
The CURSE of HAM.

DISCOURSE VII.

GEN. ix. 25.

And he said, Cursed be Canaan : A servant of servants shall he be unto his brethren.

IN prosecution of the argument, which I have advanced in defence of christianity, I endeavoured in the former discourses to shew, that christianity is founded on facts, and the evidence of sense — That no diminution hath happened in this evidence; but that it hath been, and is, perpetuated in its full force.

I likewise intimated, That supposing a diminution, christianity is provided with much supplemental evidence, arising from fresh facts, which not only keeps up, but adds to the sum of the evidence, in general.

Among

Among the principal of these subsidiary facts, I reckon the accomplishment of scripture-prophecies, in different periods; some in one age, and some in another; some extending through many, and some throughout all ages; so that no age may be wanting in a sufficient supply of this kind: which doth more than compensate for any supposed diminution in the original evidence.

I observed farther, That of these prophecies, some were general, and some particular, and added a few general observations on the nature of the evidence arising from the accomplishment of prophecy.

I come now, as I proposed, to enter upon the consideration of some of the most remarkable particular prophecies, which have their accomplishment in these latter ages; for the perpetuating, strengthening, and increasing the general evidence of revealed religion and christianity: For the former being inclusive of the latter, and both so closely connected together, a proof of the one implies a proof of the other,
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and they must stand, or fall, both together.

I do not propose to extend this design to all those prophecies, which have received their full, and final accomplishment in any past ages, and are now ceased to be fulfilled; though these, as they continue on record, still make a very considerable part of the general evidence^a. I shall confine myself to some select prophecies, in which we, of this age, are more immediately interested; which have their accomplishment at this very time; and flash conviction in the faces of the men of this incredulous generation: That if peradventure *they may see with their eyes, and hear with their ears, and understand with their hearts; and be not faithless but believing.* These prophecies I shall endeavour to trace through the several periods

^a This design hath been well executed on a larger plan by Bishop *Newton*, in his *Dissertation on the Prophecies* — A work, which as I often happen to fall in with, it may be sufficient to declare, once for all, that most of these discourses were drawn up, before the first volume of that work was published; as is known to some persons now living, whose testimony is above exception.

of their accomplishment down to the present time.

I shall begin with a very antient prophecy, even almost as antient as the flood; delivered by *Noah*, an inhabitant of the old world, and the father of the new : And this prophecy, which began to operate towards its accomplishment soon after it was delivered, hath not ceased to be accomplished as yet.

The whole passage in which it is contained, in our English translation, runs thus — *And Ham is the father of Canaan — And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without — And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan : A servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem ; and Canaan shall be his servant. God shall enlarge Japheth ; and he shall dwell in the tents of Shem : And Canaan shall be his servant. Gen. ix. 18. 22. 24. 27.*

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The crime here is undoubtedly *Ham's*: The curse, in consequence of it, seems denounced against his son *Canaan*. That children should be punished for the sins of their parents is no strange doctrine: That parents should at the same time escape entirely free from any punishment for their sins, in their own persons, is what we do not read of in scripture, but when, at the same time, we read of their repentance. That *Noah* should overlook the immediate transgressor, at the very time, when, in the height of his resentment, he denounced the curse upon his offence; and should lay it upon the head of his innocent child, seems to be quite misplacing it. That *Canaan* should be singled out from among the other children of *Ham*, to have the whole load of the curse poured upon him, at an age, in which he could not be an accomplice in his father's crime ^b, and that none of the other children of *Ham* should in any measure share it with him, seems to be such

^b That *Canaan* first discovered *Noah's* nakedness, and exposed him to his father, is a rabbinical invention, plainly contrived to colour the severity of the curse, as denounced against him.

dealing, as is hardly reconcileable with the equality of God's ways.

But if the child *Canaan* be the person who is condemned to be a servant unto his brethren, there is an impropriety in the very terms. These brethren are mentioned by name, *Shem* and *Japheth*; who are expressly called *Ham's* brethren, ver. 22. and therefore would never be called brethren to his child likewise, throughout the rest of the passage: for though nephews, grown up to man's estate, are in scripture-language acknowledged as brethren by their uncles^c; yet uncles are never called brethren to their nephews; which would be yet more improper, while the latter were but in their infancy; as *Canaan* must be supposed to have then been: And for all the foregoing reasons, it seems most improbable, that he should be the immediate subject of the curse.

There is, in the whole, such an unnatural incongruity, in this view of it, that it

^c Thus *Lot*, who was *Abraham's* nephew, his brother's son, Gen. xiv. 12 is called his brother, ver. 14, 16. And *Jacob* is called *Laban's* brother, though his sister's son, chap. xxix. 12, 15.

hath always been reckoned a great difficulty; by which some learned men have been so embarrassed, that, in order to remove it, they have unwarrantably proposed a correction of the text, on a groundless supposition of its being corrupted^d. No wonder unbelievers cavil at it. Lord *Bolingbroke* says, it contradicts all our notions of order and justice: and it is difficult to refute him, on the common acceptation of the passage: But, according to the sense which I am going to offer, his objections all fall to the ground; which will save the trouble of a particular refutation of them.

