

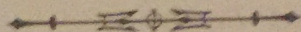
THE LONGMAN ANTHOLOGY WORLD LITERATURE

VOLUME A
THE ANCIENT WORLD
SECOND EDITION



The Longman Anthology of World Literature

SECOND EDITION



David Damrosch

David L. Pike

General Editors

VOLUME A

THE ANCIENT WORLD

Page duBois

Sheldon Pollock

David L. Pike

David Damrosch

Pauline Yu



PEARSON

Longman

New York San Francisco Boston
London Toronto Sydney Tokyo Singapore Madrid
Mexico City Munich Paris Cape Town Hong Kong Montreal

Editor-in-Chief: *Joseph Terry*

Associate Development Editor: *Erin Reilly*

Executive Marketing Manager: *Joyce Nilsen*

Senior Supplements Editor: *Donna Campion*

Production Manager: *Ellen MacElree*

Project Coordination, Text Design, and Page Makeup: *GGG Book Services PMG*

Senior Cover Design Manager: *Nancy Danahy*

On the Cover: Detail from a funerary shroud with a portrait of the deceased between Anubis and Osiris. Egypt, 2nd century C.E. Pushkin Museum of Fine Arts, Moscow. Copyright © Scala/Art Resource, New York.

Image Permission Coordinator: *Joanne Dippel*

Senior Manufacturing Buyer: *Alfred C. Dorsey*

Printer and Binder: *Quebecor-World/Taunton*

Cover Printer: *The Lehigh Press, Inc.*

For permission to use copyrighted material, grateful acknowledgment is made to the copyright holders on pages 1338–1342, which are hereby made part of this copyright page.

Library of Congress Cataloging-in-Publication Data

The Longman anthology of world literature / David Damrosch, David L. Pike, general editors.—2nd ed.

p. cm.

Includes bibliographical references and index.

Contents: v. A. The ancient world—v. B. The medieval era—v. C. The early modern period—v. D. The seventeenth and eighteenth centuries—v. E. The nineteenth century—v. F. The twentieth century.

ISBN 978-0-205-62595-6 (v. A).—ISBN 978-0-205-62596-3 (v. B).—978-0-205-62597-0 (v. C).—978-0-205-62590-1 (v. D).—978-0-205-62591-8 (v. E).—978-0-205-62594-9 (v. F).

1. Literature—Collections. 2. Literature—History and criticism.

I. Damrosch, David. II. Pike, David L. (David Lawrence), 1963–

PN6013.L66 2009

808.8—dc22

2008015921

Copyright © 2009 by Pearson Education, Inc.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher. Printed in the United States.

Please visit us at <http://www.ablongman.com/damrosch>.

To place your order, please use the following ISBN numbers:

Volume One Package *The Ancient World to The Early Modern Period*

(includes Volumes A, B, and C): **ISBN 13: 978-0-205-62593-2; ISBN 10: 0-205-62593-2**

Volume Two Package *The Seventeenth Century to The Twentieth Century*

(includes Volumes D, E, and F): **ISBN 13: 978-0-205-62592-5; ISBN 10: 0-205-62592-4**

Or, to order individual volumes, please use the following ISBN numbers:

Volume A, *The Ancient World*: ISBN 13: 978-0-205-62595-6; ISBN 10: 0-205-62595-9

Volume B, *The Medieval Era*: ISBN 13: 978-0-205-62596-3; ISBN 10: 0-205-62596-7

Volume C, *The Early Modern Period*: ISBN 13: 978-0-205-62597-0; ISBN 10: 0-205-62597-5

Volume D, *The Seventeenth and Eighteenth Centuries*: ISBN 13: 978-0-205-62590-1;

ISBN 10: 0-205-62590-8

Volume E, *The Nineteenth Century*: ISBN 13: 978-0-205-62591-8; ISBN 10: 0-205-62591-6

Volume F, *The Twentieth Century*: ISBN 13: 978-0-205-62594-9; ISBN 10: 0-205-62594-0

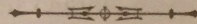
1 2 3 4 5 6 7 8 9 10—QWT—11 10 09 08

ever she will say, I will listen to it!" So you shall say." He listened to all that she said. She said: "Have the two Persea trees felled and made into fine furniture." The king listened to all that she said. After a short while his majesty sent skilled craftsmen. They felled the Persea trees of Pharaoh, and the Queen, the Lady, stood watching it. Then a splinter flew and entered the mouth of the Lady. She swallowed it, and in a moment she became pregnant. The king ordered made of them whatever she desired.

