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## I. LITERARY.

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REV. PROF. C. C. HERSMAN, D. D., LL. D.

BY REV. J. A. QUARLES, D. D., LL. D.

CHARLES CAMPBELL HERSMAN was born on a farm in the superb blue-grass section of Kentucky, in the neighborhood of Lexington, its equally superb city. This portion of the State is noted as having in it the very best blood of man and beast: short horn cattle, silken-haired racers and trotters, Clays, Breckinridges, Marshalls, Crittendens, Wickliffes, Shelys, Merrifee and Beck, Blackburns, Youngs.

Born in this most favored region, he was carried by his parents at an early age to Missouri, where they settled on a large farm in Monroe county. Here his father died when he was thirteen years of age, leaving ample means for the rearing and liberal education of his children. Charles was fond of books from early childhood, and availed himself of every opportunity which the neighborhood afforded of gratifying his love of reading. His primary education was conducted by the country school in the vicinity of the farm.

As his physical constitution was not robust, at the advice of the family physician, he remained at home on the farm until the spring of 1855, when he was sent to the Van Rensselaer Academy, an institution under the patronage of the Presbytery of Palmyra, and named for the philanthropic Cortlandt Van Rensselaer, a descendant of one of the Dutch patroons of New York. The academy at that time was managed by the Rev. J. P. Finley, D. D., afterwards a professor in Westminster College, one of the most godly of men. Here, in April, young Hersman began the study of Latin and Greek, and, by the close of the term in June, he had so far mastered the forms and the construction that he was able to read the "Life of Epaminondas," by Nepos, and "The Anabasis." Returning to the academy in the fall he continued his studies, but was compelled by his delicate health to return home the following April.

## SOME RECENT EXPLORATIONS IN EGYPT.

PROF W. W. MOORE.

The ancient Egyptians revered the past. To the first philosophers of Greece they used to say: "You Greeks are mere children, talkative and vain, you know nothing at all of the past." And they were not less mindful of the future. As they cherished the recollections of the ages before them, so they wished to be remembered by the generations which were to come after them. Champollion tells us that the biographical inscription of Bahmes, a captain of marines, who lived before Moses, is addressed to "the whole human race." Max Muller mentions a monument in the Louvre which says—"I speak to you who shall come a million of years after my death." The great Harris Papyrus, which describes the donations of Rameses III to the Temples of Egypt, was written to exhibit to "the gods, to men now living, and to *unborn generations* the many good works and valorous deeds which he did on earth as great king of Egypt."

The Egyptians wished their works to be "not of an age but for all time," as Ben. Jonson said of Shakspeare. But, as we saw in an earlier number of this series, there were many centuries during which their writings were not known to the world. And even after the lost clue was found and a voice was once more given to their long silent records, many of their noblest works continued to lie neglected under the sands and the accumulated rubbish of centuries. What a gratification it would be to these cravers of posthumous influence if they could witness the work carried on for the last eight years by the Egypt Exploration Fund, and could see the cities which they built, and the statues which they carved, and the tablets which they inscribed, and the books which they wrote, recovered from the burial of ages, and brought again into living contact with living humanity! And with what painful interest would they read the following extract from a recent report of the officers of the fund, urging increased liberality on the part of the public in order to a more vigorous prosecution of the society's work:

"The building of canals and other public works in Egypt, the levelling of historic mounds by the fellaheen to enrich their fields, and the wanton or superstitious iconoclasm of the Arabs, are fast destroying monumental

and other records which shed precious light on Biblical and secular history, on the sciences, arts, and industries of past ages, and on the early sources of Greek art."

