name 'Joseph' (v28) were cited. Then a certain overall parallelism within Gen 37:23-28 was noted, i.e., just as the brothers sight Joseph in the distance, sit down to discuss the matter, and fly into action when Joseph arrives on the scene, so the brothers sight a caravan in the distance, sit down to discuss the matter, and fly into action when the caravan arrives on the scene. Thus, the delayed second identification of the caravan and its nearer specification are artfully delayed from vv25 to 28 -- precisely the sort of thing that could be expected at the peak of a narrative. Taking account of this feature should remove whatever doubts linger as to the identity of the Ishmaelites and the Midianites.

In brief, I have tried to show that the traditional interpretation that the brothers sold Joseph into Egypt is the one demanded by the structure of the whole story and in particular by the structure of chap. 37. In the process I have tried to show that resort to source criticism to explain Reuben versus Judah, Jacob versus Israel, and Ishmaelites versus Midianites is unnecessary -- quite as unnecessary as the assumption that differing sources lie behind references to *'elohîm* and *yahweh*.

The same set of data does not need two sets of explanations; if one set of explanations is adequate, the other set is fresh out of a job. If we can explain such variations as those here considered as skillful application of the narrator's art, then source-critical explanations become superfluous.

NOTES

^1 Robert E. Longacre, *Discourse, Paragraph, and Sentence Structure in Selected Philippine Languages* (3 vols.; Santa Anna: Summer Institute of Linguistics, 1968). Longacre, *Hierarchy and Universality of Discourse Constituents in New Guinea Languages* (2 vols.: *Discussion, Texts*. Washington. D.C.: Georgetown University, 1972). Longacre and F. Woods, *Discourse Grammar: Studies in indigenous Languages of Columbia. Panama, and Ecuador, Parts 1-3* (Dallas: Summer Institute of Linguistics and University of Texas at Arlington, 1976-7). *Discourse Studies in Mesoamerican Languages*, Linda K. Jones, ed., (2 vols., Dallas: Summer Institute of Linguistics and University of Texas at Arlington, 1979).

^2 Longacre. "The Discourse Structure of the Flood Narrative," JAAR 47.1 (March 1979) Supplement. 89-133.

^3 Thus Eric Lowenthal, *The Joseph Narrative in Genesis*. (New York: KTAV Publishing House, 1973) 27: "Rabbi hen Meir Rash Bam (1085-1174). Rashi's grandson, was the first to suggest that 'they pulled. . . and sold' refers to the 'Midianite traders,' the new subject, not to the brothers." Also 169, fn. 28: "B. Jacob deals at great length in his important *Quellenscheidung und Exegese*, 9ff. (summed up in his *Genesis*) with Rash Bam's sensational, novel and elaborate explanation accepted by many Jewish authorities and by W. Randolph in *Elohist*."

^4 Lowenthal, ibid.

^5 E. A. Speiser, *Genesis*, AB (Garden City, N.Y.: Doubleday and Co.) 287-294. For further source critical studies on 'Joseph,' see Donald B. Redford, *A Study of the Biblical Story of Joseph (Gen 37-50)* (Leiden: E. J. Bull. 1970; Supplement to *Vetus Testamentum 20*): and George W. Coats. "From Canaan to Egypt: Structural and Theological Context for the Joseph Story," *The Catholic Biblical Quarterly Monograph Series 5* (Washington: The Catholic Biblical Association of America, 1976).

^6 Speiser, p.293-294.

^7 Ibid., p.294.

^8 Teun A. van Dijk. *Text and Context: Explanations in the Semantics and Pragmatics of*