

designated three chapters (14, 34, and 36) and parts of six others (19, 22, 25, 26, 28, 35) by a symbol D which he thought might represent several different sources, i.e., a total of 129 verses which did not belong to A or B. Eichhorn described 180 verses as "insertions" (2.4 - 3.24; 14; 33.18-20; 34. 1-31; 36. 1-43; 49. 1-27 ?). Especially noteworthy is it that both Astruc and Eichhorn assigned the bulk of chapters 40 - 50 to the Elohist.

12.6 p. 279 That P's style is not nearly as distinctive and unmistakable as is alleged is indicated by the fact that Driver assigns the bulk (about 2/3) of Gen. 34 to P while most critics apparently have followed Hupfeld in assigning these verses to E. If P's style <sup>were</sup> really unmistakable, such difference of opinion would be impossible.

12.3 p. 279-80 It remains to be seen whether Pfeiffer's theory, which he announced a decade or more ago, will gain general acceptance among the critics. Pfeiffer adds an interesting footnote (p. 172) to his discussion of the document E: "The most conspicuous differences in vocabulary [between J and E] are the two words for 'handmaid' (shiphchah, J; amah, E) and the two for 'small' (tsair, J; qaton, E)." The words for "handmaid" have, it is true, long been regarded as distinctive of J and E respectively, despite the fact that according to Pfeiffer's analysis J's word occurs also in E (Gen. 20.14; 30.18), in JE (30.43) and in P (5 times). But that Pfeiffer should speak of the two words for small as "conspicuous" examples of the difference in vocabulary between J and E is a remarkable confession of the similarity in vocabulary which characterizes them and of the difficulty which the critics encounter in the attempt to distinguish between them. According to Pfeiffer tsair occurs in Genesis in the following places: S(4 times), J(5 times): qaton, in S (once), J (7 times), E(5 times), P (once). This indicates that qaton is even more characteristic of J than it is of E.