The reference in the second clause is to the bricks of Nile-mud which compose the mounds where most of the ruins are found, and which afford, when pulverized, a valuable dressing for the fields. The natives steal many priceless objects from the ruins and sell them to private individuals, though this is forbidden by law. But since England took possession of Egypt, whipping as a punishment for crime has been abolished. The dishonest native therefore now runs no risk for which he cares, and valuable antiquities are disappearing faster than ever. Even the tombs are rifled and the mummies robbed. Last year (Feb. 6th, 1891), several hundred mummies of priests were discovered near Thebes with all their jewels, vases, statuettes, manuscripts, and other sepulchral treasures intact, without even a speck of dust upon them, which had evidently remained unlooked at by any eye for nearly 3,000 years. But this case is entirely exceptional. Nearly all the mummies recovered by modern explorers had been found and more or less despoiled before. The mummies of gods fared no better than the mummies of men. Many tons of bones from the great cemetery where the cats were buried which the ancient Egyptians worshipped have lately gone to Liverpool to be used as manure. The world however can better spare these mummied cats than it can the statues, and vases, and tablets with their precious inscriptions which are lost or destroyed every year. The Egypt Exploration Fund is doing all that can be done with its present resources to forestall this vandalism and prevent these frightful losses to the cause of scholastic and sacred learning. A systematic archaeological survey has been undertaken. The explorers propose to examine carefully every stratum of every ruin, to indicate the position not only of important buildings, but of all monumental objects discovered at a site, and to make records of all inscriptions, "so that come sand, or water, or earthquake, or destructiveness in any form, the knowledge acquired remains forever in concrete and accessible form."

We propose in this paper to give a brief *resume* of the explorations thus far made under the auspices of this Fund, excepting of course the first and most important of all, viz: the discovery of Pithom, an account of which has already been

given in this series. That discovery was made in 1883, and demonstrated that Rameses II was the Pharaoh of the Oppression, that the Route of the Exodus lay through Wadi Tumilat, and that the Red Sea then extended about fifty miles farther North than it now does. Therefore the Israelites must have crossed it at a point far to the North of the present head of the Gulf of Suez. But where did the interviews which preceded this unparalleled emigration take place? Where was it that Moses confronted the Pharaoh and waved that wonder-working rod which brought upon his land the judgments of Jehovah? The question is explicitly answered in Ps. 78:12,43. "Marvellous things did he in the sight of their fathers, in the land of Egypt, *in the field of Zoan.*"

#### ZOAN.

The earliest Scriptural reference to this place occurs in Gen. 13:20. There had been strife between the herdmen of Abram and the herdmen of Lot. Abram advises separation for the sake of peace, and generously offers Lot his choice of the whole land, though it was Abram's by the covenant promise of God. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere (before Jehovah destroyed Sodom and Gomorrah), like the garden of Jehovah, like the land of Egypt, as thou comest unto *Zoan.*" For thus it should read. The "Zoar" of our Bibles is an error of transcription. Zoar was not in "the land of Egypt." Zoan was. Moreover, Zoan was in the richest part of Egypt. The delta-land around this city, "well watered everywhere," was of the most exuberant fertility. Mosoudy, the Arab historian of the tenth century says: "The place was formerly a district which had not its equal in Egypt for fine air, fertility, and wealth. Gardens, plantations of palms and other trees, vines, and cultivated fields met the eye in every direction." The Caliph Omar, who conquered Egypt for Mohammedanism, appreciated its unequalled fertility far more than he did its literary treasures, although he quoted habitually the Arabic proverb: "Paradise is as much for him who rightly uses the pen as for him who takes the sword." For he it was who is said to have ordered the destruction of the great library of Alexandria with the fanatical remark that "If the writings of the Greeks agree with the Koran, they are useless, and need not be preserved; if they disagree they are pernicious, and ought to be

destroyed." But of the capabilities of the soil around Zoan and other cities of the Delta he said that such was the store of wheat sent by caravan from Alexandria to Medina, that he declares the first of an unbroken line of camels entered Medina before the last camel had left Egypt. From which it would appear that the Caliph was a liar as well as a fanatic. But, while he seems to have fallen into the psychological error of "mistaking his imagination for his memory" in regard to the length of that line of camels, there can be no doubt that the country in question *was* the very granary of the world. The letter of Panbesa, an Egyptian traveller and writer, who lived in the time of Moses, describes the fertility of "the field of Zoan" in glowing terms. "Nothing can compare with it in the Theban land and soil," says this ancient document. "It is pleasant to live in. Its fields are full of good things, and life passes in constant plenty and abundance." Moses knew it well. For forty years he had witnessed its succession of luxuriant crops. Little wonder then that when he wishes to convey some idea of the exuberant fruitfulness of the well-watered Jordan valley chosen by Abram's worldly nephew, he compares it with the two supreme standards of fertility, viz: the garden of Eden and "the land of Egypt as thou comest unto Zoan."

