

alone in J as in 7.14,26, 8.16, 9.1,13, 10.1; only in the wider picture does Aaron appear four times beside Moses, viz. always in the case in which Pharaoh has Moses and Aaron summoned in his distress, to find out their request. It should be noticed that after that, Aaron is ignored, only Moses answering, speaking only in his, but not Aaron's name (8.5,22,25, 9.29), and although he came with another, he goes away in the singular and asks in the singular as in 8.8,26, 9.33, 10.18. Under these circumstances, the change of the number in 10.17 suspicious enough. It appears as though the Jehovist held the assistance of Aaron as acceptable just in the case of the request.

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The end of the treatment with Pharaoh is 10.28-11.10. Since 10.27 is a concluding formula, vss. 28f is not the immediate continuation of the previous report, but stems from J, cf. Gen. 2.17. Both verses are tied to the section 10.1-20 whose Yahwistic conclusion is presently dislodged by v.20. The continuation of the speech of Moses to Pharaoh in 10.29 is 11.4-8 (cf. 10.29 with 11.8); 11.1-3 is very poorly thrust between, as Knobel has already discovered. Cf. the Yahwistic literary usage in v.6 (9.18, 10.14), v.7 (8, 18,9,4). Accordingly, 11.1-3 would be E. The last two verses of ch. 11, one usually assigns to Q, and to be sure דוֹרָא יָדוּשׁ in v.9 and וַיִּתְּנֵם לְפָרֹחַדְרַסִּים in v.10 are representative of this source. One just doesn't understand correctly, how vs. 9 can be here and bound with vs. 10, because יָדוּשׁ is Future.

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3. When we turn now to JE in chs. 1-5, the fact is that here two sources have been used, rather recognizable, but concerning their separation, there is hardly any agreement. In ch.1 where vss. 6,8-12, 15-22 and some words from v.7 and 14a belong to JE, J can be recognized in v.6, וַיִּתְּנֵם לְפָרֹחַדְרַסִּים in v.7, vss.8-10; cf. וַיִּתְּנֵם לְפָרֹחַדְרַסִּים in v.10, and cf. v.9 with Gen 11.6f. After that, the literary usage of vss 11f is