What I apprehend to be the real truth of the case is, that by *Canaan* in the text is meant *Ham*; and that the Curse is denounced directly against *Ham* in person.

I am confirmed in this opinion by the following reasons.

1. *Aldus's* edition of the LXX, which was printed from many very antient copies^e, reads, Cursed be *Ham*.

^d See Calmet in loc. and Bishop Newton on the prophecies, Vol. I. p. 21.

^e Aldus edit. LXX. 1518. Ex multis vetustissimis exemplaribus extusa prodiit. Uterius de LXX versione.

2. Where *Ham* is first mentioned in the original, ver. 18. it is with this peculiar distinction $\text{וְהָם הָיָה אָבִי כְנַעַן}$ which ought to be rendered, not, *Ham* was the father of *Canaan*. But, *Ham* was that *Abi-canaan*, a form of expression, used by way of eminence, not unlike to what we meet with in other languages^f: accordingly ver. 22. he is again called, *Ham Abi-canaan*.

3. The Arabic version renders, *Ham was surnamed Abi-canaan*; and it every where continues that name to him throughout the passage, together with *Ham*, or instead of it. Hence I think we have good authority to conclude that *Abi-canaan* was none other than *Ham's* surname, by which he was well known in the early ages.

The relative terms, אָבִי and בֶּן are frequently used in the composition of *Hebrew*, and *Phœnician*, or *Canaanitish* proper names, of which numerous instances occur in scrip-


^f Thus \acute{o} is prefixed by the *Greeks* to their names, $\kappa\alpha\tau' \epsilon\lambda\theta\omicron\chi\eta\nu$, for $\alpha\upsilon\tau\omicron\varsigma$, or $\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$, to point out a certain noted person: and *ille* is used in like manner by the *Latins*, as *Alexander ille magnus*. Both which relatives seem to answer אָבִי , in the *Hebrew*.

ture^g. It was likewise customary among the *Arabs*, and continues to be so to this day, for the father to receive his sur-name from the son^h: and hence the *Arabic* translator came to hitt off the right sense of this passage, better than all othersⁱ.

But if *Abi-canaan* be not a sur-name, I should be glad to know, what occasion there was for our being told in the *Hebrew* text twice, within so short a compass, that *Ham* was the father of *Canaan*; and that this should be repeated no less than five times in the *Arabic* version? and that, before

^g Thus we have *Abi-melech*, a Philistine prince descended from *Ham*, Gen. xx. *Abi-athar*, *Abi-ram*, *Abraham*, *Ab-salom*, and many others.

^h The father sometimes received his *cognomen* even from a daughter: and there are instances among them of mothers being denominated from their sons, as *Omm Khaled*. Mod. univ. hist. Vol. I. p. 21, 191. Vol. II. p. 81. Vol. III. p. 643.

ⁱ The latin Translator of the *Arabic* version renders *Ham verò cognominabatur pater Canaan*: which he would not have done had he attended to the force of the verb , in the original, or to that of the verb by which he translated it: but would have written, *Ham cognominabatur Abi-canaan*. *Ham* was surnamed *Abi-canaan* not *pater-Canaan*, the father of *Canaan*: for that is no surname,

the sacred historian entered upon the genealogies of the sons of *Noah*, which is the subject of the next chapter.

The reason why the sur-name of *Abicanaan* should be given to *Ham* seems to have been to distinguish him from another *Ham*, the son of *Canaan*: which latter probably having been the planter of *Egypt*; and well known by the *Israelites* there, might otherwise have been mistaken by them for his grand-father, as the person guilty of this transgression. For that there was another *Ham*, the son of *Canaan*, appears from a passage in *Eusebius*, out of *Alexander Poly-histor*; whom he mentions as an author of great judgment and learning; *Poly-histor* having preserved it from *Eupolemus*.^k

^k The passage from *Eusebius* is this, Βαβυλωνιας λεγειν πρωτον γενεαζ Βηλον, ον εινα Χρονον· εκ τεττε δε γενεαζ Βηλον, και Χανανα· τετον δε τον Χανανα γεννησαι, τον πατερα των Φοινικων. τεττε δε Χερμ υιον γενεαζ, ον υπο των Ελληνων λεγεαζ Ασβολον, πατερα δε Αιθιοπων, αδελφον δε τε Μεσραιμ, πατερα Αιγυπτιων.

Euseb. Præp. evang. lib. ix. cap. 17.

The purport of this passage is as follows. The *Babylonians* say, that the first man was *Belus*, the same with

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The same passage makes distinct mention of two *Canaans*, father and son; the former said to be the son of *Belus*, or *Noah*;

Chronus, or *Saturn* (by whom is meant *Noah*). That to him were born *Belus* and *Canaan*. (By this latter *Belus* is meant *Nimrod*, whom the *Babylonians* make to be the eldest son of *Noah*, on account of his having been their own founder, though he was only his great grandson). That *Canaan* had a son of the same name with himself, who was father of the *Phœnicians*. That this later *Canaan* had a son, whose name was *Ham*, who by the *Greeks* was called *Asbolus* (a word of near affinity with *Ham*, the one signifying sooty, or black; the other hot, or sun-burnt). That this *Ham* was the father of the *Ethiopians*, and brother (nephew) to *Mizraim*, father of the *Egyptians*.

