from the Assyrian merchant colony of *Kaniš* in Cappadocia (XIXth century) denotes a merchant simply as a *Palmyrean* [1]. It is not improbable that already in this period, as well as later at the time of Tiglathpileser I (ca. 1100) [2], Palmyra, as the centre of inter-tribal trade and cattle-breeding, ruled the desert routes between South Syria and Mesopotamia. In the biblical sources the Syrian desert is called *Qedem*, or *the land of Qedem* (אֶרֶץ קֶדֶם, אֶרֶץ בְּנֵי קֶדֶם). In the book of *Genesis* it denotes a country extending to the region of Harran, the home of the patriarchs (*Gen.*, 29, 1-4), and including the whole of the desert (*Gen.*, 25, 6). That this denotation was similarly understood by the Egyptians of the Middle Kingdom is clearly apparent from the story of Sinuhe, according to which Sinuhe traveled from Byblos to *Qdm* (probably pronounced **Qadmu*) in order to reach Northern Transjordan (see below) which belonged to the land of *Rṭnw*. In the same story (219 ff.) the ruler of the land of *Qdm*, called *M'k'* [3], is mentioned by the side of other rulers of the countries neighbouring on *Rṭnw* [4]. We may ask ourselves whether the residence of this ruler was not Palmyra. As the centre of the nomads of the Syrian desert, who had acquired an important position in the Middle East as cattle-breeders and intermediary agents in world trade, Palmyra must be considered in the first place [5].

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(1) Eisser-Lewy, *M.V.Ae.G.*, 35, 3 (1935), p. 21, n. a. In *Ta-ad-mu-ri-im* (Genetive)—*ibid.*, p. 19, No. 303—Lewy has recognized the nisbe of *Tadmûr*. The spelling of the name corresponds to the Hebrew תַּדְמוֹר, while the Assyrian *Tadmâr* (*KAHI*, II, No. 71, l. 20; No. 63, III, l. 9) represents the Aramaic form.

(2) Dhorme, *R.B.*, 1924, p. 106 ff. In the inscriptions of Thiglatpileser I Palmyra appears as the centre of the part of *Amurru* (Westland) which was inhabited by the nomadic Arameans.

(3) Cf. the name טָעוּךְ, I. *Sam.*, 27, 2 (= מַעֲכָה, I, *Kings*, 2, 39). It is probably the name of a god (fem. *Ma'akhah*, cf. Albright, *Archaeology and the Religion of Israel*, p. 158; 219, n. 104).

(4) Gardiner, *Notes on the Story of Sinuhe* (1916), p. 155; Alt, *Z. Ae. S.*, 58 (1923), p. 50.

(5) As regards הררי קדם (No. 23,7) and הר הקדם (*Gen.*, 10, 3), they cannot be localized with certainty. As to Nu. 23, 7, Albright (*J.B.L.*, 1944, p. 211, n. 15) assumes that it may be the Canaanite designation of the eastern mountains, the *Antilibanos*. This assumption is hardly plausible, as the Antilibanos is called