

UR, EL AND JEZREEL

ISRAEL DOES NOT EXIST UPON THE MER EN PTAH STELE



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The **Mer en Ptah Stele** is an inscription by the **Per Aa Merneptah** (Pharaoh/King Mer en Ptah) who ruled ancient Kamit (Egypt) approximately 3,200 years ago during the Nineteenth Dynasty. The text of the stele describes the triumph of Mer en Ptah over the Libyans and their allies in addition to his triumph over forces in **Kanaana** (Canaan). Kanaana was a colony of the empire of Kamit at this time having been colonized hundreds of years prior.

The whites and their offspring have misused this stele to put forward the false notion that line 27 of the inscription references the name 'israel'. This would have been significant because this would have represented the first mention of 'israel' in the historical record, as no evidence for the existence of an 'israel' could be found outside of the fictional tales of the bible. However, the truth of the matter is that this stele does not include the name 'israel'. Moreover, those Afurakanu/Afuraitkaitnut (Africans~Black People) who have been brainwashed with the pseudo-religions of judaism/hebrewism, islam, christianity, moorishism, etc. have foolishly attempted to trace their blood line back to the fictional characters of the bible. In order to bolster their misguided claims, they have attempted to hang their hats on the Mer en Ptah stele as 'evidence' that 'israel' and by extrapolation the 'children of israel' were more than a historical fiction. The proper translation of the name found on the Mer en Ptah stele exposes the fallacy of their position. The term referenced on the stele is actually Jezreel or Yezreel.




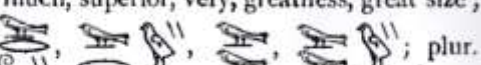
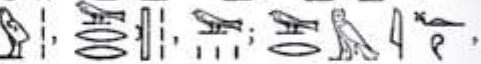
Isiraar (Jezreel) from the Mer en Ptah stele


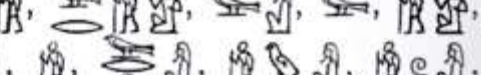
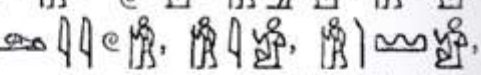
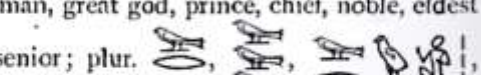
[See our publication: **KUKUU-TUNTUM The Ancestral Jurisdiction** we demonstrate that the various characters of the bible, quran and talmud are absolutely fictional, never existing of any race whatsoever including abraham, isaac, ishmael, moses, aaron, david, solomon, sheba, menelik, jesus, yeshua ben pandira, muhammed, bilal, yahweh, allah, buddha, etc: www.odwirafo.com/kukuutuntumpage.html]




UR and EL


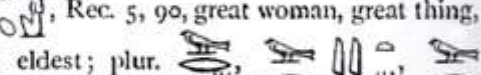

The ancient title **Ur** in **Kamit** (Egypt) means *great, great in size, greatness*. When applied to individuals or entities it references *great one, powerful one, noble one*, etc. The feminine

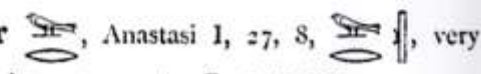
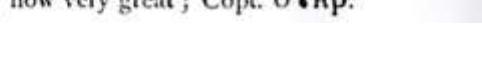
version of the term is **Urt**. **Ur** and **Urt** are also rendered **Wr** and **Wrt**. In *Coptic* (Late Kamiti dialect), **Ur** can be vocalized as **OUR** or **OUHR**: **Copt. ΟΥΡ**.

ur 
 great, much, superior, very, greatness, great size;
 dual ; plur.

 P. 808, great piece of flesh from the joint.


ur 
 U. 215, 

 great man, great god, prince, chief, noble, eldest
 son, senior; plur. 

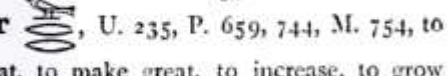

 a conquered
 chief; 
 chief of
 chiefs; 
 noble men and women.

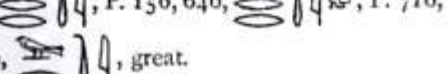
ur-t 
 Rec. 5, 90, great woman, great thing,
 great, eldest; plur. 