The comment upon this passage is *Bochart's*. But I must complain of the unwarrantable liberty, taken by this learned man, in altering the text; and instead of the first *Canaan*, reading *Ham*, upon a mere presumption that *Ham* was never known by the name *Canaan*: which would have hardly justified the alteration, had there been no reasons to the contrary. For why might there not have been two *Canaans*, as well as two *Belus's* or two *Hams*? This is destroying instead of amending a valuable record of antiquity; an instance of the rashness of critics in altering the text of authors often for the worse. See *Bochart's* *Phaleg*. lib. iv. cap. 2. The instances in the foregoing passage shew the antiquity of the custom of retaining the names of the heads of families by their descendants.

and the father of the other *Canaan*, the progenitor of the *Phœnicians*. Which is so descriptive of *Ham*, ascertaining him on both sides, that it hence evidently appears he was in the early ages, called and known by his name *Canaan*. But how he came to drop the prefix *Abi*, remains to be shewn. Therefore we may observe,

4. That *Ham* is called *Noah's* בן הקטן, which we, after all others, translate, his younger son. But the words require to be translated *youngest son*, if they refer to the order of his birth: and I doubt not but they would have been so translated by all, had *Ham* been thought the youngest of *Noah's* children. But he is generally supposed to have been his second son, as he always is ranked in the second place. The term, יטן, therefore is no more applicable to him in this respect, than that of, הגדל, the eldest, would have been. The word יט, must therefore bear some different meaning. And it may well be understood in a moral sense, as it is allowed to signify little in quality, as well as quantity.

Thus the word is used, *Jer.* xlix. 15. *Lo, I will make thee, קטן, small among the heathen, and as it is explained in the next words, despised among men. And Obad. 2. Behold I have made thee small among the heathen: Thou art greatly despised. As Ham therefore had greatly vilified and lessened himself by his graceless behaviour towards his father, I apprehend the word ought to be translated, his base, or despicable son¹: And the sentence pronounced upon him hence appears to be no more than accommodating his condition to the baseness of his temper. Accordingly, his sur-name hereupon underwent a diminution. The most honourable part of it, אבִי, father, a title of dignity^m, conferred only on princes, and great personages, was dropt, as not proper to be continued to a man, who was going to be degraded to the low condition of a servant, nay, slave to his breth-*

¹ In the Targum of *Jonathan* it is rendered according to this sense. קליל בזכותא, which he translates, minor merito.

^m אבא הוא לשון כבוד כמו רבי. *Abba* is a word of honour, even as *Rabbi*, say the *Talmudists*. Buxtorf. *Lex. Talmud.*

renⁿ: And he is thence forward, by way of diminution, called by the simple name of *Canaan*, which signifies a degraded person^o.

Abbreviations of names occur frequently in scripture^p. I shall insist but upon one other, which may serve to illustrate that under consideration, having undergone a like alteration, on a like account.

ⁿ The expression here made use of denotes the most abject and lowest degree of servitude. Substantivum seipsum genitivo casu regens superlativam locutionem cum singulari energiâ denotat: ut עבד'ים עבד, servus servorum, Gen. ix. 25. id est, summâ et vilissimâ servitute pressus. Buxtorf. Thes. Gram. lib. ii. cap. 3.

^o The verb ענן, whence comes *Canaan*, signifies to degrade. ענן, a merchant, undoubtedly comes from the proper name *Canaan*, the *Canaanites* having been the first traders: and not this latter from it, as some have absurdly imagined; the name *Canaan* having been given before trade could have begun after the flood.

^p Thus we meet with *Sittim*, Numb. xxv. 1, for *Abel sittim*. Chap. xxxiii. 49, *Hermon* very often, for *Baal-Hermon*. Judg iii. 3, *Nimrim*, for *Beth-Nimrim*; and *Salem*, for *Jerusalem*. Vide Bishop *Patrick* and *Pool's* Annot. on the name *Abi-mael*, Gen. x. 28. Vide etiam *Bochart*, *Phaleg*. lib. ii. cap. 25. Et *Hierozyicon*, lib. ii. cap. 25.

One of the princes of *Judab*, whose name originally was *Jeconiah*^a, is sometimes called *Coniah*^r. This Prince, with the captives under him, who were carried to *Babylon*, are compared to *a basket of good figs*, by way of preference to those who were left behind, and are represented by the *basket of bad figs*, Jer. xxiv. And he is here called *Jeconiah*. He is so called likewise, ch. xxviii. ver. 4. where God promises to restore him from captivity. But where God, by the prophet, declares his purpose of *plucking him as a signet from his hand*, of *casting him out*, and *delivering him into the hands of his enemies*, he calls him by the diminutive name *Coniah*, compares him to a *despised broken idol*, a *vessel wherein is no pleasure*; and orders him to be written *childless*, and a man who shall not prosper in his days, Jer. xxii. 24. 30. But where God makes favourable mention of him, as above, he restores him to his original name again.

^a See 1 Chron. iii. 16, 17. Jer. xxiv. 1. xxvii. 20. xxviii. 4.

