstehung und Anlage der kanonischen Evangelien" (1853). The Gospel *κατὰ τοὺς Ἑβραίους*, as it appears from its fragments, was neither the original Matthew nor a Hebrew interpolation of it, but a Hebrew version and partly transformation of the Greek Matthew. We know by Epiphanius, *Haer.* xxx. 13, that in Matth. iii. 4 "his meat was locusts and wild honey" the Ebionitic Gospel removed the locusts, and gave the reading: καὶ τὸ βρώμα αὐτοῦ μέλι ἄγριον οὗ ἠγεῦσις ἦν τοῦ μάννα ὡς ἐγκρις ἐν ἐλαίῳ. This interpolation presupposes the Greek text. For in Ex. xvi. 31 it is said that the taste of the Manna was like wafers (LXX. ἐγκρις) made with honey. This passage of the Law carried the Ebionites from the ἀκριδες

(locusts) to *εγκρίδες* (honey cakes), and they changed the locusts into vegetable manna as sweet as wafers with honey.

Nevertheless it is certain that the original tradition of the deeds and sermons of our Lord was preserved in the Aramaic language of Palestine, which in the Talmud is called **סורסי** as a dialect of the Syrian. This is probable in itself, and there are not a few traces which justify this conclusion.

An instance of these traces is Luke xxiv. 42, where the authorized version in conformity with the received text runs thus: "And they gave him a piece of a broiled fish and of a honeycomb." The revised version omits the words, "and of a honeycomb," and remarks only in the margin that they are added by many ancient authorities. Westcott and Hort, in their excellent introduction and appendix to their new recension of the New Testament text, give p. 72 sq. a thorough examination of witnesses, which ends with the result that *καὶ ἀπὸ μελισσίου κηρίου* (*κηρίου*) is "a singular interpolation, evidently from an extraneous source, written or oral."

I think, it can be shown how this difference concerning what the disciples gave to the Lord had arisen. The word for fish was in the vernacular tongue **כּוּרָא**, and **טָוּא** is the verb which signifies to broil or roast, particularly a fish (*Pesachim* 76b). Hence the Palestinian tradition said that the disciples gave him **מְנַתָּא דְכּוּרָא מְטוּיָא**. In the same language the honeycomb has a similar name, **כּוּרִיתָא**. This assonance of the two words caused some ambiguousness of the tradition, another form of which related that they gave him **מְנַתָּא דְכּוּרִיתָא דְדוּבְשָׂא** "a piece of a honeycomb." The Evangelist, as it is proved by critical inquiry, received *μέρος ἰχθύος ὀπτοῦ*, but ancient readers, well acquainted with the still living tradition, combined with the form preferred by Luke, the other which presented **כוּרִיתָא** instead of **כוּרָא**. Yet it is also possible that the oldest tradition related that they gave him **מְנַתָּא דְדוּבְשָׂא** and that Luke omitted the second as an erroneous addition.