The next scriptural reference to this city is the parenthetical statement in Numb. 13: 22—"(Now Hebron was built seven years before Zoan in Egypt)". If the writer of this parenthesis had only stated when Zoan was built, we should have known how near those Egyptologists are to the truth who carry back the foundation of the Great Temple of Zoan to about 4000 B. C. They allege also that Amenemhat I, the first Pharaoh of the great Twelfth Dynasty, about 3064 B. C., "recognizing the strategic importance of the site, fortified the place and raised it to the dignity of a royal city." At any rate, we know that Zoan was built before the time of Abraham, and here probably it was that the patriarch sustained those discreditable relations to the Pharaoh which are recorded with the characteristic candor of inspiration in the twelfth chapter of Genesis.

This Pharaoh was one of the Hyksos, or Shepherd Kings, as they are called, those mysterious and powerful Asiatics who, before Abram's day, had swept over the land at a time when Egyptian rule was weak, driving the native dynasty into Upper Egypt, and establishing themselves in the Delta. They rebuilt

and fortified Zoan (called by them Avaris), making it their chief stronghold, and stationing there a standing army of 240,000 men.

The monuments of the Hyksos, recently found at Zoan, are specially notable for two things. First, the peculiar and foreign type of face in their sculptured portraits, massive, muscular, morose-looking, with "prominent jaws, high cheek-bones, and mouths curving sternly downward at the corners;" all quite different from the light built and delicate featured native Egyptians. Secondly, the Hyksos monuments are not executed in the beautiful red granite seen in most Egyptian sculptures, but in the black or grey granite which came from the quarries of Sinai or the Hammamat district. The reason for this was that Assovan, far up the Nile, from which all the rose colored granite came, was commanded by the native dynasty which still maintained itself in Upper Egypt.

The rule of the Hyksos lasted for 511 years. They were then overthrown and expelled by Aahmes I, founder of the 18th Dynasty.

But the ruins show that it was Rameses II, the Pharaoh of the Oppression, and the greatest of all the Egyptian monarchs, who carried Zoan to the highest pitch of splendor. He was not slow to see that this place, situated as it was on "the then broad and navigable Tanitic arm of the Nile," and commanding the great road to Palestine, was "the key of the country." He therefore transferred his court to Zoan, made it his capital, and adorned it with even more than his customary magnificence, multiplying his obelisks, statues, sphinxes and tablets almost without limit. The most remarkable of all these monuments was the great colossus of Rameses II, a glittering monolithic statue of red Syenite, which stood nearly a hundred feet in height and weighed at least nine hundred tons. The feet measured four feet nine inches and a quarter *in diameter*, and the great toe was one foot two inches and seven-eighths *across*. In short it was the greatest Colossus of that or any other age or country. The gigantic bronze statue of Athena Promachus, whose glittering helmet, flashing in the sunlight, could be seen for miles by sailors on the sea as they looked towards the lofty acropolis at Athens, was only about half as high. The celebrated Colossus of Rhodes may have equalled the stupendous ikonograph of Rameses in height, but then it was made of bronze and was hollow. And the same must be

said of our great statue of Liberty enlightening the world in the harbor of New York. It is a hundred and fifty feet high, but it is hollow metal and made in many parts. So that this mighty monolith of Rameses is really without a rival in either ancient or modern art.

Of the Grand Temple, with its enclosing wall eighty feet thick, its great colonade, its "forest of tapering obelisks", its avenues of Hyksos sphinxes superbly sculptured in black granite, its sanctuary built of enormous blocks of stone weighing over twenty tons each, covered on the inside with plates of gold and on the outside with life-size figures of Rameses making offerings to the gods—and of many other features of this royal city as Moses knew it we cannot speak at length. Nor can we follow its obscure history through the centuries after Moses, when its Egyptian name "T'san", which the Hebrews had called "Zoan", was further changed by the Greeks into "Tanis". Suffice it to say that the city was finally destroyed by fire in the Bucolic Revolt in 172 A. D., salt marshes and wastes of sand invaded her rich corn lands and vineyards, and "the fields of Zoan" became a place of "treeless flats and monotonous lagoons". But the ancient name, in the Arabic form of "San", still clings to the site, now occupied by a fishing village of mud hovels whose wretchedness is accentuated by the mighty ruins which on every hand are strewn on the surface or buried in the sand. Such was the condition of the place when surveyed by the engineers of Napoleon's great expedition in 1798. Then came a change. After peace was restored throughout Europe in 1815, the French and English Consuls and other depredators in Egypt, plundered the ruins of Zoan and other ancient sites, collecting many precious antiquities, sawing off the heads of Colossi, smashing whatever was too large for shipment, and, transporting the rest, sold them for enormous sums to kings, governments and museums in Europe. After these barbarities the mutilated ruins were again covered by the shifting sands, and so remained until 1860, when the great archaeologist, Auguste Mariette, disintombed Tanis once more, not for plunder, but for learning, made some valuable observations, removed a few of the more important monuments to the museum at Boulak (Cairo), and then reburied the rest, with the hope that he might some time have the opportunity to go deeper into the mounds and achieve