^r Jer. xxii. 24, 28. xxxvii. 1.

For the several reasons before-going, we may be induced to think, that the curse was denounced against *Ham*, in his own person, under his degraded name *Canaan*, he alone having been in the transgression: And this, without being reduced to the necessity of supposing a corruption of the text, or making the least alteration in it.

As the curse was denounced against *Ham*, it is to be extended equally to all his posterity; and not to be confined to that branch of it, which descended from his son *Canaan*. For *Ham* being equally the representative of them all, what is said of him is to be understood of, and fulfilled upon, his posterity in general, according to the known stile of the prophetic language in the old testament. Thus all mankind are included in the sentence pronounced upon our first parents: And the predictions concerning other heads of families, as *Abraham*, *Isaac*, *Ishmael*, *Esau*, *Jacob*, have been verified in their posterity.

In order to know how this curse was inflicted on *Ham's* posterity, it is necessary to enquire, first, in what parts of the world
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his descendants settled, and where they are to be found.

Ham is supposed to have settled himself in *Egypt*; which in the psalms is called the land of *Ham*; either from him, or his grandson of the same name^c.

Most of his posterity will be found to have been planted about him, in that and the neighbouring countries. His sons were four, *Cush*, *Mizraim*, *Phut*, and *Canaan*. Some of the immediate descendants of *Cush* first settled in *Babylonia*, and the neigh-

^c A name very suitable to the heat of the climate, of which it is significative. *Ham*, or *Jupiter-Hammon*, was worshipped under the name of *Zeus*; which is but the translation of $\Delta\Omega$, from $\zeta\epsilon\omega$, ferveo. The barren sands of *Africa* having been allotted to his share for his undutiful behaviour. All *Africa* was formerly called *Αμμωνίς*, or *Αμμωνία*, from him. Fuller, Misc. Sacr. lib. ii. cap. 4. It had likewise the name of $\chi\eta\mu\iota\alpha$, from *Cham*, antiently given it by the most learned of the *Egyptian* priests, as *Plutarch* testifies, de *Isid. et Osir.* There was a city in the province of *Thebes*, called *Chamis*, built in honour of him, the inhabitants of which are called *Chami* to this day. *Chamis* is the same with *No ammon*, in the prophets, *Pso-chemis*, and *Psitta-chemis*. Vide *Diod. Sic. lib. i. p. 16. cum annot. ib.* *No-ammon* is the same with $\aleph\aleph\aleph\aleph$; which may be rendered, *Amon* the son of *Noah*.

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bouring parts ; where they continued, and became populous and powerful^t : But the greatest number of them seem, from their names, to have spread towards the south-west, after the general dispersion from *Babel*, into *Arabia*^u : where having reached the borders of the Red-sea, and coasted to the southern extremity of it, they afterwards crossed the streights of *Babal-mandab*, and transplanted themselves into *Ethiopia*^x.

This is certain, that, according to all the antient versions of scripture, and all antient writers, both Jewish and Christian, by the country *Cush* is generally understood the proper *Ethiopia* ; and the antient *Hebrews* looked upon the *Ethiopians*, as the proper *Cushites*. Some late critics indeed have endeavoured to prove, that *Arabia* is the country al-

^t Gen. x. 6—12.

^u Ver. 7.

^x Ludolfi hist. Æthiop. lib. i. cap. 1. What confirms this account of their migration is that the *Abassynians* themselves alledge, that they were not *Ethiopians* originally ; but descended from the *Chaldeans* and *Assyrians*. Vide Nic. Fuller, Misc. sacr. lib. ii. cap. 1. p. 150, 171. Et Scaliger, De emend. temp. lib. vii.

ways meant by it^y. But their notion hath been refuted; and it hath been shewn, that it most usually and properly denoted the tract situated above the proper *Egypt*, comprehending the modern kingdoms of *Dongala*, *Sennar*, and *Abassia*^z.

What is most probable, and which seems to have given occasion to this controversy, is, that as the name *Cush* is sometimes gi-

^y Bochart, and his followers. Vide Phaleg. lib. iv. cap. 2.

^z What is sufficient to put this matter beyond all dispute is, that the *Arabians* are clearly distinguished from the *Cushites*, 2 Chron. xxi. 16. where mention is made of the *Arabians* near the *Cushites*; by the former of whom I understand the *Arabs*, who dwelt on the *African* side of the Red-sea, bordering upon the *Ethiopians*. Besides, when the prophet *Jeremy* asks his countrymen, whether the *Cushite* can change his skin? he must be understood to have in his eye a proper *Ethiopian*; from which people alone the proverb could take its rise, as being the deepest blacks of all others, and differing greatly in colour from the *Jews*; which the *Arabs* in general did not. One tribe of them indeed were of a darker complexion than the rest, whence they had the name of *Kedarites*: But not so as to afford a sufficient foundation for the proverb; at least they would, in that case, have been described by their own proper name.

ven to *Arabia*, the descendants of *Cush*, at first, in a great measure peopled this country likewise, and left the name of their great progenitor to it, as they passed on to their chief and final settlement, the proper *Ethiopia* ^a.

