reflected in this story, were next brought to bear on the Ishmaelite/Midianite problem. In describing the manner in which a participant is introduced and integrated into a passage, we examined references to Joseph, the unidentified man of 37:15-17, Potiphar, Potiphar's wife, the chief cupbearer and the chief baker in order to demonstrate that participant identification and integration requires multiple initial presentation of a participant. 'Multiple' is here defined to be at least more than once. Then, the varying references to Joseph's brothers as "Joseph's brothers"/"the men" were examined with a sociological explanation of the latter and a note as to its textual effectiveness in leading up to the denouement -- the self-revelation of Joseph. Finally, references to Israel/Jacob were likewise examined with the suggestion that Israel presents us with the clan-head, the public figure, and Jacob presents to us the man more as a private individual, feeling, suffering, and at times petulant.

We also examined here the alternation between *'elohîm/yahweh*, one of the ancient cornerstones of documentary source criticism. In this story, Yahweh appears only at the points which can be described as the darkest hours of Joseph's life. In reference to the macrostructure of the narrative, a story of divine providence, the appearance of the name Yahweh at these two points is very effective. It reinforces -- without moralizing or preaching -- the macrostructure of the story.

Regarding the Ishmaelite/Midianite problem it was then claimed: (a) The Midianites are not, by Biblical Hebrew standards of participant identification, introduced as new participant(s) should have been introduced. (b) But, if the reference in 28a can count as a further reference to the 'Ishmaelite caravan' of v25, then the Ishmaelite/Midianite group can be considered to have been properly introduced. (c) As to the plausibility of the two names referring to the same group, Judg 8:24 points in the direction that "Ishmaelite" was sometimes used as a more generic name (almost=Bedouin) while "Midianite" is probably an ethnic name. Applying this to Gen 37:25-28 we come up with: first the use of the more generic name (when the caravan is first sighted) then the ethnic name when the caravan draws up to where they are. But once the two names are thus established, they are used somewhat interchangeably. Note, e.g., the Midianites in 37:36 as those who sold Joseph to Potiphar, and the Ishmaelites in 39:1 who are mentioned as having performed this transaction. Furthermore, note that 39:1 is meant to be a recapitulatory paraphrase and back-reference to 37:36 (bridging chap. 38). If, however, 39:1 is a paraphrase of 37:36 then by the usual standards of participant reference in any language that I know of, Ishmaelite and Midianite should both refer to the same group.

(5) Finally, we introduced the textlinguistic concept of *peak* as of relevance -- since, among other things, peak is typically a zone of turbulence and analytical difficulty. Here we noted that all chap. 37 by virtue of being the inciting incident of Joseph can be expected to be something more than routine narration. We then noted that 37:25-28 is the peak of the embedded narrative which is found in this chapter, i.e., the story of the selling of Joseph. Peak characteristics of the passage, i.e., its peculiar onset, its graphic detail, and the death-toll like repetition of the