

one exception, has been shown to have been in existence at the time of the Patriarchs. This one exception, Hebron, is in a valley with four streams, at a place so ideally suited for human occupation that it would be strange if there was not a town there in Abraham's time, though its precise location has not yet been found.

The location of cities named in the Bible is a particular type of special corroboration. There is always the problem of determining just what town is buried in a certain tell. Various tests must be applied: the question whether the name has been preserved, the question of its relationship to particular events described in the Bible as having occurred at or near it, its relationship to other places mentioned in connection with it, as in the account of a journey, or the description of tribal borders. One must also consider the question of whether it was occupied at the periods at which the Bible says it was, and whether it is a large enough place to fit the requirements of the Biblical references. When these tests are applied, the identity of many places in Palestine can be considered as very certain. In the case of others the degree of probability may be great, but there may still be considerable uncertainty. Usually for absolute certainty some bit of written material is highly desirable. Examination of various cities to see just when they were occupied, and comparison with the Biblical references to them, provides many interesting points of special corroboration.

An interesting instance of special corroboration from Palestine came from the excavation of Beth-zur in 1931. It involves the references to gold drachmas in Ezra 2.69, and Neh. 7.70, 71. The Hebrew word dark^emonim fits exactly with the form used in inscriptions by Phoenician sailors at the Piraeus, the harbor of Athens, when referring to the Attic drachma. The translators of the King James Version rendered the word as "dram," an English measure, which is derived from