The settlements of the other sons of *Ham* have been less controverted. *Mizraim's* posterity are on all hands agreed to have been planted in *Egypt*. *Phut* is generally supposed to have settled in some part of *Africa*. He is mentioned together with

^a If we compare the several texts of scripture which make mention of *Cush*, or *Cushite*, we shall find, that the books which treat of the most ancient times, as those of *Moses* and *Job*, mean by it *Arabia*, and the inhabitants of that country. But in the latter writers, the prophets, the author of *2 Chron.* and *Esther*, the proper *Ethiopia* and *Ethiopians*, are generally, and most probably, meant by these names. This confirms the conjecture, that these names were first given to *Arabia*, and its people, as the descendants of *Cush* first settled there, before the *Ishmaelites* grew up to be a people, and got possession of that country: And that afterwards these names were appropriated to *Ethiopia*, and its inhabitants, upon their removal thither. Comp. Gen. ii. 13. x. 6. Numb. xii. 1. Job. xxviii. 19. And 2 Chron. xiv. 9. 12. xvi. 8. xxi. 16. Esth. i. 1. Jer. xiii. 23. Is. xi. 11. Ez. k. xxix. 10. with Lowth in loc.

Cush

Cush, *Ezek.* xxxviii. 5. and, with *Cush*, *Lud*, and *Ludim*, another descendant of *Ham*, who peopled *Libya*, *Jer.* xlvi. 9. And therefore probably he was settled somewhere near them. Some think he planted *Mauritania*; and others, that all *Africa* was divided between him and *Mizraim*^b.

The posterity of *Canaan* first settled in the land that bare his name; whence the remainder of those that had been destroyed by the *Israelites*, fled to their kinsmen on

^b See *Bochart's Phaleg.* lib. iv. cap. 33. And *Jos. Antiq.* lib. i. cap. 7. who says that *Egypt*, quite through the country, was in his time called *Mexrim* still, and the *Egyptians* *Mexreans*. It is called by the *Arabs* *Mesre* to this day: And the name of *Mesr*, *Misor*, or *Misraim*, is preserved in a city of the same name, *Misor*, now known to us by that of *Cairo*. *Josephus* testifies farther, that *Phutes* governed in *Libya*, and gave the whole nation the name of *Phutians*; which was changed on account of *Libys*, one of the sons of *Mesraim*. He says, several *Greek* historians mention a river and country in *Mauritania*, called *Phute*, supposed to have been planted by these people, from the lake *Tritonis* quite to the *Atlantic* ocean. *Bochart* has found other allusions to the name *Phut*, which signifies, being dispersed, as the *Africans* were in their habitations, by reason of their desarts. *Bochart*, ib. cap. 26.

the coasts of *Africa*, and inhabited there. A testimony whereof were the two famous pillars, erected by them in *Tingitana*, with this inscription, “ We are people saved
 “ by flight, from that rover, *Jesus* the son
 “ of *Nave*, who persecuted us.” It is well known that the *Phenicians*, several times afterwards planted colonies in *Carthage*, and other places on the sea coasts of *Africa*, where for the most part they finally settled.

Hence it appears, that *Ham* and the greatest part of his descendants were settled in the continent of *Africa*; by whom alone it was peopled and possessed, as is generally agreed.

Having fixt the settlements of *Ham's* posterity, so as to know where to find them, we shall be able to judge with the greater

“ We have for this the authority of *Procopius*, who tells us, that in his time, two pillars of white stone were to be seen there, with an inscription to the foregoing effect, in the *Phenician* language and character, and that he himself had read it. *De bello Vandal. lib. ii. cap. 10.* And his testimony is confirmed by several others.

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precision, how the curse operated upon them.

If we take a general view of the history of this family, we shall be apt to conclude, that the curse upon them did not immediately take place; but that this is a prophecy, the completion of which was to be distant, and gradual, and not to be fully accomplished but in the latter days — That the curse which it foretels is so far from expiring, or wearing away with time, that it hath hitherto been rather increasing, and growing heavier — and that these people were at first raised the higher by God's providence in order to make their fall the greater, and to render the low condition to which they were to be reduced the more remarkable and astonishing^d: For

^d Dr. *Jackson* very judiciously observes to this purpose, that as God's promise to *Abraham* was not accomplished in his person, but in his posterity, many generations after his death: So neither did his curse upon *Ham* take place till the same time. The execution of God's curse upon one, was the collation of his blessing upon the other. But the enlarging of *Japhet's* race came a long time after both. Thus he says the *Egyptians* were the first great princes; the *Assyrians*,

in the early ages of the world, they appear to have made a greater figure in history, with regard to the numerousness of their progeny, their power, dominion, and politeness, than the descendants of either *Shem* or *Japhet*. I do not mean, according to their own extravagant and fabulous accounts; which yet cannot be entirely without foundation; but according to the authentic records of sacred writ, short as they are*. For here we find that the first kingdom after the flood was erected by *Nimrod*, the son of *Cush*: Nor doth any other dispute antiquity with it, but that of *Egypt*, erected by *Mizraim*, another son of *Ham*, if he himself was not the first monarch of it.