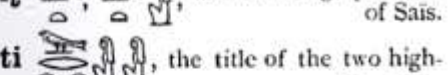
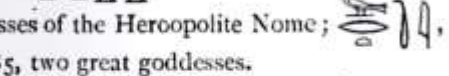
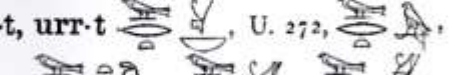
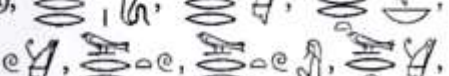
ur 
 Anastasi 1, 27, 8, 
 very
 great, how very great; **Copt. ΟΥΡ**.

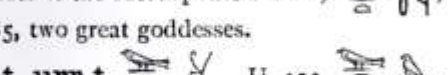
ur āa 
 king; **Copt. ΟΥΡΟ**.

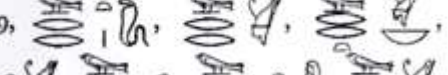
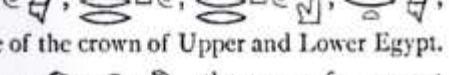
ur-t āa-t 
 queen.

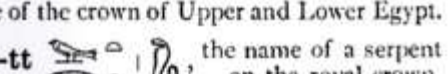
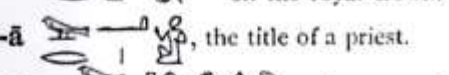
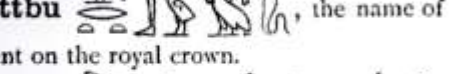
ur khet (akh-t) 
 great in posses-
 sions, rich.

ur khert 
 great in property,
 rich.

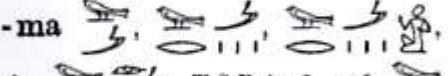
urr 
 U. 235, P. 659, 744, M. 754, to
 be great, to make great, to increase, to grow
 large; 
 P. 156, 646, 
 P. 716,
 N. 786, 
 great.

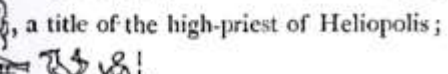
Urt 
 title of the high-priestess
 of Sais.

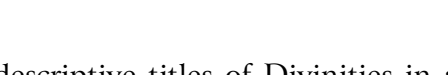
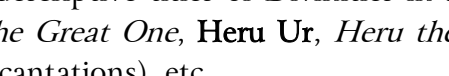

Urti 
 the title of the two high-
 priestesses of the Heroopolite Nome; 
 N. 1385, two great goddesses.

ur-t, urr-t 
 U. 272, 
 N. 719, 
 a name of the crown of Upper and Lower Egypt.

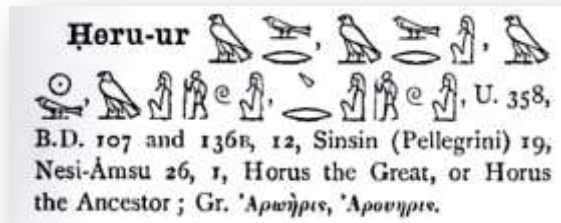
Urtt 
 the name of a serpent
 on the royal crown.

Ur-ā 
 the title of a priest.

Urttbu 
 the name of
 a serpent on the royal crown.

Ur-ma 
 T.S.B.A. 8, 326, 
 a title of the high-priest of Heliopolis;
 plur. 

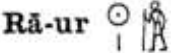
The terms **Ur** and **Urt** (**Wr** and **Wrt**) are used as descriptive titles of Divinities in ancient Kamit. We thus have the usage **Amen Ur**, *Amen the Great One*, **Heru Ur**, *Heru the Great One*, **Urt Hekau**, the *Great One of Divine Words* (incantations), etc.



The same usage is found in **Akan** culture. In the **Twi** language of the Akan people of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) this term **ur**, **ura** [owr] is vocalized as **owura** in the masculine context and **awuraa** in the feminine context.

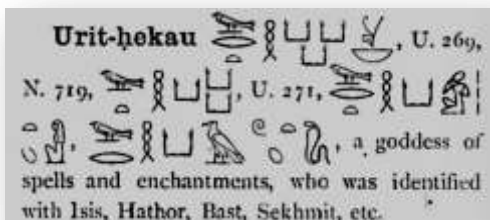
[As shown in our publication **Akan – The People of Khanit (Akanland – Ancient Nubia/Sudan)** www.odwirafo.com/Akanni_Khanit.pdf , the Akan people migrated from ancient **Khanat** (Khanit land, Nubia) millennia ago and reestablished Akan (Khanat) culture in West Afuraka/Afuraitkait (Africa). The language, culture and religion of the Akan today is directly descendent of the ancient culture.]

