

some of the multiple references to Potiphar serve the need of building a bridge over chap. 38 back to chap. 37, it is also evident that considerable care is given to integrate Potiphar into the story.

Potiphar's wife dominates the scenes in 39:7-18. She is introduced as "his master's wife" the alternation between the third masculine singular (*wayyo'mer*, and-he-said) and the third feminine singular (*watto'mer*, and-she-said) would certainly have been sufficient to disambiguate the words and actions of Joseph from the words and actions of the woman. Nevertheless, in v8 we read "But-he-refused. And-he-said to his master's wife," unneeded for disambiguation, serves to re-present her to us and integrate her into that part of the story where she is thematic and dominant. She is also mentioned explicitly again in v9.

Chapter 40 is an embedded narrative, the story of the chief cupbearer and the chief baker. They are introduced in 40:1-2 with considerable care. The passage is, in fact, repetitious to a point which makes poor reading in English; cf. the rendition of the NIV: "Some time later, the cupbearer and the baker of the king of Egypt offended their master, the king of Egypt. Pharaoh was angry with his two officials, the chief cupbearer and the chief baker..."

I suggest that the repetitious manner in which these two men are introduced is simply equivalent to say "Now this is the story of the chief cupbearer and the chief baker of the King of Egypt. These two courtiers sinned against their Master, Pharaoh, and he was angry with them. . ." The references in 40:1-2 are reinforced by a further reference in v5: "the two of them ... the cupbearer and the baker of the King of Egypt, who were being held in prison . This is perhaps one of the best places to perceive the difference between participant introduction and integration in Hebrew as compared to differing devices in contemporary European languages.

Joseph's brothers and Jacob/Israel provide instances of differing names for the same group or individual. The brothers are referred to in various ways according to the sociological context as pictured in various passages and according to the thematic structure of such passages. In many places they are referred to as "Joseph's brothers." When the thematic spotlight rests on Israel, the brothers are mentioned relative to him as "son of Israel." When the thematic spotlight rests temporarily on Reuben (37:21-22, 29-30) or on Judah (37: 26-27), the brothers are referred to relative to Reuben/Judah as "his brothers." In the Peak (dénouement) Episode 43-45, where Joseph puts the brothers through the final excruciating test, where Judah desperately intercedes for Benjamin, and where Joseph at last reveals himself, a new complication arises. In 43:1-14 there is no overt name reference to Joseph's brothers. When reference to them resumes, they are called "the men" (*ha'anashîm*). Furthermore, aside from reference to "Judah and his brothers" (44:14), they either are not referred to by name or are called "the men" (44:3) until 45:2, where Joseph makes himself known to his brothers.

The narrator's art in adapting to the sociological environment and psychological atmosphere -- and creating suspense in the process -- is at work here. From 43:15-25 the brothers deal with Joseph's steward, who does not know their identity nor have the least clue as to why his master is