It is certain both these kingdoms were in great renown, for their early wisdom

Medes, and *Persians*, the next; the *Grecians* and *Romans* after them: And in latter times the race of *Ishmael* hath been the mighty people; for from him the *Saracens* lineally descend: And the *Turks*, who by the way are the sons of *Japhet*, by adoption heirs of the same promise. So truly doth the scripture tell us the truth of all antiquity; and the true causes of the increase of nations. Dr. Jackson's Works, Vol. I. Book i. chap. 16. p. 62.

* Gen. x.

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and learning; their strength, riches, and extent of dominion; and had made great improvements in agriculture, architecture, geometry, astronomy, and other arts and sciences, in times that the two other families continued in such obscurity, that we scarce know any thing of them, except that some of the descendants of *Shem* had begun to form themselves into a few petty states.

Nay the first account we have of one considerable branch, as it proved to be, of *Shem's* family, I mean the *Abrahamic*, or *Hebrew*, is, that they were first sojourners, and afterwards, when they increased into a great multitude, slaves to the children of *Ham*; and continued so, in the whole, for the space of four hundred years^e. At

^e Lord *Bolingbroke* remarks, that the *Egyptians*, who descended from *Mizraim*, *Ham's* son, were so far from being servants of servants to their cousins the *Semites*, that these were servants of servants to them, during more than fourscore years; reckoning, I suppose, from about the birth of *Moses* to the *Exodus*; in which he is more favourable than usual to the *Israelites*. But he needed not to have been so: For God said unto *Abraham*, *Know of a surety, that thy seed shall be a stranger in a*

length however they were delivered from their captivity with a high hand; and they in their turn triumphed over their oppressors in their destruction. They moreover soon retaliated their injuries on another branch of *Ham's* family, *even all the kingdoms of Canaan*. And now the curse of slavery began to operate on this wicked race; which they drew on their own heads, by their first infringing the liberties of other people, and detaining them in a cruel and oppressive vassalage for so long a course of years; the divine providence making those very people the first instruments of executing this sentence upon them. And thus it was literally accomplished upon the *Canaanites*. They became *servants of servants*—servants to those, that had been themselves servants to their *Egyptian* brethren. The history of the conquest and vassalage of the *Canaanites* by the children of *Israel* is well known.

land that is not theirs, and shall serve them, and they shall afflict them four hundred years. Gen. xv. 13. Which accordingly came to pass in the *Egyptian* bondage. Notwithstanding, the *Egyptians*, in process of time, became servants to the *Shemites*, as will be hereafter shewn.

It needs only be observed, that thirty of their kings being subdued, and most of the inhabitants destroyed, a great part of the remainder of the seven nations of the *Canaanites* were made slaves to the *Israelites*, when they took possession of their land. Even the *Gibeonites*, a considerable branch of the *Hivites*, who had, by their craft and subtilty, obtained better terms for themselves, were, notwithstanding their alliance, condemned to be *hewers of wood, and drawers of water unto all the congregation*. Their great ancestor's curse is recited in their very sentence: *Now therefore ye are cursed*, says Joshua, *and there shall none of you be freed from being bond-men, and hewers of wood, and drawers of water for the house of my God^f.*

After frequent wars and struggles between them and the *Israelites*, the remnant of the *Amorites*, *Hittites*, *Perizzites*, *Hivites*, and *Jebusites*, were totally reduced, in the reign of *Solomon*, to a state of slavery, which was entailed on their posterity^g.

^f Joshua ix. 23.

^g See Joseph. Antiq. lib. viii. cap. 2.

We find a farther completion of this prophecy on the *Canaanites*, in the successive conquests of the *Greeks* and *Romans*, descendants of *Japhet*, in *Palestine*, *Phœnicia*, and elsewhere^b: But especially in the total subversion of the *Carthaginian* power by the *Romans*; which made *Hannibal* cry out, *Agnosco fatum Carthaginis*: whereby he seems to have been sensible of the curse, to which he, and his republick, had been devoted in their progenitor.

Justin M. addressing himself to *Trypho* the Jew, tells him, “ You, who are descended from *Shem*, according to the divine will, came into the land of the children of *Canaan*, and possessed it: And the sons of *Japhet* likewise, according to the divine decree, have come upon you, seized your

^b As by the destruction of *Tyre*, built by the descendants of *Zidon*, first-born son of *Canaan*. The overthrow of the *Thebans*, and their government, who were a colony of *Canaanites*, their leader being *Cadmus*, of the family of the *Cadmonites*, who were the same with the *Hivites*, one of the nations of *Canaan*: Not to mention some invasions of the northern nations, the descendants of *Togarma* and *Magog*, sons of *Japhet*; wherein many of the *Canaanites* were probably carried into captivity. See Univ. Hist. Vol. I. p. 275.

country, and have kept possession of it. Thus the sons of *Shem*, having first possessed the habitations of *Canaan*, as was foretold, and the sons of *Japhet*, meaning the *Romans*, having afterwards got possession of them; by this means the descendants of *Canaan* have become servants to both the people of the other lines, τοις δυσι λαοις του ενος λαου του απο Χανααν εις δουλειαν παραδω-
θεντος¹.