The terms owura and awuraa reference ‘*master*’ and ‘*mistress*’, ‘*owner*’, ‘*lord*’. The phrase ‘Me wura’ (me owura) thus means ‘My Lord’ or ‘My master’. **Owura** and **Awuraa** are honorific titles assigned to individuals who are of a high social status. This honorific title is first and foremost an appellation of the Creator of the Universe. In Akan Culture **Nyankopon** is the Creator while **Nyankonton** is the Creatress. They are **Ra** and **Rait**, Creator and Creatress in ancient Kamit. One of the honorific titles of Nyankopon is **Awurade (Owurade)** which is translated as ‘Owner, Master, Lord (Owura) of Possessions, Things, that which is Created

(Ade)’. **Nyankopon Awurade** is literally the same title found in Kamit: **Ra Ur**: 

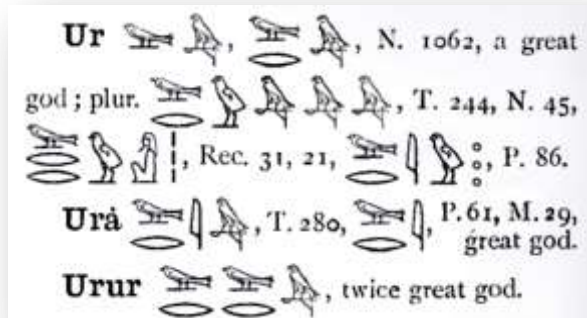
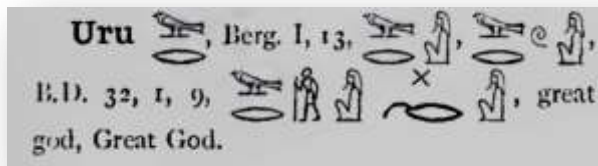
[See our **Nyankopon-Nyankonton – Ra-Rait**: www.odwirafo.com/Nyankopon_and_Nyankonton-Ra_and_Rait.pdf]

We also have the **Abosom** (Deities) **Awuku** and **Akua** in Akan culture who govern the planet **Aku** (mercury) and thus **Awukuda** or **Akuada** (wednesday). These two Abosom are called **Set** and **Nebt Het** in ancient Kamit. An honorific title for Awuku or Aku in Akan is **Owuraku** while the feminine version of this honorific title for Akua is **Awuraakua**. These same titles are applied to these same Deities in Kamit. **Set** is called **Ur Hkau** (Owura aku) while **Urt Hekau** (Awuraaakua) is a title applied to **Auset** and also **Nebt Het** and other Female Deities:

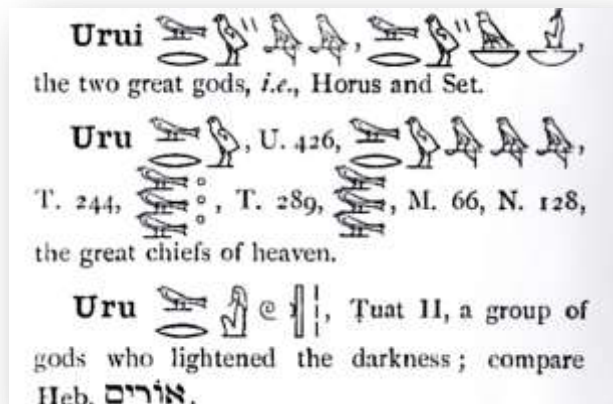


[Note that in Kamit, **Set** is the Deity of the desert, the Communicator of **Ra** (Creator), the Divine Trickster and operates through the planet mercury. In Akan, **Awuku** (Aku Ananse) is the Owner of the desert, the Communicator of **Nyankopon** (Creator), the Divine Trickster and operates through the planet mercury (Aku). See our publications: **Awuku – The Obosom of Awuku and Awukuda** and **Akua – The Obosom of Aku and Akuada** for details about these two Deities and their identity in Khanit and Kamit as **Set** and **Nebt Het**: www.odwirafo.com/akradinbosom.html]

As an honorific title in Kamit, the term **Ur** or **Uru** also references ‘Great God’ in general:



The plural of **Ur** in the dual aspect is **Urui** while the general plural is **Uru**:



