For the past thirty years I have advocated excavations in the traditional home of Abraham, Ur of the Chaldees. I was delighted to find in Dr. Peters’ *Nippur* (2, 300) the statement: I have seen no mound which seemed easier and safer to excavate, or promised richer results than Mugheir (BB, n. 43; MuS 527, 40). Mugheir or, more accurately, al-Muqājār, the Arabic name of this ancient city, means asphalted, built with asphalt. Arab. qīr, pitch, as well as Greek κηρός, wax, and Heb. gir, lime, are all derived from the Sumer. gir which denotes an asphalt-furnace or pitch-pot. Heb. kirā‘im, chafing-dish, represents the same word (AkF 32, below). The primary meaning of Sumer. gir is reductor, Heb. kiḇšān (JSOR 1, 8, below; BL 129-132).

We need not discuss the question whether or not Abraham was a historical person. We may safely assume that the ancestors of the Israelites (Mic. 19, n. 18) were Arameans (cf. JBL 35, 167) who emigrated from the Euphrates to Ephraim, whereas the ancestors of the Jews, who invaded Palestine from the south, after they had sojourned in Egypt, were Edomites (MuS 516, 7). This southern settlement was about 400 years later than the Israelitish invasion from the northeast. The Israelites, it may be supposed, came to Palestine through Raqqah on the Euphrates, Palmyra, and Damascus, and they settled first in the northern region of the country east of the Jordan, i.e. Bashan and Gilead. The ancestors of the Israelites are connected with the two centers of the Assyro-Babylonian worship of the Moon, Ur of the Chaldees and Haran (MuS 527, 23; JBL 35, 75. 267). The religion of the Jews, on the other hand, is derived from the solar monotheism developed at Heliopolis.
near the western end of Goshen, on the road from Goshen to Memphis. Moses may have been the son-in-law of a priest of Heliopolis, the city of the sun-god (MuS 522, 19). Moses' Egyptian wife is contemptuously referred to as a negress (MuS 522, 40). Laban, the father of Leah and Rachel, is called an Aramean in Gen. 25:20 (P) and in 31:20. 24 (E) and in Deut. 26:5 Israel's ancestor is called a stray Aramean, Heb. Ārammī ḥēdē (contrast Mic. 44). According to the gloss in Gen. 31:47 Laban used the Aramaic name īēgār šāḥātā for the Heb. gal'ēd. Both Israelites and Judahites adopted the language of Palestine, which we call Hebrew.

In the last poem of Amos, which was composed after Tiglath-pileser had deported the Galileans (Mic. 48, below) in 738, the Israelitish poet predicts the fall of Damascus, Ammon, Moab, and Israel. Damascus succumbed to the Assyrians in 732; Ammon and Moab were made tributary in 734; Samaria fell in 722 (JBL 35, 287). Amos says of Damascus, which he calls the Rich Valley and a terrestrial paradise:

1, 3 For the threefold crime of Damascus,
aye, fourfold! I'll requite her,
Since with threshing-sledges of iron
they crushed to powder Gilead.
4 To Hazael's house I'll set fire
devouring Ben-hadad's mansions.
5(I'll cut off the Rich Valley's settlers,
the scepter-bearer of Paradise;
{I'll break the bars of Damascus,}
to Kir will Aram be exiled.
In the final chapter of the Book we find the last of Amos' prophetic visions, which refers to the ancient stone-pillar (JBL 35, 181) Jacob was supposed to have set up in the sacred cromlech north of Beth-el (WF 208, n. 57). The poet says:

9, 1 I saw One who stood by the altar, and He said, Strike thou the top!" Thus will I shatter their head, and the rest I'll slay with the sword.

3 If they conceal themselves on Carmel, I'll hunt them up and reach them; If they hide on the bottom of the sea, I'll bid the Serpent bite them.

that is, If the Israelites try to hide in the thick woods and numerous caves of Mount Carmel, they will not be safe from the Assyrian invaders; and if they attempt to escape in ships, they will be wrecked. The Serpent corresponds to the Babylonian Ti'amat and to the Old Norse Midgardsorm, the world-serpent which lies about the earth in the encircling sea.

11 The top of Jacob's stone-pillar (Gen. 28: 18: yaj-jiqidda šāmn 'al-rōśāh) beside the altar (EB 2981, 5) in the cromlech north of Beth-el (EB 2977, d). The pillar was a menhir, the altar a dolmen. Moore says (EB 2983) that Amos does not speak of maccēbōt.