Thus the *Canaanites* became servants to the descendants of *Shem*; who themselves afterwards became subject to the sons of *Japhet*.

It would be tedious to search the history of every particular branch of *Ham's* family, in order to trace out all the successive footsteps of the curse impending over each of them. The *Babylonish*, *Egyptian*, and *Tyrian* branches, which are those of the greatest note, will be hereafter considered; when each of them will be brought under a particular and separate consideration.

With regard to the present state of this family in general, their complexion, where-

¹ Justin. M. Dial. cum Tryph. Jud. pars secunda.

ever they are met with, still proves their pedigree^k; and their condition continues to be a proof of their sentence.

The greatest part of them having, as observed above, been settled in *Africa*, still occupy all that vast continent, very few others intermixing with them: And, excepting the inhabitants of such parts as border on the coasts of the Mediterranean and Levant, they were always so low, and

* Mr. *Whiston*, in his exposition of the curse on *Cain* and *Lamech*, conjectures, that *Cain's* mark was having his colour turned black. If so, the colour of *Ham's* offspring may be accounted for from him, as *Ham* is thought to have married into *Cain's* family. Bishop *Cumberland* supposes, that *Naamah*, the daughter of this *Lamech*, and sister of *Tubal-Cain*, was a wife of *Ham*, before the deluge; and that from her, being of the apostate line, was derived no small part of the post-diluvian cruelty, idolatry, and impurity, which we find in that family; from which those crimes seem to have been propagated into the families of *Shem* and *Japhet* likewise. Bp. *Cumberland*, Phœnician Hist. p. 107. But as this *Naamah* was three generations older than *Ham*, it is more probable, that *Ham's* wife, who entered with him into the ark, and was the mother of his children, was another *Naamah*, descended from *Cain* through her, who marked her posterity after her great ancestor, and conveyed a moral taint to them likewise.

obscure

obscure a people, that the rest of the world had, and still have, very little knowledge of them. But, as far as they were known, or thought worth the notice of other people, we find, that they were made the alternate property of some or other of the sons of *Shem*, or *Japhet*; having been successively subdued, and held in subjection, by the *Persians*, *Greeks*, *Romans*, *Vandals*, *Saracens*, *Mamalukes*: And last of all they were reduced under the power of the *Turks*; the most cultivated parts of *Africa* still continuing subject to the *Ottoman* empire, being governed by its lieutenants to this time. And as well these, as the other states of *Africa*, who have emperors, and princes of their own, as *Morocco* and *Fez*, are no better than slaves and vassals to them; all the governments of these countries being the most despotic and tyrannical in the world: Infomuch that it hath been justly observed, that none are descended from *Ham*, but slaves, and tyrants, who are indeed slaves¹.

¹ Campanella, apud Patrick, in Gen. ix. 27.

Take the inhabitants of this whole quarter of the globe together, as far as they are known, they are at this time the most uncivilized, the most wicked and villainous, without exception, of all the people in the world : Though many of them have, by commerce and intercourse with the *Europeans*, had opportunities of being better cultivated and humanized, yet so universally vicious are they, as to have occasioned the proverb, that all mankind have some good as well as bad qualities, except the *Africans* ; and into such a degree of savageness are some nations of them degenerated, that they differ very little from brutes^m.

^m Witness the *Gallas*, or *Giagas*, who, as they are described by modern travellers, feed upon human flesh, destroy their own offspring, and practice other such inhuman and abominable rites and customs, that they exceed all the savages, that were ever heard of in any age, or country. See *Mod. Univ. Hist.* Vol. XIV. p. 17.—XVI. p. 321. There is a tradition among the *Hottentots*, that *God* cursed their first parents, who had grievously sinned and offended, and all their posterity, with hardness of heart — That these their progenitors, according to another tradition, which prevails, and is carefully preserved, throughout the different nations, were sent by *God* himself, and came into their country, through a
But

But the most remarkable completion of this prophecy consists in this, that several *European* nations, all descended from *Japhet*, have for some ages last past, carried on a considerable trade, which they still continue, with these wretched people; who, from their own intestine quarrels, and those quarrels industriously fomented and kept up, are continually at war with each other; and sell their captives *for nought*, to be transported yearly in great numbers into the *American* colonies^a; where, to the

window—And that the man's name was *Nôh*, and the woman's *Hingnôh*; who taught their descendants to do many things, and to keep cattle. *Ib.* Vol. XV. p. 509.

These wretched people, though they have lost almost all other sense of religion, yet have preserved a notion of the curse of *Ham*, whose descendants undoubtedly they are, it being his offence, which is most probably meant by the tradition; and he who came out of the window, or door of the ark, together with his father *Noah*; though they have retained the name of the one, and lost that of the other.

^a The number of negroes in the *British* colonies only have been computed to exceed 800,000; besides those that are employed in the plantations of other *European* powers in *America*. Many likewise are yearly sent out of *Africa*, to *Constantinople*, and other parts of the *Turkish* empire; and great numbers are kept by the
indelible

indelible reproach of the christian name, they are made slaves indeed — slaves, with regard to both body and mind — where they are literally *wretched, and miserable, and poor, and blind, and naked* — where they suffer, not only a *famine of bread, and thirst of water; but of hearing the words of the Lord.* Amos viii. 11.

