

Anderson, G. W., p. 33 "The material is almost certainly of southern origin. (Hence the symbol J is often connected with Judah.) A number of references are made to the great southern sanctuary at Hebron . . . The patriarch Judah plays a prominent part in the Joseph stories

p. 34 "What has been said about the southern origin of J suggests that it is not earlier than David; . . . .

p. 37 E probably comes from the Northern Kingdom. There are many signs of special interest in the northern and central tribes, and especially in Ephraim (with which the symbol E is often connected), . . . The sanctuaries of Bethel and Shechem are mentioned; and we also hear of Beersheba, which, as Amos implies . . . was frequented by the central tribes, though it was in the far south

Anderson, B. W., 1966, p. 230 That E comes from north Israelitic circles is indicated by the prominence given to northern figures like Joseph, his mother Rachel, and his son Ephraim (Gen. 48.20), and also by the interest in northern shrines like Bethel (Gen. 28.17-22) and Shechem (Gen. 33.18-20). Moreover, E shows peculiarities of vocabulary, like the use of "Horeb" for the sacred mountain (the Yahwist uses "Sinai") and "Amorites" for the natives of Canaan (the Yahwist uses "Canaanites").

Weiser, 109 There is wide agreement amongst scholars that the place of origin [of the J strand] is in the land of the tribe of Judah in the South of Palestine.

p. 110 The fact that North-Israelite traditions about Joseph and the sanctuaries of Shechem and Bethel have been admitted into the J strand as well, is no proof of the northern home of J . . .

p. 124 By general agreement the Northern Kingdom is to be regarded as the home of the Elohist tradition. . . In those passages in which the traditions from the Southern Kingdom have been used (Gen. 22, oracles of Balaam) the features indicating its place of origin have probably been intentionally effaced.