Many days after this, she gave birth to a son. One went to tell his majesty: "A son has been born to you." He was fetched, and a nurse and maids were assigned to him. And there was jubilation over him in the whole land. The king sat down to a feastday and held him on his lap. From that hour his majesty loved him very much, and he designated him as Viceroy of Kush. And many days after this, his majesty made him crown prince of the whole land.

Now many days after this, when he had spent [many years] as crown prince of the whole land, his majesty flew up to heaven.⁷ Then the king said: "Let my great royal officials be brought to me, that I may let them know all that has happened to me." Then his wife was brought to him. He judged her in their presence, and they gave their assent. His elder brother was brought to him, and he made him crown prince of the whole land. He spent thirty years as king of Egypt. He departed from life; and his elder brother stood in his place on the day of death.

Colophon.—It has come to a good end under the scribe of the treasury, Kagab, and the scribes of the treasury, Hori and Meremope. Written by the scribe Ennana, the owner of this book. Whoever maligns this book, Thoth⁸ will contend with him.



The Joseph Story

1st millennium B.C.E.

The biblical story of Joseph gives a fascinating comparison to "The Story of Sinuhe" as Joseph is shown making the same migration in reverse, building a successful life in Egypt as Sinuhe does in Palestine. The Joseph story serves as a bridge between the history of the patriarchs and matriarchs of Israel (Genesis 12–36) and the story of Moses and the flight from Egypt in the Book of Exodus. It may have been written in the cosmopolitan court of Solomon in the late 900s B.C.E., or it may be of a later date. It looks back to a period sometime between 1700 and 1300 B.C.E. when Hebrew clans or tribes were periodically working in the Nile delta of northern Egypt—perhaps driven south, like Joseph and his family, by drought in Palestine—and where, according to the Book of Exodus, they gradually became slaves, before fleeing Egypt and making their way back to Palestine.

There is no evidence from Egypt that Joseph was a historical figure, but his story serves to encapsulate a broad migratory movement, as understood centuries after the fact. The story is developed with great psychological insight into the tensions in Joseph's family and their gradual resolution through the hidden guidance of God and through Joseph's own resourcefulness. The story makes sophisticated use of older story material, notably the theme of an older man's seductive wife found in the Egyptian tale "The Two Brothers." The three pairs of dreams that serve as turning points in Joseph's life can also be compared to the sets of dreams that punctuate the *Epic of Gilgamesh* (page 59). While they serve as a formal structuring device in

7. He died. Bata is now king.

8. The god of writing.

Gilgamesh, here they take on new meanings. Theologically, dreams reveal the hidden power of the God of Israel even in the foreign land of Egypt, and through Joseph's God-given skill in interpretation, he makes his fortune and gains for his starving family a haven of prosperity, allowing them to grow in numbers to become the eventual nation of Israel.

Equally important is the psychological weight given to the dreams' interpretations. Joseph begins the story rashly interpreting his own early dreams as signs of his dominance over his older brothers, thereby heightening sibling rivalries that lead to his being sold into slavery. Then as his later dream interpretations free him from prison and then elevate him to the high rank of Pharaoh's vizier, Joseph matures from a self-centered youth into a wise man of God and an effective administrator in a time of famine. The later scenes of the story movingly show Joseph's ambivalent response when his brothers appear in Egypt, years after they believe him dead, and beg him for grain—not realizing that the Egyptian vizier they are humbly addressing is in fact their long-lost brother. The story unfolds with rich dramatic ironies as Joseph's childhood dreams surprisingly come true. Family loves and hatreds, cross-cultural contacts and conflicts, and God's secret shaping design come together in a blend of sharp realism and folktale romance to create one of the masterpieces of ancient literature.

Genesis 37–50: The Joseph Story¹

CHAPTER 37

This is the account of the family of Jacob.

Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them.

Now Israel² loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him. When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

Joseph had a dream, and when he told it to his brothers, they hated him all the more. He said to them, "Listen to this dream I had. We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it."

His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said. Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me."

When he told his father as well as his brothers, his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?" His brothers were jealous of him, but his father kept the thing in mind.

Now his brothers had gone to graze their father's flocks near Shechem, and Israel said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them."

1. New International Version.

2. Jacob received the name "Israel" ("He who wrestles

with God") after struggling all night with an angel who tries to kill him (Genesis 32).