In the language of ancient Kamit there was no letter 'L'. There was/is a rolling 'R'. The same is true in the derivative Akan language today. The 'L' sound is not used in Akan. There is only the rolling 'R' sound. In Kamit, when foreign words containing an 'L' were translated into the language and the **Medut Ntoro** script (hieroglyphs) the 'L' sound would be translated by using the **medut** or hieroglyphic symbol for the 'R'. The same is true in Akan today. When foreign words with an 'L' are written or spoken by Akan speakers, an 'R' is used in place of the 'L'. Thus the term 'mulatto' a foreign term is written and pronounced by Akan speakers as 'murato-ni'. In the same fashion the foreign title and pronunciation Ptolemy/Ptolemis used by greek invaders in Kamit was transcribed in the medutu as Ptua Rmis (Ptoremis).

As we demonstrated in our publication **KUKUU-TUNTUM The Ancestral Jurisdiction**, because of the interchange of the rolling 'R' and 'L' sound, the ancient title **Ur** from Khanit and Kamit came to be pronounced **Ul, Al, El, Il** and **L** in later Afrisan/Afro-Asiatic/so-called 'semetic' languages.

This is the origin of the title 'El' or 'Al' and 'Ilu' being used as a title for the 'Great God' and associated with 'Divinity' in general in ancient Kanaana (Canaan) and Sumer prior to the aryan/white invasions and afterwards.

The ancient Afurakani/Afuraitkaitnit (African) language taken to the Levant thousands of years ago by migrants from Kamit would later become infected via contact with the white eurasians who invaded the Levant millennia after we had already arrived and established civilization. The Afurakani/Afuraitkaitnit (African) language, now infected with elements from the indo-european language would produce the Afrisan/Afro Asiatic or 'semetic' languages.

[Note that **Uru** becomes **Olu** in Yoruba. We thus have the titles: **Olorun** [Oni Orun; Olu-Orun], **Olokun**, **Oluwa**, etc.]

These facts are important, for the name and function of the Deity **El** is key to the definition of the inscription on the Mer en Ptah stele.

From Wikipedia:

El (deity)

From Wikipedia, the free encyclopedia



El, seated on a throne with lion feet, wears conical horned headdress, a tunic and mantle. He receives gifts from a priest or king or lesser deity. The winged globe is above them in the background. Stela found in Palestine.

“...’Ēl (written *aleph-lamed*, e.g. Ugaritic: 𐎎𐎍, Phoenician: 𐤍𐤌, Classical Syriac: ܐܠ, Hebrew: אל, Arabic: إله or اله), cognate to Akkadian: *ilu*) is a North-West Semitic word meaning "deity".

In the [Canaanite religion](#), or [Levantine religion](#) as a whole, *El* or *Il* was a god also known as the Father of humanity and all creatures, and the husband of the goddess [Asherah](#) as recorded in the [clay tablets of Ugarit](#) (modern *Ra's Shamrā*—[Arabic](#): شمرا رأس , [Syria](#)).

Linguistic forms and meanings[[edit](#)]

[Cognate](#) forms are found throughout the [Semitic languages](#). They include [Ugaritic](#) *’il*, pl. *’lm*; [Phoenician](#) *’l* pl. *’lm*; [Hebrew](#) *’ēl*, pl. *’ēlīm*; [Aramaic](#) *’l*; [Akkadian](#) *ilu*, pl. *ilānu*.

In north-west Semitic use, *El* was both a generic word for any god and the special name or title of a particular god who was distinguished from other gods as being "the god".^[8] *El* is listed at the head of many pantheons. *El* is the Father God among the [Canaanites](#).

However, because the word sometimes refers to a god other than the great god *Ēl*, it is frequently ambiguous as to whether *Ēl* followed by another name means the great god *Ēl* with a particular epithet applied or refers to another god entirely. For example, in the Ugaritic texts, *’il mlk* is understood to mean "*Ēl* the King" but *’il hd* as "the god [Hadad](#)".

The Semitic root *’lh* ([Arabic](#) *’ilāh*, [Aramaic](#) *’Alāh*, *’Elāh*, [Hebrew](#) *’elōah*) may be *’l* with a parasitic *h*, and *’l* may be an abbreviated form of *’lh*. In Ugaritic the plural form meaning "gods" is *’ilhm*, equivalent to Hebrew *’ēlōhīm* "powers". But in Hebrew this word is also regularly used for semantically singular "god".

