

first and second stories of the house. In one of two of these private homes some collections of tablets were found, giving an idea of the intellectual interests of the people who lived there. On these were copies of the hymns which were used in the services of the temples, mathematical tablets ranging from plain sums in addition to formulas for the extraction of square and cube roots and other texts in which the writers gave the old building inscriptions in the city and thus presented a sort of guide to the history of its principal buildings. Ur at the time of Abraham was a center of culture and civilization.

Haran was a great cosmopolitan center of commerce and travel. After the destruction of Nineveh, the Assyrian empire lingered on for a few years and ^{Haran} ~~Elam~~ was chosen for its new capital.

This given an idea of the importance of this city at which Terah and Abraham made their first stop. It is interesting also to learn from the cuneiform writings that the better known deity of Ur was the moon god Sin, who was also the chief deity of Haran. These were the only two cities in ancient Mesopotamia which are known to have had this Deity as the leader in their Pantheon. This would establish a certain similarity between the two cities, probably.

There was considerable interchanging of population between them and Abraham and Terah would find many people in ^{Haran} ~~Elam~~ whom they had previously known in Ur. It was natural enough that after the long journey from Ur when they reached this city which was so much like the one that they had left, Terah would feel almost as if he were at home again and decide to stay there. It was necessary for Abraham to make a second start from this city in order to come to the land of Canaan.

Certain cuneiform documents have been found from the period of the patriarchs both in Palestine and in Mesopotamia which