As to the oasis of *Kadesh* in the southern part of the South Palestinian district of Negeb, it too, according to biblical references, particularly *Gen.*, 14, 7, seems to have played a certain part as a station for the caravan traffic along the *King's Way*. The lack of material from the Early and Middle Bronze Ages in the oasis of Kadesh—*Wâdî-l-Qudeirât* [1]—can hardly be presented as a counter argument, for there need not have been a permanent settlement. On the other hand, there is always the possibility that Bronze Age material is buried beneath that of the Iron Age in Tell el-Qudeirât and in the other Tell above Wâdî-l-Qudeirât. Besides Kadesh, which is sure to have been an important centre of the wandering tribes and a watering station of the shepherds in the South Palestinian steppe, other oases are also mentioned which, already at the time of the patriarchs, played a part in the economic and political life of the nomads, e. g. *Bered* (*Gen.*, 16, 4) and *Be'er Laḥai Ro'i* (*Gen.*, 16, 14; 24, 62; 25, 11). These places were not mentioned in the Egyptian sources of the Middle Kingdom, neither were the regional names of *Negeb* or *Pa'rân* or the names of the nomadic peoples known from the book of *Genesis*. However, the name of one people known to us from the Bible does seem to appear in the Egyptian sources. Albright [2] already has drawn our attention to the ethnic name of *Kwšw* (*Kûšu*) in the new *execration texts*, associating it with Kûšân (כושן), which appears as an archaic denotation of Midian in Hab. 3, 7. Two chieftains of the *tribes of Kwšw* (*E 50-51*, see below) are mentioned in this source, which probably denotes two different districts. Albright places them in Southern Transjordan. They may, however, be equally placed in the South Palestinian steppe, as Midianites are found not only in the region of Moab, but also in Edom and the surroundings of the desert of Pa'rân and the mountains of Sinai (Ġebel Ḥilâl?; *Ex.*, 2, 15; 3, 1; I. *Kings*, 11, 18). That the Midianites used the *King's Way* in their function of intermediaries in international

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Šaryânu, Hebrew שִׂרְיֹן, the Sidonian name of the Hermon, also in the new *execration texts*, and Bile'am comes from Petor on the Euphrates.

[1] Glueck, *A.A.S.O.R.*, 15 (1935), p. 118 ff.

[2] *B.A.S.O.R.*, 83, p. 34, n. 8; *Archaeology and Religion of Israel* p. 205, n. 49; *J.B.L.*, 1944, p. 220, n. 89.