The stem *’l* is found prominently in the earliest strata of east Semitic, north-west Semitic, and south Semitic groups. Personal names including the stem *’l* are found with similar patterns in both [Amorite](#) and South Arabic which indicates that probably already in [Proto-Semitic](#) *’l* was both a generic term for "god" and the common name or title of a single particular god...

The plural terms **Uru** and **Urui** became *Ulum* and *Uluim* and **Elohim** in so-called 'hebrew'. This is critical to understand, for **El (Al)** in ancient Kanaana (Canaan), prior to the invasion of the whites and their offspring, is simply the Deity **Ra Ur** (Ur Ra, Ul/Al/El Ra) from Kamit. The name **Jezeel** meaning 'El sows' is the name of the fertile valley in the region of Kanaana which is referenced on the **Mer en Ptah** stela. This is an ancient title of an ancient land that predates the fictional account of a fictional people called the 'children of israel' who never existed.

Jezeel Valley

From Wikipedia, the free encyclopedia

Jezeel Valley and [Mount Tabor](#)



Jezeel Valley

The **Jezeel Valley** (Hebrew: עמק יזרעאל, *translit.* *Emek Yizra'el*), (Arabic: عامر إِبْن مَرَج "Marj Ibn Amer") is a large fertile plain and inland valley south of the [Lower Galilee](#) region in [Israel](#). The [Samaritan](#) highlands and [Mount Gilboa](#) border the valley from the south and to the north lies the Israeli cities [Afula](#) and [Tiberias](#). To the west is the [Mount Carmel](#) range, and to the east is the [Jordan Valley](#).

Etymology^[edit]

The Jezreel Valley takes its name from the ancient city of [Jezeel](#) (known in Arabic as [Zir'in](#); Arabic: زرع بين) which was located on a low hill overlooking the southern edge of the valley, though some scholars think that the name of the city originates from the name of the clan which founded it, and whose existence is mentioned in the [Merneptah stele](#).^[1] The word *Jezeel* comes from the Hebrew, and means "God sows" or "El sows".^[2] The phrase "valley of Jezreel" was sometimes used to refer to the central part of the valley, around the city of Jezreel, while the southwestern portion was known as the "valley of Megiddo", after the ancient city of [Megiddo](#), which was located there. The area has been known as the **Plain of Esdraelon** (*Esdraelon* is the [Koine Greek](#) rendering of *Jezeel*)..."

From Wikipedia - "Merneptah Stele":

<i>ysr̄i'ar</i>	<i>fk.t</i>	<i>bn</i>	<i>pr.t</i>	<i>=f</i>
Israel [correction: Jezreel]	waste	[negative]	seed/grain	his/its

"...While Ashkelon, Gezer and Yanoam are given the determinative for a city – a **throw stick** plus **three mountains** – the hieroglyphs that refer to Israel instead employ the **throw stick** (the determinative for "foreign") plus a sitting man and woman (the determinative for "people") over three vertical lines (a plural marker):



According to *The Oxford History of the biblical World*, this "foreign people" sign is typically used by the Egyptians to signify **nomadic** groups or peoples, without a fixed city-state home, thus implying a seminomadic or rural status for 'Israel' at that time." The phrase "wasted, bare of seed" is formulaic, and often used of defeated nations – it implies that the grain-store of the nation in question has been destroyed, which would result in a famine the following year, incapacitating them as a military threat to Egypt.^[15]...

The proper translation of the above line from the **Mer en Ptah** Stele is **Isiraar** or **Yisiraar – Jezreel**. Jezreel or Yezreel was the lush, fertile valley where *El sowed his seed*. This goes back to ancient times, prior to the biblical fiction. Those who read the medutu have always known that **Isiraar** (eeh-seeh-r-aar) spelled **Zirin** (see-reehn) in arabic did not spell out 'israel'. It was a political ploy by the whites and their offspring to promote the false idea that Yezreel/Jezreel on the stela was 'israel', for outside of the bible, there has never been an ancient inscription found spelling out the name israel. Moreover, the formulaic phrase "wasted, bare of seed" is not only used to reference this particular military campaign, but was used by the rulers of

Kamit on **numerous occasions**. It has the dual meaning of the nation's seed being destroyed as shown described above, but most importantly in this instance, Yezreel, was the land where *El sowed his seed*. The destruction of the land, Yezreel, was literally the destruction of the fertile valley. It has absolutely nothing to do with a blood lineage ('seed') referencing the fictional 'children of israel' or the fictional group called 'hebrews'.