12 King Menahem of Israel (743-737).

13 The prefixed bē, which might be explained according to JBL 32, 112, n. 19; 113, n. 23, is an erroneous repetition of the bē of bē-rōš in the following verse, just as misšām in v. 3b and v. 4 is due to vertical haplography of misšām in v. 3a. Cf. WF 217, iii.
Hebrew name of this mythical sea-monster is *Leviathan* or *Rahab*.

This poetic passage is followed by a number of explanatory glosses, illustrative quotations, and theological additions including fragments of psalms and other Maccabean passages. Only the first three verses of c. 9 contain genuine lines of Amos; the following twelve verses are all secondary, tertiary, and quaternary. V. 4 contains the explanatory lines:

4 If they are led away captive,  
I'll bid the sword to slay them;  
I'll set mine eyes against them  
for evil, not for good.

Amos did not predict that the prisoners would be massacred; he only said, If the Israelites try to conceal themselves on Mount Carmel, they will be caught, and if they try to escape in boats they will be wrecked. The Assyrians would have deported the captives, but they would not have slain them.

To the first hemistich of this secondary couplet we find some tertiary and post-tertiary additions in the prosaic v. 7. A later glossator says here: *Are ye not to me as the sons of the Ethiopians?* i. e. Ye will be treated like negroes, like black slaves. Cardinal Mercier might have imputed this statement to the Kaiser with reference to the Belgians. A third glossator has added the antiquarian gloss, *Did not I bring Israel out of the land of Egypt, and the Philistines from Caphtor, and the Arameans from Kir?* i. e. If Israel is deported to Assyria, this enforced emigration is not unprecedented: the Israelites came to Palestine from Egypt, the Philistines (*Mic. 48, n. 4*; *cf. JBL 35, 169*) from Crete, the Arameans from Kir, but *JLII*, who delivered the Sons of Israel out of the house of bondage in Egypt, will also be able to turn the Babylonian Captivity of Israel.

The Israelites never were in Egypt, only the Edomite ancestors of the Jews sojourned there for some time, while Israel was settled in Palestine; but how many modern exegetes realize

**That is, the Edomite ancestors of the Jews; see *Mic. 10, n. 18.*
that. The true Israelites were originally as Aramean as the people of Damascus. Kir appears here as the original home of the Arameans. The idea (DB 3, 1) that the passage in e. 9 is older than the line in e. 1 is untenable; Am. 1:5 is not interpolated from the prosaic passage in e. 9.

Also the third passage in which Kir is mentioned, 2 K 16:9, The king of Assyria went up against Damascus and carried the people of it captive to Kir, and slew Rezin (732 B. C.) is a late (post-Septuagintal) addition derived from Am. 1:5. G has simply καὶ συνέλαβεν αὐτὴν καὶ ἀπώκυσεν αὐτήν. G has Κυρήνην. This erroneous interpretation is also found in כ (Kerinit: cf. מַעַּרְיִית, Am. 9:7).

In Is. 22:6, describing Sennacherib's attack on Jerusalem (a mutilated passage of what Cheyne regarded as Isaiah's last poem) Kir appears among the subjects, or allies, of Assyria, in conjunction with Elam:

Elam carried the quiver,  
with chariots and horses,  
And Kir uncovered the shield;  

The second hemistich of this line is not preserved. Winekler proposed to read קור instead of קיר, and identified this name with the Carians mentioned by Arrian (EB 2676; contrast IN 249, n. 2). They seem to have dwelt between the Tigris and the mountains toward Elam. In the preceding line we should, perhaps, read:

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Koa and Shoa batter against the mountain instead of מַקְקוֹבְּךָ קֶרֶשֶׁךָ שַׁוְּאָוֹת, which is supposed to mean: breaking down the walls and of crying to the mountains. The mountain which Koa and Shoa batter is Mount Zion. We have two or three passages in the Talmud Jerushalmi where qirger means to batter, destroy, tear down; cf. Assyr. naqaru (KAT², 512) and Arab. inqara, to fall. Koa corresponds to the cuneiform Qû or Qutû. It is mentioned in connection with Shoa in Ezek. 23:23. The prophet says to Aholibah, i.e. Jerusalem: Thus said Jahveh, Behold, I shall bring against thee the Babylonians, all the Chaldeans, Pekod, Shoa and Koa, and all the Assyrians with them. The home of Koa was north of Bagdad, southeast of the Lower Zâb, between the two tributaries of the Tigris, Radân and Turnat (DB 3, 11b).

