trade (*Gen.*, 37, 28 ; 36) may be assumed with certainty. This in itself explains their expansion along this road—from Moab to Kadesh—as well as the use of camels (*Gen.*, 37 ; *Jud.*, 6-8). It seems that elsewhere, too, biblical sources speak of Kušites where Midianites are meant [1]. The confusion of the two ethnical terms can be easily explained by assuming that the two peoples had merged after the Midianites had gained sovereignty over the regions formerly belonging to the Kušites. *Kûšu* therefore became the archaic denotation for the new tribal federation and the regions inhabited by it (cf. *Šêt-Moab, Nu.* 24, 17), or perhaps the name of the remaining sections of the ancient people that merged in the Midianitic federation of tribes.

It is noteworthy that the land of *Kûšu* is also mentioned in the story of Sinuhe. In this story (219 ff.) the ruler of Southern *Kûšu* [2] is mentioned by the side of the ruler of *Qdm* (*Qadmu*). On the basis of this reference Northern *Kûšu* might be placed in the region of the later Moab, while Southern *Kûšu* would then be situated in the steppe region of Southern Palestine. As the centre of Southern *Kûšu* we may first consider Kadesh which, in the course of the following centuries, became the bone of contention between various nomadic tribes.

As regards the central part of Palestine and Syria, the story of Sinuhe and other Egyptian sources of the Middle and New Kingdom call it *Rṭnw* [3]. This is a somewhat comprehensive geographical name which is definitely

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[1] Thus when *Nu.* 12, 1 speak of a Kušite woman whom Moses married. Now we know of two fathers-in-law of Moses, both Midianites : the one Jithro (*Ex.*, 3, 1 ; 18, 1 etc.) and the second Re'uel (*Ex.*, 2, 18 ; *Nu.* 10, 29 whose son Ḥobab appears as Moses' father-in-law in *Jud.*, 4, 11. His descendants, however, are called *Qenites*, probably in the sense of *wandering smiths*. See Glueck, *P.E.Q.*, 1940, p. 22 ff.). In *Nu.* 10, the dislike of an alliance by marriage with Midianites may have found its expression (cf. *Nu.* 25). About other occasions where Kušites are mentioned in the Negeb see my *Untersuchungen*, p. 46, n. 1.

[2] For *Ḥntwkš* see Sethe, *Der Name der Phoenizier*, in *Festschrift Hommel*, who tried to identify *southern Kûšu* with Nubia. It should be noted that the name of the ruler of *Ḥntwkš* contains the theophorous element *Y'ws* = Hebrew יְעוּשׁ (*Gen.*, 36, 18). It is the god يَغُوثُ worshipped by the Arabs.

[3] Sometimes also *ḫ3ś-t rṭnw "the land Rṭnw"*.