"Very well," he replied.

So he said to him, "Go and see if all is well with your brothers and with the flocks, and bring word back to me." So he sent him off from the Valley of Hebron.

When Joseph arrived at Shechem, a man found him wandering around in the fields and asked him, "What are you looking for?"

He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?"

"They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'"³

So Joseph went after his brothers and found them near Dothan. But they saw him in the distance, and before he reached them, they plotted to kill him.

"Here comes that dreamer!" they said to each other. "Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we'll see what comes of his dreams."

When Reuben⁴ heard this, he tried to rescue him from their hands. "Let's not take his life," he said. "Don't shed any blood. Throw him into this cistern here in the desert, but don't lay a hand on him." Reuben said this to rescue him from them and take him back to his father.

So when Joseph came to his brothers, they stripped him of his robe—the richly ornamented robe he was wearing—and they took him and threw him into the cistern. Now the cistern was empty; there was no water in it.

As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt.

Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood? Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood." His brothers agreed.

So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.⁵

When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes. He went back to his brothers and said, "The boy isn't there! Where can I turn now?"

Then they got Joseph's robe, slaughtered a goat and dipped the robe in the blood. They took the ornamented robe back to their father and said, "We found this. Examine it to see whether it is your son's robe."

He recognized it and said, "It is my son's robe! Some ferocious animal has devoured him. Joseph has surely been torn to pieces."

Then Jacob tore his clothes, put on sackcloth and mourned for his son many days. All his sons and daughters came to comfort him, but he refused to be comforted. "No," he said, "in mourning will I go down to the grave to my son." So his father wept for him.

Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard.

3. A town on the trade route between Syria and Egypt.

4. Joseph's oldest brother.

5. Two different traditions are being combined here: in

one version, Joseph is sold to Ishmaelites, but in another, Reuben finds that Joseph has been taken away from the pit by Midianites.

CHAPTER 38

At that time, Judah left his brothers and went down to stay with a man of Adullam named Hirah. There Judah met the daughter of a Canaanite man named Shua. He married her and lay with her; she became pregnant and gave birth to a son, who was named Er. She conceived again and gave birth to a son and named him Onan. She gave birth to still another son and named him Shelah. It was at Kezib that she gave birth to him.

Judah got a wife for Er, his firstborn, and her name was Tamar. But Er, Judah's firstborn, was wicked in the LORD's sight; so the LORD put him to death.

Then Judah said to Onan, "Lie with your brother's wife and fulfill your duty to her as a brother-in-law to produce offspring for your brother." But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his seed on the ground to keep from producing offspring for his brother. What he did was wicked in the LORD's sight; so he put him to death also.

Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's house until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's house.

After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him.

When Tamar was told, "Your father-in-law is on his way to Timnah to shear his sheep," she took off her widow's clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife.

When Judah saw her, he thought she was a prostitute, for she had covered her face. Not realizing that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you."

"And what will you give me to sleep with you?" she asked.

"I'll send you a young goat from my flock," he said.

"Will you give me something as a pledge until you send it?" she asked.

He said, "What pledge should I give you?"

"Your seal and its cord,⁶ and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him. After she left, she took off her veil and put on her widow's clothes again.

Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. He asked the men who lived there, "Where is the shrine prostitute who was beside the road at Enaim?"

"There hasn't been any shrine prostitute here," they said.

So he went back to Judah and said, "I didn't find her. Besides, the men who lived there said, 'There hasn't been any shrine prostitute here.'"

Then Judah said, "Let her keep what she has, or we will become a laughingstock. After all, I did send her this young goat, but you didn't find her."

About three months later Judah was told, "Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant."

6. Documents would be signed with a seal bearing a distinctive design; Judah's seal is a small cylinder that is worn around the neck on a cord.

Judah said, "Bring her out and have her burned to death!"

As she was being brought out, she sent a message to her father-in-law. "I am pregnant by the man who owns these," she said. And she added, "See if you recognize whose seal and cord and staff these are."

Judah recognized them and said, "She is more righteous than I, since I wouldn't give her to my son Shelah." And he did not sleep with her again.

When the time came for her to give birth, there were twin boys in her womb. As she was giving birth, one of them put out his hand; so the midwife took a scarlet thread and tied it on his wrist and said, "This one came out first." But when he drew back his hand, his brother came out, and she said, "So this is how you have broken out!" And he was named Perez.⁷ Then his brother, who had the scarlet thread on his wrist, came out and he was given the name Zerah.⁸

CHAPTER 39

Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there.

