thirty-day Adar into Thursday dates. I insert *ex abundanti cautela* the results of this hypothesis. On 26 Feb. 7 the moon had at sunset a true altitude of 15°·9 and a difference of azimuth of 5°·6, while on 29 Feb. 3 she had a true altitude at sunset of 12°·5 and a difference of azimuth of 8°·6. The moon could easily be visible on both these evenings, and therefore the rule limiting Adar would, if it had existed, have made Nisan begin on the evenings of 26 March 8 and 29 March 4 respectively, always supposing that these dates do not fall too long before the vernal equinox to be possible dates for Nisan. This would give Friday, March 22, for Nisan 14 in 26, and Mr Turner's date, Friday, March 18, in 29. Similarly 27 and 30 would become available for the synoptic date, Nisan 14 falling on Thursday, April 10, in 27 and Thursday, April 6, in 30; but 33 would remain available for the Johannine date only, since the moon could not possibly have been visible on 33 Feb. 18, and Adar must in consequence have lasted till the evening of 33 March 20 as shewn in the table above.

<div style="text-align:right">J. K. FOTHERINGHAM.</div>

Τότε IN ST MATTHEW.

IN *Evangelion da-Mepharreshe* ii p. 89 Prof. Burkitt suggests that εὐθύς in St Mark and οὖν in St John correspond to the Hebrew '*wāw* consecutive'. 'Not, of course, that either of these Gospels is a translation from the Hebrew; but if the authors of these Gospels were familiar with the Old Testament otherwise than through the awkward medium of the LXX, they might well have felt themselves in need of something to correspond to the Hebrew idiom. The essence of the meaning of "*wāw* consecutive" is that the event related is regarded as happening in due sequence to what has gone before.' Prof. J. Weiss, in the May number of the *ZntW.*, disputes the suggestion as regards εὐθύς, though he admits the possibility in the case of οὖν. But the explanation may almost certainly be extended to the word τότε, which is so characteristic a feature of the first Gospel. The following statistics may be noted. Τότε is used by St Matthew 61 times to carry on a narrative, the verb being aorist 39 times and present 22 times. In the passages in which St Mark or St Luke has a parallel, the corresponding word in St Mark is καί (21 times), δέ (6), εὐθύς (1), and the copula is omitted thrice; in St Luke it is καί (6), δέ (14), τότε (1), and the copula is omitted twice. Further, Matt. xxv supplies some striking instances in which τότε expresses consecutive action in the *future*; see *vv.* 34, 37, 41, 44, 45. The most noteworthy of all occurs in *v.* 1: τότε ὁμοιωθή-

σεται ἡ βασιλεία τῶν οὐρανῶν κτλ., which practically means, 'And the next parable which illustrates the Kingdom of Heaven is the following'.[1]

It is not possible to argue, as Prof. Burkitt does in the case of εὐθύς and οὖν, that the word 'then' is alien to the spirit of the Aramaic language, for in Syr[sin. cur.] τότε is represented, almost without exception, by ܘܗܝܕܝܢ. St Matthew's usage is remarkably illustrated in Biblical Aramaic. In the whole of the Hebrew Old Testament אז occurs only 20 times to carry on a narrative, and never in the Hebrew portions of Daniel and Ezra. (It is represented in the Targums by הידין in Job, Psalms and Proverbs, and by בכין elsewhere.) But it is in the Aramaic portions of Daniel and Ezra that the use is as marked as in St Matthew. In Dan. ii iii v vi אדין or בידין occurs 45 times, these instances being represented in the Greek as follows: τότε LXX 32, Theod. 22; καί LXX 8, Theod. 20. Five times the LXX has no word to correspond with it, and Theod. once. Moreover LXX has τότε 8 times, and Theod. 3 times, where the particle is absent from the present Aramaic text. In Ezr. iv v vi it occurs 11 times in the Aramaic, in 10 of which the LXX has τότε, and in the remaining passage no corresponding word.

It seems clear, therefore, that in the third and second centuries B.C. Aramaic writers, when dealing with Biblical subjects, frequently expressed the force of the Hebrew 'wāw consecutive' by 'then', and that the usage still obtained in Palestine in the first century A.D. It is probable that the Greek St Matthew, like the Greek of the LXX, represented the original by τότε in the large majority of cases.

A. H. McNEILE.

THE BIBLIOGRAPHY OF JEAN DU TILLET.

FIVE years ago I contributed to my colleague Dr Fotheringham's edition of the Bodleian MS of St Jerome's Chronicle[2] an appendix, in which I put together all I could find out about the literary history of the earliest known possessor of the MS, bishop Jean du Tillet. In the intervening period I have accumulated, through the kindness of three distinguished scholars, enough additional information to warrant the request for a small corner of the JOURNAL's space where I may recapitulate this in a collected form. Prof. Bywater, with his wide knowledge

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[1] This is simpler than Prof. Zahn's laborious explanation that τότε refers to the moment described in the last two verses of the preceding parable, a moment which is again described in xxv 6, vv. 2–5 being retrospective.

[2] *The Bodleian Manuscript of Jerome's version of the Chronicle of Eusebius reproduced in collotype: with an introduction* by J. K. Fotheringham, Oxford 1905.