

35 16-21	Birth of Benjamin Death of Rachel	Bethlehem	Benjamin/Judah
35 22	Reuben fragment		Reuben
35 23-26	Jacob's sons		
35 27-29	Death of Isaac	Hebron	Judah
36	Esau's descendants		Edom

It will be observed that the results of the analysis of Genesis are very similar to the one on Judicum. The traditions of Ephraim, Manasseh and Judah make up the core. Moreover, the problem of process is much more complex in Genesis than it is in Judicum. Some of the Genesis traditions appear to be very ancient and it may be that the kernel of the tribal traditions existed before the tribes were located in specific areas. This is illustrated by the tale in Gen 12<sup>10-20</sup> in which Abram and Sara (presented as a sister) are in Egypt. In Gen 20 a very similar story is located at Gerar. In Gen 26<sup>1-16</sup> the story is still located at Gerar, though with the addition of the Philistine element, the Philistine area being near to Gerar. This example of process gives the clue to process in many of the Genesis stories. It is postulated that many of the traditions are very old and that some of them were common among a number of Semitic groups. It is further postulated that after the Settlement these stories continued to circulate and became attached to specific geographical locations. It is obvious from an analysis of tribal relationships that groups other than the Israelites also possessed Patriarchal traditions. The following diagram illustrates the point very well.

It is argued by the present writer that a large group of Semitic tribes claimed descent from the Terah line and that their legends concerned inter-tribal relationships. That would represent the first stage of process in any examination of Genesis. After a lengthy period of development, which is not easy to untangle, it is fairly obvious that the process of collection took place, probably in the time of David. Two important questions now need to be asked. Firstly, how, where and when did the Israelite group of tribes preserve the traditions before the Settlement? Secondly, what process took place after the collection of the stories in order to give Genesis its present form?

It is necessary, at this stage, to state three reservations in relation to what is, after all, a general and preliminary enquiry. Undoubtedly, more detailed examination of the Genesis material is necessary before firm conclusions can be drawn, for nothing can replace thorough exegesis. Further, it is not necessarily the case that the association of a place name with a tradition locates its preservation in that geographical area, though normally this could be supposed. Thirdly, it is always possible that the association of a tradition with a place preceded the Settlement, though there are good reasons for doubting this. However, even if that is the case,

