

be asked how a Collector/Annalist hypothesis explains and analyses the stories of Gen 1–11. Here is a tentative analysis of that material into C (Collector), CA (Collected material expanded by A) and A (original material by the Annalist)

C	CA	A
		1–2 _{4a} Creation (or by a contemporary of A)
2 _{4b-7} Creation 2 ₈₋₁₄ Garden of Eden		
	2 ₁₅₋₃₂ Fall	
4 ₁₋₁₆ Cain and Abel 4 ₁₇₋₂₄ origin of trades		
	4 ₂₅₋₅₃₂ Ancestors of Noah	
(At least two versions of the Noah story)	6–9 Noah story	
	10 Descendants of Noah	
		11 ₁₋₉ Tower of Babel
	11 ₁₀₋₃₂ Ancestors of Abram	

Many previous analyses have argued that the Creation story of Genesis 1–2_{4a} is Exilic or post-Exilic. However, there is no convincing reason why the story should not belong to the Solomonic period, especially when the Ugaritic material is considered. Further, the literary leanings of both David and Solomon are legendary: an age which produced psalms and proverbs would have no difficulty in producing Gen 1–2_{4a}.

Another major contribution of the Annalist was the covenant theology of the Noah story, especially the section Gen 9₈₋₁₇. It has often been argued that the universality of this theology could only have been conceived after the Exile. Yet, the post-Exilic Period was not noted for a universal brand of Judaism. However, the period of Solomon undoubtedly was a cosmopolitan age, when such a theology could well have been produced.