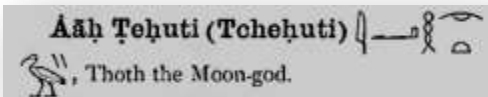
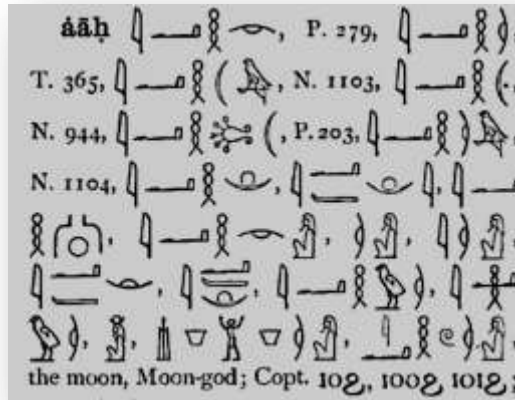
The story of the hebrews and the children of israel is a trustorical fiction. None of the biblical characters ever existed of any race whatsoever. The culture of ancient Kanaana (Canaan) prior to the white invasions was the same culture of ancient Kamit carried by the migrants over 6,000 years ago to the region. This includes the Divinity El which later gave its name to the Yezreel/Jezreel valley.



Coffin of a Kanaani/Canaanite, 3,300 years old, found in the **Jezreel valley**. In the style of Kamit.



Kamit ruled **Kanaana** (Canaan) as shown in the shaded regions for over 500 years beginning approximately 3,570 years ago (1570 BCE).



Iah or **Yah** is the Male Moon Deity in ancient Kamit. **Iaht** or **Yaht** is the Female Moon Deity. Note that in Coptic we have the variations: **IOH**, **IOOH**, **IOIH**. These are dialectical variants of the name spelled **Iahu** or **Yahw** in the medutu. **Iah**

Tehuti or **Yah Tehuti** is a title of **Tehuti**, the Deity of Wisdom as He operates through the Moon. This is the origin of the name **Yahw/Iahw/Iah/IH/Jah**, etc. **Yahw** (Yahweh) and **El** are two different Deities. See our **KUKUU-TUNTUM The Ancestral Jurisdiction** for details.

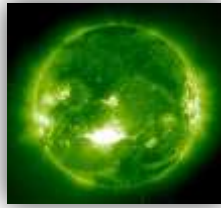


Left: Kanaana Deity EL. Right: Deity Ausar from Kamit. Notice the identical crown.

[This note will be part of a larger publication]

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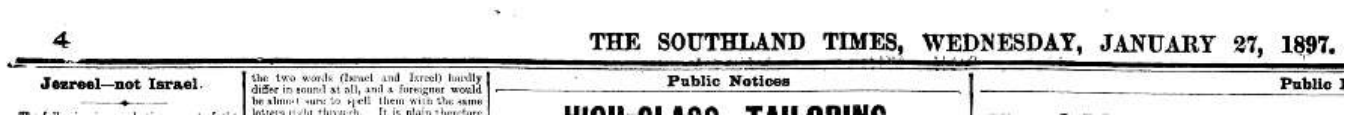


Appendix

When Flinders Petrie made his 'discovery' of the Mer en Ptah stele in 12896 (1896) scholars of the time, including Petrie himself, suggested that the name was most likely Jezreel and not Israel. Since that time numerous scholars have held this position. The name has been in 'dispute' since 12896 (1896). This is a pseudo-dispute. The goal of the whites and their offspring is to promote the fictional characters of the bible as real as a means to control the minds of Afurakani/Afuraitkaitnit (African) people. The same is true of their incessant promotion of the false notion that the people of ancient Kamit were not Black. **It is not that they are unsure of the identity of the people of Kamit or the biblical fiction. They manufactured and perpetuate the biblical fiction for purposes of political control.**

The link below is from the Southland Times newspaper, New Zealand, January 27, 1897. This is the year after Petrie's discovery. Here a contemporary of Petrie's discusses the fact that Petrie himself acknowledged Jezreel as the interpretation of the name on the stele of Mer en Ptah. This has always been known:

<http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=ST18970127.2.23>



Jezeel—not Israel.

