

to things that have been found in Egypt and in Mesopotamia, and that occasionally we find datable objects from those lands. We have noticed that pottery enables us to tell approximately how long and in what period a certain town was occupied. This, however, does not give us certainty about the name of the town unless we find written matter that contains the name. It would be impossible to construct a coherent history of ancient Palestine simply from the archeological material. Having evidence from other sources the archeological material fits in with it at many points, and adds a good deal to the general picture.

Thus it is even more true of Palestinian archeology than of the Bible, that what we can learn from it about the political and cultural history of Palestine, while important, is very incomplete. Consequently most of our relationships in this section will fall under the head of general corroboration, rather than of special corroboration. Without written material it is very difficult to get much that properly belongs under the head of special corroboration.

2. General Corroboration.

The general picture of life in Palestine that is presented in the Bible and the picture that can be gained from archeology fit together remarkably well. Let us briefly survey the history and notice some of the evidences that have come to light.

Excavators in Palestine have shown great interest in the earliest levels of cities that existed before the invention of writing. While much of real importance for prehistory may eventually be learned from Palestine, this belongs only to a very slight extent to the field of Biblical archeology, since the first contact of the Biblical narrative with Palestine occurs at the coming of Abraham.

The Biblical account of the patriarchs has many points of contact with