

fact its starting point, that is, that there was a Jahwist and an Elohist, is extremely improbable. *P*, though, looks definitely like a source apart. If so, should then Wellhausen's tripartition of Genesis be substituted by a bipartition (*J* + *E* vs. *P*)? Let us suspend judgment, for the time being.

Another step within stage (A) was applying Discriminant Analysis to each of the three dimensions. Here, not three, as before, but nine corpuses were extracted: *J*, *E*, *P*; *N*, *H*, *D*; and *I*, *II*, *III*. After each was subdivided into consecutive samples of 200 words, the following configurations per dimension in the Discriminant Function Space ensued: Fig. 1 for DOC, Fig. 2 for SDS and Fig. 3 for DIV.

Consider Fig. 1. The area encompassing *P*-samples hardly touches the other two, while the *J*-area and the *E*-area are almost congruent and their centroids, i.e. centres of gravitation, almost coincide.

Fig. 2 is no less interesting. The *N*, *H*, *D* dimension falls within the confines of Discourse Analysis, a rather recent branch of linguistics and hence obviously overlooked by the fathers of the Documentary Hypothesis. The chart reveals the startling fact that at least as much variation in language behaviour is discernable here as in Fig. 1 – actually a much wider and more distinct one: the narrator's tale is neatly demarcated from direct speech.

Fig. 3 evinces again another constellation. There is indeed much overlapping of the three areas, yet a certain pattern is recognizable: the impression gained is as if the fields moved *gradatim* from left to right. Now, a slow transition in language behaviour can be sensed by the reader who is not prejudiced by scholarly theories but guided by his own attentive ear. He cannot fail to notice that Genesis starts with typology, individuates imperceptibly when it reaches the archetypal figure of Abraham, uses that of Isaac as a link between his father who is still monumental and his son who is already reduced to human measurements, and finally focuses for a full quarter of the book on a detailed biography of Joseph.<sup>6</sup> It makes perfect sense that this gradual change in literary technique and treatment of personages is reflected in the chart.

It should be pointed out, in this context, that the three Figures do not carry the same specific weight, to borrow a term from another discipline. The data which produced Figs. 2 and 3 are given in the text as it stands, whereas Fig. 1 evolved from theoretical premises, whether correct or not. It is the more noteworthy that difference in language behaviour is most pronounced in Fig. 2, less so in Fig. 3 and, if it were not for the peculiar comport of *P*, almost nonexistent in Fig. 1, the chart pertaining to Docu-

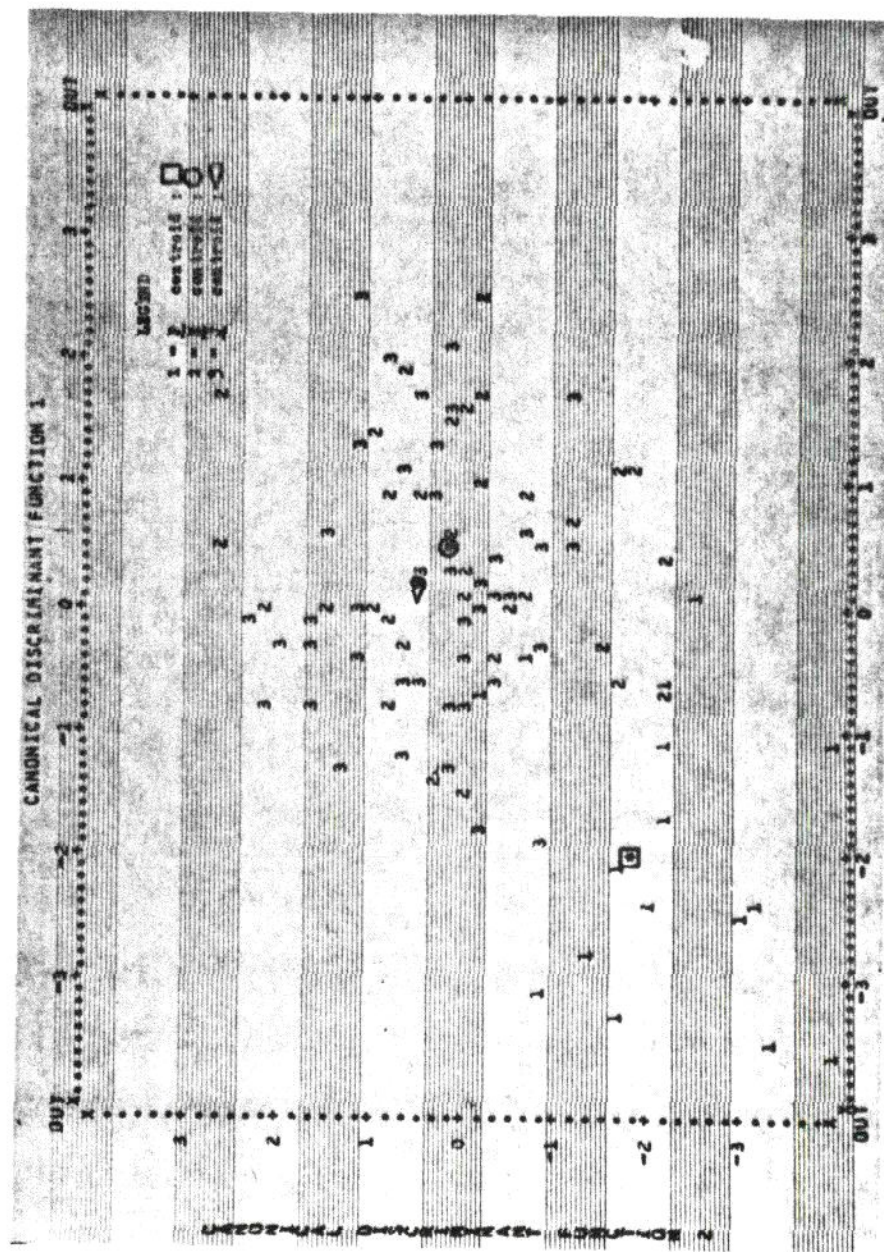


Fig. 1

<sup>6</sup> This slow transition in Genesis from typology to individuation is discussed by Y. T. Radday, «Chiasm in Hebrew Biblical Narratives» in J. Welch (ed.), *Chiasm in Antiquity* (Hildesheim: Verlag Gerstenberg, 1981). Incidentally, an attempt was made there also to account for the many repetitions found in Genesis.