The following is a verbatim report of the introduction of Mr Gammell's last lecture on the Tell Amarna Tablets, delivered on Sunday, the 17th inst. :—

LADIES AND GENTLEMEN,—I propose to introduce my lecture to-night, which, as you are aware, is to be the last of the present course, by a short discussion on a topic which would have been more in place in our lecture last Sunday evening, and which certainly would have been introduced on that occasion but for lack of time. It is a topic too interesting to be omitted altogether from our present course, and which, nevertheless, can now be taken with propriety only at this point. If I were to say we are living in a most wonderful age I should certainly be guilty of a truism, and you might likely enough be disposed to remark to me that you had heard that statement before. I will therefore amend the observation and say we live in an age fruitful in the most wonderful discoveries of all kinds, discoveries any one of which would have been sufficient of itself to have made any previous century illustrious. And the discoveries, as you know, are of two kinds; we have marvels of the present and marvels of the past as well, and in both cases alike brilliant and numerous marvels. The age that has solved the origin of species has also re-invented the ancient languages of Assyria and Egypt, and actually flooded the modern world with the antiquities of primeval time. We may even adopt the language of the Wizard of the North, and say, "Fast they come, fast they come, faster and faster;" so that the Tell Amarna Tablets have hardly lost their first interest for biblical students before the learned world is again thrown into a state of excitement by the intelligence that a new discovery has been made amongst the monuments of ancient Egypt, a discovery which, though small enough in itself, MAY yet be so significant as actually to eclipse in interest the contents of those famous clay dispatches addressed to Khuenaten's father. Professor Flinders Petrie has found an inscription on a stele at Thebes relating the warlike achievements of Seti-Meneptah II., the monarch commonly thought to be the Pharaoh of the Exodus.

It is a stone slab enumerating the nations conquered by that king; and amongst them, if Professor Flinders Petrie's first guess was the right one, is the name for which orthodox scholars have been searching the monuments of ancient Egypt so long, the name of the children of Israel themselves. I need hardly tell any here to-night that this is not the first time that famous name has been found on Egyptian monuments; only, unfortunately, the name never stops there, it has always been hitherto as evanescent as the inscription which Sir W. Scott's Monkbarns, in the tale of "The Antiquary," found on his stone slab. Thirty or forty years ago, then, Egyptologists found on their monuments the name of a tribe, apparently foreign slaves engaged in forced labours on the public buildings, a tribe called the APERIU. This was assumed at once, amid great rejoicings, to be the Egyptian spelling of the word HEBREWS. It was felt to be a Providential discovery, coming at the very nick of time, to silence the scepticism of the infidel; the Pentateuch in consequence had now been demonstrated historical right through from end to end, Mother Eve was really a development from one of Adam's ribs, and so it was very wicked to marry your deceased wife's sister. But the jubilation didn't last long. The Aperi, if they were the Hebrews, ought, of course, to have disappeared from the monuments not later than the time of Seti-Meneptah II.; instead of which they most unkindly persisted in continuing on there for some century or two afterwards, being found on monuments, as late as that, gold-digging in the valley of Hammamat. All the loud pæans had been premature, the Aperi were not the Hebrews. This time, however, things are going to be very different. There is going to be no mistake this time. The phrase "the people of Israel" has actually been found, engraved in hieroglyphics, on the walls of a temple erected by this very Meneptah in a record of the nations over whom that monarch triumphed in war. "The people of Israel is spoiled," says the new inscription—"the people of Israel is spoiled, it hath no seed; Syria has become as widows of the land of Egypt." About one point in this latest discovery there need, I think, be no doubt. The hieroglyphics in question have been reproduced for us in the illustrated newspapers of the day, as probably many of you have actually seen here in Invercargill. Speaking for myself, I may say

