Simpson's ponderous tome, The Early Traditions of Israel, is placed here because there is no other category in our scheme into which it fits. It contains a minute analysis of the pre-Deuteronomic narratives of the Hexateuch. The author believes that the oldest strand (J1) came from the South and that it was utilized by J2 as the basis for a more extensive work and contained some traditions of "the house of Joseph." The E strand represents a "revision and adaptation" of J in accordance with northern traditions not embodied in J2. E was itself revised and supplemented. J and E were finally brought together by a redactor (RJE) whose ain was the harmonization of the traditions. Interpretation, Jan. 1949, p. 97 in an article on

"Old Testament Literature, 1948" by J. M. Myers

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Interpretation, for October, 1949 calls Julius Bewer's <u>The Literature</u> of the Old <u>"estament</u> "one of the most noteworthy volumes on the Old Testament to appear in this century" (p. 491)

Interpretation for July, 1951, p.344: "Sir Frederick Kenyon in <u>Literary</u> <u>Criticism, Common Sense, and the Bible</u> discusses mostly New Testament problems, but gives due attention to the Old Testament. He shows that the patriarchal narratives are more authentic than they were considered by critics a half century ago, but he upholds the general validity of literary criticism." p. 354 "Another new theory of the formation of the Pentateuch is presented in a careful study by F. V. Winnett in <u>The Mosaic Tradition[University</u> of Toronto Press, 1950], while the fundamentalist view is restated by G. C. Aalders in <u>A Short Introduction to the Pentateuch</u>.

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