

, so that therefore vs. 27, where the seventh day only approaches, is not the continuation of that; again, there is no connection for the suffix in *וְשֵׁשׁ* in vs. 31 for vss 27-30, so that vs. 31 connects to 26. Further. How do the identical assertions in vss. 15 and 31, 35a and 35b find a place next to each other? how are the contradictions perpetrated that according to vs. 21 the manna is melted by the heat and that it is cooked in vs. 23 and is baked? that according to vss. 16a, 18a-21 each one can gather according to his need (*כְּצֹרְכֵהוּ*), as opposed to each one always having exactly an omer according to 16b,17,18a,b? For that cf. measure in vs. 5 *כֵּלִי*, in vs.19 *מִדֵּבַר*, preserving in 19f *כֵּלֵי*, in 23f *מִדֵּבַר*, worms in 20 *דְּוִלֵי*, in 24 *מִדֵּבַר* (generally vs. 20 with vs. 24), double portion in 29 *מִדֵּבַר*, in 22 *מִדֵּבַר*, a change of expression which one can not explain from literary poverty of Q.

78? To Q belong 16.1-3, vss. 9-13a 16b-18 (to the athnah), 22-26, 31-34, 35a. The thread is complete, and only between vs. 13a and 16b does the separation fail; however, one must maintain that vs. 15 and partly vs. 14 cannot be from the same origin as vs. 31, and that the sentence in vs. 16a is separated by *וְשֵׁשׁ יָמִים* from 16b-18 and is tied to 19-21. The rest comes from JE with the exception of vs. 36, a later gloss, and of vss. 6-8, an insertion of the last redactor, who purposed to adjust the differences between JE and Q in favor of the last last source: in the former, mention is made only of bread (The meat comes in JE only in Numbers 11.), in the latter in vss. 12f of meat and bread. Therefore, vss. 4f, 13-16a (with exceptions), *וְשֵׁשׁ יָמִים* *וְשֵׁשׁ יָמִים* *וְשֵׁשׁ יָמִים* *וְשֵׁשׁ יָמִים* in vs.18, vss. 19-21, 27-30, 35b= JE. The most important material difference between the otherwise very similar report from Q is the two-