

which was once upon a time like Yahweh's garden of Paradise or like Egypt (Gn 13.10), as an example of God's hatred for sin. The general region is unstable, because it is a part of the great Jordan Depression, and the frequent earthquakes that it suffered would have enhanced the legendary character of the area. The theological impact of the Yahwist's story is in no way diminished by the fact that the region has not changed, except for a lowering of the southern section, since *Jericho was founded about 4,000 years before Abraham and Lot.

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PENTATEUCH

The first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), traditionally ascribed to Moses. The word Pentateuch, from the Greek *πεντάτευχος*, meaning the "five-scroll" work, was applied to these five books by the Jews of Alexandria at least from the beginning of the Christian Era. More commonly among the Jews, as already in the OT (2 Chr 23.18; Neh 8.1-2), these books were known as the Torah (Heb. *tôrâ*) or Law (of Moses). The Jewish title aptly designates much of the content; almost half of the material is legal in form. But the narrative portions give the theological meaning to the whole. It describes the religious history of mankind in very general terms from creation to Abraham (Gn 1-11), then in greater detail the patriarchal story (Gn 12-50) and the events surrounding the Exodus from Egypt and the wandering in the desert (Exodus through Deuteronomy). It is in the context of these latter events, in particular of the Sinai revelation, that the legal portion is conceived as an emergent of history. The Law, including all the religious, ethical, civil, and rubrical legislation in Israel, expressed Yahweh's will for His chosen people and accordingly was always related to the covenant of Sinai regardless of its actual date of formulation. Israel's concept of history had determined her concept of law. This article discusses the history of the origin and development of the Pentateuch as determined by Biblical scholarship. The following general outline will be followed: history of early scholarly opinion up to and including the Wellhausen documentary hypothesis; the four documents or traditions of the Pentateuch as determined by the classical documentary hypothesis; reactions to and refinement of the documentary hypothesis; summary and modern trends; Catholic opinion; Moses and the Pentateuch.

See also GENESIS, BOOK OF; EXODUS, BOOK OF; LEVITICUS, BOOK OF; NUMBERS, BOOK OF; DEUTERONOMY, BOOK OF.

Early Scholarly Opinion. Jewish and the earliest Christian tradition agreed in ascribing the Pentateuch as a whole to *Moses. As we shall see later in detail, this was in accord with a concept of authorship different from that of the modern Western world. By the time a more strict concept of the author's inviolability had been developed, in the Christian Era, the attribution to Moses was already traditional.

Richard Simon and Jean Astruc. In 1678 an Oratorian priest, Richard *Simon, published a critical work on the text, versions, and commentaries of the OT. On its appearance he was assailed by Catholics and Protestants alike, and his works were put on the Index. Despite this, he is called, and rightly so, the father of Biblical criticism, because of his pioneer work. It was 75 years later (1753) that another Catholic author, Jean *Astruc, a French physician, published a literary analysis of Genesis in which he suggested the presence of two sources. By separating those sections using the name *Yahweh for God from those using *Elohim he was able to reconstruct two fairly coherent stories. This was the beginning of the documentary hypothesis.

Early History of Documentary Hypothesis. Catholic reaction to Astruc's work was again not favorable. As a result, further development of the theory was undertaken mainly by German Protestant scholars. J. Eichhorn (1780) is generally credited with having systematized the investigation by drawing up certain principles of Biblical criticism and so assuring its development as a proper science. Moreover, he carried the analysis made by Astruc through to Leviticus and so made the problem of the origin of the Pentateuch an acute one for Biblical scholarship of the early 19th century. K. Ilgen (1798), Eichhorn's successor at the University of Jena, probed further into the Elohim sections and discovered two distinct sources there. Thus three documents had now become at least tentatively detached.

The documentary hypothesis received its first major setback in the early part of the 19th century when a new theory, the fragment hypothesis, was championed. The seemingly complex tradition history of the material provided the basis for the theory. A. *Geddes (1792), an English Catholic priest, ascribed most of the material to the Solomonic era and considered it a conflation of a number of disparate documents. J. Vater (1802) further dissected the material and set the terminal date for its composition in the exilic period. W. *De Wette (1805) concentrated on historical criticism and came to a similar conclusion, showing that much of the legislation could not have been made in the earlier period. But his outstanding contribution was the connection of Deuteronomy with the "book of the Law" found in the temple at the time of the reform of Josiah (4 Kgs 22.3-20; De Wette considered this "finding" a pious fraud on the part of the reformers); this had special interest for the next phase in the development of this hypothesis.

Further Development of Documentary Hypothesis. A partial return to this earlier theory was witnessed by G. H. A. *Ewald's (1831) acceptance of a First Elohist (the modern "Priestly Code," abbreviated P; see PRIESTLY WRITERS, PENTATEUCHAL), a *Yahwist (abbreviated J after its German form), a redactor of these two, and De Wette's Deuteronomy (abbreviated D; see DEUTERONOMISTS). Though Ewald later changed to a supplement hypothesis, positing an Elohist (the modern P) *Grundschrift* to which passages from other sources were added, his work prepared the way for the further development of the documentary hypothesis. This perfecting of the theory was heralded by H. Hupfeld (1853), who showed clearly the existence in Genesis of two Elohist (the modern P and *Elohist, abbreviated E) and the one Yahwistic (J) sources. Like his