The LORD was with Joseph and he prospered, and he lived in the house of his Egyptian master. When his master saw that the LORD was with him and that the LORD gave him success in everything he did, Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field. So he left in Joseph's care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate.

Now Joseph was well-built and handsome, and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her.

One day he went into the house to attend to his duties, and none of the household servants was inside. She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

When she saw that he had left his cloak in her hand and had run out of the house, she called her household servants. "Look," she said to them, "this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed. When he heard me scream for help, he left his cloak beside me and ran out of the house."

She kept his cloak beside her until his master came home. Then she told him this story: "That Hebrew slave you brought us came to me to make sport of me. But as soon as I screamed for help, he left his cloak beside me and ran out of the house."

7. "Breaking out."

8. "Scarlet."

When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger. Joseph's master took him and put him in prison, the place where the king's prisoners were confined.

But while Joseph was there in the prison, the LORD was with him; he showed him kindness and granted him favor in the eyes of the prison warden. So the warden put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there. The warden paid no attention to anything under Joseph's care, because the LORD was with Joseph and gave him success in whatever he did.

CHAPTER 40

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, and put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined. The captain of the guard assigned them to Joseph, and he attended them.

After they had been in custody for some time, each of the two men—the cupbearer and the baker of the king of Egypt, who were being held in prison—had a dream the same night, and each dream had a meaning of its own.

When Joseph came to them the next morning, he saw that they were dejected. So he asked Pharaoh's officials who were in custody with him in his master's house, "Why are your faces so sad today?"

"We both had dreams," they answered, "but there is no one to interpret them."

Then Joseph said to them, "Do not interpretations belong to God? Tell me your dreams."

So the chief cupbearer told Joseph his dream. He said to him, "In my dream I saw a vine in front of me, and on the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup and put the cup in his hand."

"This is what it means," Joseph said to him. "The three branches are three days. Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer. But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison. For I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon."

When the chief baker saw that Joseph had given a favorable interpretation, he said to Joseph, "I too had a dream: On my head were three baskets of bread. In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head."

"This is what it means," Joseph said. "The three baskets are three days. Within three days Pharaoh will lift off your head and hang you on a tree. And the birds will eat away your flesh."

Now the third day was Pharaoh's birthday, and he gave a feast for all his officials. He lifted up the heads of the chief cupbearer and the chief baker in the presence of his officials: He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh's hand, but he hanged the chief baker, just as Joseph had said to them in his interpretation.

The chief cupbearer, however, did not remember Joseph; he forgot him.

CHAPTER 41

When two full years had passed, Pharaoh had a dream: He was standing by the Nile, when out of the river there came up seven cows, sleek and fat, and they grazed among the reeds. After them, seven other cows, ugly and gaunt, came up out of the Nile and stood beside those on the riverbank. And the cows that were ugly and gaunt ate up the seven sleek, fat cows. Then Pharaoh woke up.

He fell asleep again and had a second dream: Seven heads of grain, healthy and good, were growing on a single stalk. After them, seven other heads of grain sprouted—thin and scorched by the east wind. The thin heads of grain swallowed up the seven healthy, full heads. Then Pharaoh woke up; it had been a dream.

In the morning his mind was troubled, so he sent for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but no one could interpret them for him.

Then the chief cupbearer said to Pharaoh, "Today I am reminded of my shortcomings. Pharaoh was once angry with his servants, and he imprisoned me and the chief baker in the house of the captain of the guard. Each of us had a dream the same night, and each dream had a meaning of its own. Now a young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us, giving each man the interpretation of his dream. And things turned out exactly as he interpreted them to us: I was restored to my position, and the other man was hanged."

So Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh.

Pharaoh said to Joseph, "I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it."

"I cannot do it," Joseph replied to Pharaoh, "but God will give Pharaoh the answer he desires."

Then Pharaoh said to Joseph, "In my dream I was standing on the bank of the Nile, when out of the river there came up seven cows, fat and sleek, and they grazed among the reeds. After them, seven other cows came up—scrawny and very ugly and lean. I had never seen such ugly cows in all the land of Egypt. The lean, ugly cows ate up the seven fat cows that came up first. But even after they ate them, no one could tell that they had done so; they looked just as ugly as before. Then I woke up.

