

peculiarly deviant, cf. the $\text{א'ס'ו } \text{ר'ש}$ instead of א'שג' and the verb י'ן in the meaning of 'to fear'. One must probably assign these last two vss. to E, just as vss. 15-21, account of א'ה'ל and because the names of Hebrews are named. Only the second part of vs.20, which breaks up the connection between vs.20a and vs.21, belongs to J on account of א'ש'ן ה'ב'ג (vss.7,9), just as vs.22, a variation to vss.15-21; probably also the words inserted into $\text{ב'מ'ס'ד } \text{ו'ב'ב'נ'ים}$, since their presentation in E in vs. 11 is somewhat different.

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In ch.2, everything can be assigned to JE with the exception of vss. 23b,c and 24f, but the separation can not be traced, since the the birth and flight of Moses are both told in J as well as E. The sentence in vs.6, "and she saw the little one and behold, it was a small boy crying" is hardly constructed from a single pen. In the same vs., the words ע'ל'ן ע'ל'ן , on account of their placement before the following sentence, attract attention, which most naturally are connected to א'ש'ן ה'י'ל'ד (1. א'ש'ן ה'י'ל'ד is a correction, in order to remove א'ש'ן ה'י'ל'ד , cf. LXX. In MT both remain next to each other). Probably it is a different hand which has written about the giving of the name in 2.10 right after Moses is saved, rather than when the boy has grown up, than that in vs.11 א'ש'ן ה'י'ל'ד and in vs.10 א'ש'ן ה'י'ל'ד . Perhaps, therefore- particularly since Moses is represented as the first child of the marriage after vss.1f- another hand is worked into the prime report, which knows nothing of Moses' sister, but simply says: "and behold, a boy crying and she had pity for him in vs.6 (and took him up), and he became her son and she named him Moses, because she had drawn him out of the water in vs.10." Finally, it appears that vs.15 has another motive in the flight of Moses than vs.13f,