I have seen them, copied them, and studied them, and I have little doubt at all that they do really spell out the word ISRAEL. That is to say, if an Egyptologist had to write down the word ISRAEL, he would have to write it in those characters, and no other. But here, you see, you are at once met by a most extraordinary difficulty. The campaign of which Menepthah is speaking was one waged in northern Palestine, apparently the neighborhood of the city of Tyre. The other conquered populations spoken of by the Egyptian Monarch are those of TOWNS in that district, so that the people of Israel ought to be just the population of a small town in the same neighborhood; in fact, "Israel" ought to be the name of a TOWN, nothing more, and that in the north of Palestine. In that case, however, what becomes of all our ancient written traditions of this people? In other words, what becomes of the whole story of the Pentateuch, especially if this Menepthah be really the Pharaoh of the Exodus, as he is generally represented to be by evangelical commentators? The Israelites, we know, according to that story, ought to be a NATION, not a mere townful, and especially not a mere townful in the north of Palestine; on the contrary, they ought to be several nomad tribes wandering about in the desert, and that the desert of Sinai in the far South. You see if this identification of Mr Petrie's be accepted the whole story of the Pentateuch is exploded for ever. Menepthah, instead of chasing a horde of his escaped slaves through the Red Sea, is just sacking the town of a long settled and apparently foreign community in Northern Palestine. An interpretation like this, you see, upsets all our preconceived notions to the last degree, beyond anything that scepticism has yet suggested. The whole theory of a Hebrew residence in Egypt and subsequent escape from it is annihilated. Not only is the Pentateuch unhistorical, it doesn't contain the smallest

nucleus of history, it is pure invention from beginning to end. Flinders Petrie will be worse than Colenso, Wellhausen, and Renan rolled into one. Well, you will say, that need give the Rationalist no concern. He has always maintained the radically unhistorical character of the Pentateuch, and now this new discovery comes to prove that he was right all along. Let the Pentateuchal traditions vanish for ever from human memory, mankind will be all the better for the lack of them. Yes, no doubt, that is all true enough; it is not our business to defend the traditional view of Hebrew history to ever so small an extent. Still it is just possible that Flinders Petrie's interpretation may be proving too much. It must never be forgotten that ancient national traditions, though certainly seldom themselves good history, often conceal a historical nucleus, small but valuable, which the philosopher, whatever his speculative opinions may be, would not willingly lose. Theories therefore which not only flatly contradict ancient national traditions, but annihilate them utterly from the foundation upwards, scarcely commend themselves to anybody possessed of a sober judgment, certainly not to anyone in whom the historic instinct has been developed. And so here; the hieroglyphics in question no doubt spell out the word ISRAEL, but the sagacious critic, before finally committing himself to this view, will certainly inquire, is that the ONLY word they will spell out? May they not make up another word, and that far more suitable to the context? We know of no TOWN of the name of ISRAEL in Northern Palestine at any time, but may there not be a town there with a name very closely resembling this, both in sound and orthography, a well-known name too that would suit the context exactly, and instead of turning all our notions upside down, give a perfectly satisfactory meaning to the whole passage? Of course there is. There is the town, and valley, and people of JEZREEL, as we mispronounce it; the town and valley and people of IZREEL as it ought to be pronounced. As every Hebrew scholar knows, Israel and Jezreel have the same initial letter in their original Hebrew, which therefore ought to be pronounced alike in both words. Hence when given in their original and correct form

the two words (Israel and Izreel) hardly differ in sound at all, and a foreigner would be almost sure to spell them with the same letters right through. It is plain therefore that common-sense requires us to believe it was the actual and well-known town of Jezreel, and not some imaginary town of ISRAEL that Meneptah conquered and tried to record on his temple walls. The town of Jezreel, as you know, is often mentioned in Old Testament history, and therefore may well appear in an earlier age on the Egyptian monuments, as we have recently seen so many other of these Old Testament towns do in the Tell Amarna Tablets. It was a pity that Professor Petrie allowed his feelings to run away with his judgment at first sight of the possible meaning of these hieroglyphics. But we must not do the Professor injustice, nor would I like you to suppose that the interpretation Jezreel instead of Israel is merely a guess of my own. It is to Professor Petrie himself that I am indebted for this alternative interpretation. In the first paper he wrote on his discovery, and which was published in the Contemporary Review; he frankly acknowledged the possibility that Jezreel, and not Israel, might after all be the correct reading. For my own part I am strongly of opinion it is so, and that a very few months will be fully sufficient to secure amongst scholars the universal acceptance of this rendering. The new appearance of the Israelites on the Egyptian monuments is as imaginary, and will, I believe, be as transitory, as in the case of the Aperiin. But plainly, whether or no, the new discovery will do the orthodox cause no good. If my interpretation be the right one, the event has nothing to do with Hebrew literature at all; if on the other hand the view which Professor Petrie is inclined to take of the case turns out ultimately to be correct, the early history of the Hebrews as contained in the Pentateuch is demonstrated a baseless fable throughout.