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B. W. Anderson, Understanding the Old Testament, p. 226

This tradition is designated by the symbol "E" because, as we have seen (pp.35-36), it prefers to use the word 'Elohim (for God) instead of Yahweh in the stories dealing with the pre-Mosaic period. This is in contrast to the Yahwist, who uses Yahweh from the very first. That E comes from north Israelitic circles is indicated by . . .

Walter Harrelson, Interpreting the Old Testament, p. 30

Wellhausen's argument is brilliantly stated and defended. He places the Judean source J, characterized by the use of the divine name Yahweh, in the ninth century B.C. He assigns the North Israelite or Ephraimitic source E, marked by the use of the divine name Elohim, to the eighth century B.C.

In the "Glossary of Terms Used in Contemporary Biblical Interpretation" given on pages 493 - 500 at the back of the book, Harrelson gives the following on the terms Yahwist and Elohist:

Yahwist(Jahwist) The author of the oldest and most complete narrative of Israel's early history, whose work begins with the creation and continues at least to the time of Moses' death. Abbreviated "J" (to refer to the author's preference for the personal name of the deity, Yahweh, or Jahweh, or Jehovah), the term refers both to the author and to his work.

Elohist An author of Israel's early traditions, probably writing in North Israel, who produced a version of the story of Israel's early history suitable for the northern kingdom and perhaps intended as a work to replace the work of the Yahwist. The term is abbreviated "E", a symbol referring both to the author and to his work. The term originated from the fact that this writer preferred the name "Elohim" for God in place of the personal name "Yahweh" used more freely by the Yahwist.

G. W. Anderson, A Critical Introduction to the Old Testament,

- ① p. 30 The source which uses the divine name Yahweh from the beginning is called the Yahwist or Jahvistic source, and is indicated by the symbol J.
- ③ p. 34 Of the two sources which avoid the name Yahweh before the time of Moses and use instead the word Elohim, one is known as the Elohist source, and is designated by the symbol E.
- ② p.33 The material [of J] is almost certainly of southern origin. (Hence the symbol J is often connected with Judah.) p.34 What has been said about J suggests that it is not earlier than David; . . . Many have accepted c. 859 B.C. as a likely date. A rather earlier period is probably nearer the mark.
- ④ p. 37 E probably comes from the Northern Kingdom. . . . Since the Northern Kingdom fell in 721 B.C., it seems likely that E should be dated earlier than that event . . . p. 38 Weiser has suggested . . . the early part of the eighth century. This is as likely a period as any.