still more definite results. But it was not to be. Death overtook him, and the work fell to other hands.

Long before Mariette's death, however, Lepsius had discovered (1866) amid the ruins of Tanis a stone which we must notice in passing. It bore a trilingual inscription, Hieroglyphic, Demotic and Greek, entitled the "Decree of Canopus", and dated B. C. 238. It therefore served a very important purpose in confirming the results already reached from the Rosetta Stone.

Mariette's successor in the systematic excavation of Tanis was Mr. W. M. Flinders Petrie, who in 1884 made what Miss Edwards properly calls "the first and only scientific exploration of the site. Mr. Petrie went thither with advantages such as Mariette never enjoyed. His time was his own and his expenditure was unrestricted. Already acclimatized, he feared neither winter rains nor summer heats. . . . In addition to all his other labors he did actually turn every stone and copy every inscription, thus fulfilling Mariette's programme to the letter," and it is to his results that we are chiefly indebted for the foregoing account of Zoan as it was in the time of the Hyksos and in the days of Moses.

#### TELL NEBESHEH.

In a low mound about eight miles S. E. of San, Mr. Petrie found (1886) a temple with an altar, apparently of the Hyksos period, which contained important inscriptions, made originally by an official who is called "chief of the chancellors and royal seal bearer," and who was one of a series of such prime ministers. "The altar appears to belong to the Hyksos period, and it is suggested by Mr. Petrie, that these officials—who were so powerful that one of them actually appropriated for his inscriptions the royal monuments in a public temple—were native Egyptians, the Hyksos conquerors being only a military horde, without much civil organization, or organizing capacity, and taking over as they found it the native bureaucracy, who managed all the details of the needful administration of the country. So there appears to have been a series of viziers, men who acted for the king over the treasury and taxes, and over the royal decrees and public documents, bearing the king's seal." The history of Joseph belongs to the Hyksos period, and we now see that his investiture as vizier and royal seal-bearer described in Genesis 41, was "not an ex-



traordinary act of an autocrat, but the filling up of a regular office of the head of the native administration."

#### GOSHEN.

The exact locality of the goodly land chosen by Joseph as the dwelling place of his brethren during their sojourn in Egypt, has been for more than two centuries the subject of sharp controversy. The question was finally settled in 1884, when M. Naville discovered, about six miles east of the modern Zagazig, at a village now called Saft-el-Henneh, the ruins of an ancient city, the inscribed monuments of which tell us that the name of the place was *Kes*, *Kesem*, easily identified with the *Gesem* or *Gesen* of the Septuagint, and the *Goshen* of the English version. This city was the capital of a nome or district of the same name, which was of a triangular shape, having its southern apex at Belbeis, its northwestern angle at Zagazig, and its northeastern at Tell-el-Kebir. Here, then, was that famous pastoral region, "the best of the land," where the children of Israel dwelt and labored and multiplied for 430 years.

#### BUBASTIS.

Not far from the western border of Goshen, lies a mound called by the Arabs *Tell Basta*, the site of the ancient Bubastis, which was the seat of the worship of Bast or Pasht, the celebrated cat-headed goddess, whose red granite temple was pronounced by Herodotos, the most beautiful he had ever seen. For a long time archaeologists supposed that all traces of this magnificent building had disappeared. But in 1887 and 1888, its ruins were brought to light by Mr. Naville and Mr. Griffith. As the place is on the railroad from Cairo to Suez, and close to a busy station, it was visited by many tourists while the work was going on. And the scene was one of no little interest. "Here, grouped on the verge of the great cemetery of Sacred Cats, are the tents of the officers of the Fund; yonder, swarming like bees at the bottom of the huge crater-like depression which marks the area of the temple, are seen some three to four hundred laborers—diggers in the trenches and pits, basket-carriers clearing away the soil as it is thrown out, overseers to keep the diggers at work, 'pathway men' to keep the paths open and the carriers moving, gangs of brawny 'Shayalin,' or native porters, harnessed together by stout ropes, and hauling or turning sculptured blocks which