"In my dreams I also saw seven heads of grain, full and good, growing on a single stalk. After them, seven other heads sprouted—withered and thin and scorched by the east wind. The thin heads of grain swallowed up the seven good heads. I told this to the magicians, but none could explain it to me."

Then Joseph said to Pharaoh, "The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good heads of grain are seven years; it is one and the same dream. The seven lean, ugly cows that came up after they did are seven years, and so are the seven worthless heads of grain scorched by the east wind: They are seven years of famine.

"It is just as I said to Pharaoh: God has shown Pharaoh what he is about to do. Seven years of great abundance are coming throughout the land of Egypt, but seven years of famine will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land. The abundance in the land will not be remembered, because the famine that follows it will be so severe. The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon.

"And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance. They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food. This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine."

The plan seemed good to Pharaoh and to all his officials. So Pharaoh asked them, "Can we find anyone like this man, one in whom is the spirit of God?"⁹

Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."

So Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt." Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and men shouted before him, "Make way!" Thus he put him in charge of the whole land of Egypt.

Then Pharaoh said to Joseph, "I am Pharaoh, but without your word no one will lift hand or foot in all Egypt." Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asenath daughter of Potiphera, priest of On, to be his wife.¹ And Joseph went throughout the land of Egypt.

Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from Pharaoh's presence and traveled throughout Egypt. During the seven years of abundance the land produced plentifully. Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it. Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure.

Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On. Joseph named his firstborn Manasseh² and said, "It is because God has made me forget all my trouble and all my father's household." The second son he named Ephraim³ and said, "It is because God has made me fruitful in the land of my suffering."

The seven years of abundance in Egypt came to an end, and the seven years of famine began, just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food. When all Egypt began to feel the famine, the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, "Go to Joseph and do what he tells you."

When the famine had spread over the whole country, Joseph opened the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt. And all the countries came to Egypt to buy grain from Joseph, because the famine was severe in all the world.

9. "Elohim" in Hebrew—Pharaoh realizes that the foreigner's god has special powers.

1. Pharaoh gives Joseph an Egyptian name and marries

him into the priesthood of his own chief god, Re.

2. "Forgetfulness."

3. "Fruitfulness."

CHAPTER 42

When Jacob learned that there was grain in Egypt, he said to his sons, "Why do you just keep looking at each other?" He continued, "I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die."

Then ten of Joseph's brothers went down to buy grain from Egypt. But Jacob did not send Benjamin, Joseph's brother,⁴ with the others, because he was afraid that harm might come to him. So Israel's sons were among those who went to buy grain, for the famine was in the land of Canaan also.

Now Joseph was the governor of the land, the one who sold grain to all its people. So when Joseph's brothers arrived, they bowed down to him with their faces to the ground. As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger and spoke harshly to them. "Where do you come from?" he asked.

"From the land of Canaan," they replied, "to buy food."

Although Joseph recognized his brothers, they did not recognize him. Then he remembered his dreams about them and said to them, "You are spies! You have come to see where our land is unprotected."

"No, my lord," they answered. "Your servants have come to buy food. We are all the sons of one man. Your servants are honest men, not spies."

"No!" he said to them. "You have come to see where our land is unprotected."

But they replied, "Your servants were twelve brothers, the sons of one man, who lives in the land of Canaan. The youngest is now with our father, and one is no more."

Joseph said to them, "It is just as I told you: You are spies! And this is how you will be tested: As surely as Pharaoh lives, you will not leave this place unless your youngest brother comes here. Send one of your number to get your brother; the rest of you will be kept in prison, so that your words may be tested to see if you are telling the truth. If you are not, then as surely as Pharaoh lives, you are spies!" And he put them all in custody for three days.

On the third day, Joseph said to them, "Do this and you will live, for I fear God: If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your starving households. But you must bring your youngest brother to me, so that your words may be verified and that you may not die." This they proceeded to do.

They said to one another, "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come upon us."

Reuben replied, "Didn't I tell you not to sin against the boy? But you wouldn't listen! Now we must give an accounting for his blood." They did not realize that Joseph could understand them, since he was using an interpreter.

He turned away from them and began to weep, but then turned back and spoke to them again. He had Simeon taken from them and bound before their eyes.

Joseph gave orders to fill their bags with grain, to put each man's silver back in his sack, and to give them provisions for their journey. After this was done for them, they loaded their grain on their donkeys and left.

4. Benjamin, Jacob's youngest son, is Joseph's only full brother.