It is important to bear in mind that Qîr in the two passages in the Book of Amos is preceded by m; in the genuine Amosian pentastich at the beginning of the Book (Am. 1:5) Qîrâ is preceded by 'am-Ârâm, and in the late prosaic gloss c. 9 (Am. 9:7) we have Ârâm miq-Qîr. An m may have been omitted through haplography, and we may read Mêquiijâr, corresponding to the present name of Ur of the Chaldees, al-Muqâijâr. Many of the present Oriental place-names are more than 3,000 years old. The old Assyrian form of the name may have been Qûru (= quiiru, a form like šûbu = šuûbu, well made) or Qîru (= qaîru, a form like šîmu = šaîmu, price, lit. what is fixed). At the time of Amos (740 B.C.) there may have been an Aramean form Mêqâijâr,'⁷ a form like Syr. mēqâijâm, existing, or mēkâijân, created, natural. A similar name is Mespîla, which we find in Xenophon’s Anabasis (3, 4, 7) for Nineveh; it seems to represent an Assyr. mušpîlu which may mean a place where shell-limestone is found (JAOS 28, 103; BL 129, n. 1). According to P, the Aramean ancestors of Israel came from al-Muqâijâr in Southern Babylonia, whereas according to J they emigrated from Haran in Northern Assyria. This Judaic tradition may be reflected by the Xapparw which in the Septuagintal rendering of Am. 1:5 appears as the equivalent of Heb. bèl-edn at the end of the last line but one of the pentastich, "We find several distinctly Aramaic names in the cuneiform texts, e.g. Naçihina (BAL 94; BA 1, 160, below).
whereas, it may be supposed, it was originally the rendering of \( \varphi \) at the end of the last line. The rendering of the first pentastich in 6 is inaccurate and confused (cf. e. g. \( r\acute{a}s \; \varepsilon \; \gamma \sigma \tau \rho i \ \varepsilon \zeta \chi \omega \omicron \omicron \sigma \tau \omicron \; \varepsilon \; \Gamma \alpha \lambda \alpha \alpha \delta \) at the end of v. 3) although it has preserved the correct reading \( \delta n \) instead of \( \delta \eta \nu \).

Riessler (cf. JBL 32, 111, n. 13) reads \( m\iota-H\acute{a}r\acute{a}n \) instead of \( m\iota-q\iota \) in Am. 9:7. Grotius (1644) referred Kir in Is. 22:6 to Media. It is certainly not Georgia (or Gruzia) in Transcaucasian Russia (see Delitzsch's Jes. 267, below). Halévy (REJ 11, 60) referred Kir to Southern Babylonia; the same view was advocated by Sanda, Die Bücher der Könige (Münster, 1912) 2, 199.

If we hesitate to read \( M\acute{e}q\acute{u}j\acute{a}r \) instead of \( q\iota \) in Am. 1:5, 9:7, we may regard Kir as the Assyrian form of the name \( q\iota = q\acute{a}i\iota \). Also Heb. \( q\iota \), wall, and \( q\iota \), city, mean originally \textit{built with asphalt} (cf. BL 130; GB 713a; contrast AkA 9). We may therefore explain \( q\iota \) as a translation of the Sumerian name \( Ur \), just as Arab. \( eI-Lej\acute{j}\acute{u}n \) (= Lat. legio) is a translation of the old Canaanite name \( M\acute{e}g\ddot{i}d\dot{d} \), place of troops, or as the ancient volcano, which is called \( S\iota\iota\iota \) in OT, is now known as \( eI-\text{Bedr} \) (JAOS 34, 415). Sumer. \( u\dot{u}r \), city, which appears in Hebrew (GB 584a) as \( \iota r \), is connected with Sumer. \( u\dot{u}r \), foundation, settlement, dwelling (SGI 50; contrast GGA0 373) and with \( u\dot{u}r \), dwelling and people (SGI 53). Similarly Assyr. \( \dot{a}lu \), city, is identical with Heb. \( \dot{a}hl \), tent, dwelling; Arab. \( \dot{a}hl \), people, and \( \dot{a}l \), family; Syr. \( \dot{i}\acute{a}hl\acute{a} \), troop (GB 13b). For the initial \( i \) instead of ' cf. ZA 2, 278, and for the \( r \) and \( n \) in Sumer. \( u\dot{u}r \) and \( u\dot{u}n \) see AJSL 32, 64. below. The original meaning of Assyr. \( \dot{a}lu \), city, may be \textit{settlement} (AJSL 22, 199).

There is no country of Kir; Kir represents \( q\iota = q\acute{a}i\iota = \) Heb. \( M\acute{e}q\acute{u}j\acute{a}r \), Aram. \( M\acute{e}q\acute{a}j\acute{a}r \), Arab. \( aI-Muq\acute{a}j\acute{a}r \), the surname of Ur of the Chaldees in Southern Babylonia.

\(^{18}\)I have discussed this word in my paper \textit{Their Strength is Labor and Sorrow} (BA 10, 2).