have not seen the light for many centuries ; girls with bowls of water and sponges to wash down the carved surfaces preparatory to the process of taking paper 'squeezes' ; and small boys to run errands, help with the measuring tapes, and keep guard over the tents and baggage. With so many hands at work and so many overseers to keep them going, it is not wonderful that the excavations make rapid progress." Among the other monuments found here was a colossal statue which Mr. Naville takes to be a statue of Apepi, the Pharaoh of Joseph. The only other point of interest concerning Bubastis to students of Scripture, is the mention of it by Ezekiel (xxx. 17) as Pibeseth.

Excavations have been made at several other places by the agents of the Egypt Exploration Fund, and the results are intensely interesting to students of art and secular history, but we pass over these, as our plan includes only those places which have some relation to the statements of Scripture. Perhaps the most interesting of these, Pithom alone excepted, is the one now to be described, and with which we close this paper and this branch of our general subject.

#### TAHPANHES.

Zedekiah, the last king of Judah, had sworn allegiance to Nebuchadrezzar, king of Babylon, as his vassal. In violation of this oath he revolted, notwithstanding the repeated and earnest remonstrances of the prophet Jeremiah, placed himself at the head of a league of neighboring kings against Nebuchadrezzar, and formed an alliance with Egypt, the special enemy of Babylon. Forthwith the Chaldean forces poured into the country, Palestine was overrun, Jerusalem was besieged, and after varying fortunes fell and was destroyed. Zedekiah fled by night through a breach in the wall, hoping to escape to the east of the Jordan, but was overtaken by the Chaldeans at Jericho, and carried in chains with his family to the headquarters of Nebuchadrezzar, at Riblah. Here his sons were executed in his sight, and then in the barbarous manner pictured and described on Assyrian tablets, his eyes were put out, after which he was taken to Babylon, and, according to tradition, kept at hard labor during the remainder of his life. Before the city fell, Nebuchadrezzar had given orders to his soldiers to deal kindly with Jeremiah, whose political attitude was well known to the Babylonian monarch. He was there-

fore taken out of the prison into which Zedekiah had cast him, and, though carried northward with the other captives by the victorious army, he was released at their first halting place, and offered his choice between a high position at the court of Babylon, or further residence in his own desolated country. He promptly chose the latter. Gedaliah was appointed governor of the Jewish remnant not deported by Nebuchadrezzar, with his capital at Mizpeh, just north of the ruins of Jerusalem, and the Jewish princesses, Zedekiah's daughters, were committed to his charge. Gedaliah, being a man of generous and unsuspecting character, was murdered by Ishmael, although he had been warned of his danger. Johanan and the Jews promptly pursued and attacked the assassin, and recovered the spoils and captives, including the daughters of Zedekiah. But, fearing that Nebuchadrezzar, when he should hear of his governor's death, would sweep down upon them all in indiscriminating vengeance, without inquiry as to the real perpetrators of the deed, Johanan proposed that they should place themselves beyond the reach of his vengeance by fleeing into Egypt. This project was vehemently opposed by Jeremiah, who predicted peace and plenty if they remained in their own land, but sword and famine and pestilence if they went down into Egypt. Johanan, however, refused to listen to the prophet, and in spite of all his protests, took all the remnant of Judah, and the king's daughters, and Jeremiah himself, and brought them down into the land of Egypt. "Thus came they even to Tahpanhes." Here they were hospitably received by Pharaoh Hophra (Apries of the Greeks, B. C. 591—572), who had been the friend and ally of Zedekiah, the father of the fugitive princesses, and they were apparently assigned to "Pharaoh's house in Tahpanhes," as their place of residence. But no sooner had the disobedient people arrived than the faithful prophet resumed his warnings at the very threshold of the palace. "Then came the word of Jehovah unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork\* (pavement), which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus

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\* This is the rendering of the Revised Version. That of the Authorized Version is absurd, "Hide them in the clay in the *brickkiln*, which is at the entry of Pharaoh's house in Tahpanhes." The king of Egypt would hardly have a brickkiln at his front door.

saith Jehovah of hosts, the god of Israel : Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid ; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt ; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword." (Jer. xliiii. 8-11.) Here is a specific prophecy. Was it ever fulfilled? Herodotos and other writers (except Berosus) make no reference to such a campaign and conquest by Nebuchadrezzar. But we now have abundant evidence that it was literally fulfilled. The refugees doubtless remained undisturbed at Tahpanhes for some time, as Nebuchadrezzar was detained for thirteen years by the siege of Tyre. It is therefore not unlikely that the "Lamentations of Jeremiah" were composed at Tahpanhes. Here, too, probably the prophet died, before he himself saw the evils come upon his people which he had predicted. But in 572 Nebuchadrezzar came. This is attested by both Babylonian and Egyptian inscriptions, though the former state that he conquered, while the latter state that he was defeated. It may be that he was successful at first, but was eventually driven back. But this is not all. There are now in the museum at Cairo, three clay cylinders of Nebuchadrezzar, such as he was accustomed to use for marking the scenes of his victories, bearing his name, parentage, and titles in cuneiform text, which were found on the Isthmus not far from the site of Tahpanhes.

The name of this city was rendered in the Septuagint version by *Taphnai*, and this in turn was softened by the Greeks to *Daphnai* or *Daphnae*, and to this day the site is called *Tell Defenneh*. It lies in what is now "the loneliest and dreariest corner of the Northeastern Delta," half marsh, half desert, though once a rich grazing region, fertilized by the annual overflow of the Pelusiac and Tanitic arms of the Nile. On this desolate site stand three groups of mounds. In the spring of 1886, Mr. W. M. Flinders Petrie attacked these for the Egypt Exploration Fund, and soon discovered that two of them were mere heaps of rubbish. But the third was composed of "the burnt and blackened ruins of a huge pile of brick buildings," still known among the Arabs as "the Castle of the Jew's Daughter," an apparent reminiscence of its occupation by the Jewish princesses, daughters of king Zedekiah. This Mr. Pe-

trie laid bare, and, as the *London Times* says, there seems to be no reasonable doubt that it is the very palace-fortress in which Jeremiah stood and prophesied, which Pharaoh-Hophra defended, and which, in all probability, Nebuchadrezzar burned to the ground. For a full description of the rooms explored, the tablets, jars, dishes, and metal objects found in great number, we must refer the reader to the "Fourth Memoir of the Egypt Exploration Fund," Dr. Wm. C. Winslow, 525 Beacon street, Boston. But two discoveries made by Mr. Petrie at Tahpanhes, we must not fail to mention. One of these is the "area of continuous brickwork resting on sand, about 100 feet by 60 feet, facing the entrance." Here, then, is the pavement mentioned in the prophecy which Jeremiah uttered on the spot, and over which the pavilion of Nebuchadrezzar was spread when, in fulfilment of that prophecy, he invaded Egypt and battered and burned "Pharaoh's house in Tarpanhes." The other point to which we would call attention in closing, was Mr. Petrie's discovery, under the four corners of the building, of the foundation deposits which show it was erected by Psammeticus I. This king, who lived in the earlier half of the seventh century B. C., established a great camp of Greek mercenaries at Tahpanhes. Fugitive Jews had intermingled with these Greeks long before the flight thither of Johanan and the Jewish princesses, acquiring constantly Greek ideas and Greek words. And, as Mr. Petrie says, "the bearing of this on the employment of Greek names for musical instruments, and other objects, among the Hebrews, at and after the removal to Babylon, is too obvious to need mention in detail. A fresh and unexpected light is thus thrown upon a question which has been an important element of biblical criticism." This is a reference to one of the stock arguments of destructive critics against the authenticity of the book of Daniel. They allege that the use in that book of Greek names for certain musical instruments, demonstrates that it could not have been written at the early date postulated by the traditional view, since there was no such intercommunication between East and West before the time of Alexander the Great as would account for Daniel's knowledge of Greek names in the sixth century before Christ. The edge of this argument has been turned completely by the exploration of Tahpanhes and the discovery in its ruins of conclusive evidence that Greeks and Jews mingled here freely long before the time of Daniel.