These truly answer the description in the prophecy, of *being servants of servants*, denoting the most wretched servitude; being brought to open market, and sold like beasts of burden; reproachfully undergoing the like trials with them, of their soundness, strength, and ability for bodily labour, and being treated with more severity than even *the ox, and the ass*, as if they were *more void of understanding than they*.

Bashas of *Egypt* for state. The port of *Liverpool* alone doth, or lately did, trade for 25, 720 negroes yearly, and employed 88 vessels for the purpose. The *Portuguese* draw every year into *Brazil* from *Africa* between 40,000 and 50,000. In *French Hispaniola* there are 100,000. But the negroes in the *French* colonies are not left, as with us, wholly, both body and soul, to the discretion of the planter. The masters are obliged to instruct them in the principles of religion.

These

These poor creatures endure a slavery more complete, and attended with far worse circumstances, than what any people in their condition suffer in any other part of the world, or have suffered in any other period of time : A sufficient proof of which, is their prodigious waste ; which requires to be yearly made up with such large supplies from *Africa*° ; whereas the whites in our colonies, as well as the inhabitants of all other parts of the world, are more or less upon the increase.

Thus those that are concerned in carrying on this inhuman trade, are undesignedly fulfilling a prophecy ; which notwithstanding is no justification of them, who literally *compass sea and land*, to make slaves of their own species, partakers of the same common nature with themselves, fomenting quarrels among them, and engaging whole tribes and nations in war and bloodshed, to avail themselves of the captives

° The negroes of *Barbadoes*, which are not quite 80,000, require 5000 annually to recruit them. See Account of *European settlements in America*, Vol. II. p. 93, 117. et alibi passim.

taken in those wars; whom they afterwards treat with so much barbarity, so unbecoming men, and so much to the hurt and scandal of christianity; and all this *for filthy lucre's sake*.*

Upon the whole, the order of this prophecy is very remarkable. It first says, That *Canaan*, or *Ham*, shall be *Shem's* servant: And so it hath been shewn he first was. It then adds, he shall be *Japhet's* servant likewise: And so, in after-ages, we find he proved to be. So that the same order is observed, in the completion of the prophecy, as is seen in the delivery of it.

* Notwithstanding all this, as Providence often brings good out of evil, for I call this good comparatively, this kind of commerce, unnatural as it is, hath been the means of abolishing the more unnatural customs, which prevailed among many *African* nations, of offering human sacrifices; feeding upon their own kind; and for that purpose exposing human flesh in their shambles for sale. These horrid practices are observed to have ceased among them, since they found, they could dispose of their prisoners and slaves to greater advantage, by selling them to the *Europeans*.

It farther says, that God *shall enlarge Japhet*. And we may see, that he is at this day enlarged greatly; overspreading, not only all *Europe* with his posterity, but the greatest part of *Asia* likewise; and of late years extending his colonies into *America*, if that vast continent was not, for

Japhet signifies being enlarged. The most exact rendering is, Let God enlarge יפֿת , unto *Japhet*, That is, Let him grant him a numerous posterity, and a proportionably large extent of habitation. To this purpose our *Faller* translates, after the LXX, $\omega\lambda\alpha\tau\upsilon\nu\alpha\iota\ \delta\ \Theta\epsilon\omicron\varsigma\ \tau\omega\ \text{Ιαφεθ}$, dilatet Deus non Japhetum, sed Japheto. Misc. Sacra, lib. ii. cap. 4.

Some derive the name of *Japhet* from יפֿת pulcher. According to which acceptation, the sons and daughters of *Japhet* verify their descent by the beauty of their persons; their features and complexions, so greatly superior to that of both the other families. The *Jerusalem Targum* translates, Let God beautify the borders of *Japhet*.

Namely, all the northern parts of *Asia*, the lesser *Asia*, *Media*, *Armenia*, the countries between the *Euxine* and the *Caspian* seas, as well as those lying to the north of them; *Grand Tartary*, with *India* and *China*: And most of these countries, both *European* and *Asiatic*, were observed to have been in the possession of the descendants of *Japhet* by *Origen*, in his time, as he is cited by *Isidore*.

the most part, originally peopled by him^a; where, as just now observed, *Canaan* is truly his servant. Concerning *Japhet*, the prophecy adds — he shall dwell in the tents of *Shem*. This he did in one sense, when *Judea*, and many other countries of *Asia*, in which the sons of *Shem* had planted themselves, were seized and occupied by the *Greeks* and *Romans* formerly, and latterly by the *Turks*; who, as well as they, are sons of *Japhet*, and who continue in possession of these countries at this time.

But the prophecy was most remarkably fulfilled in the religious sense, when the *Gentiles*, who were the sons of *Japhet*, came into the church of God; which for many ages had been confined to the family of *Shem*: And in this sense it continues to be fulfilled, more and more, even to this day^c.

^a See a dissertation on the peopling of *America* in Univ. Hist. Vol. XX. p. 157. Mr. Mede supposes the *Americans* were the dregs of other nations, carried thither by the devil, to be out of the reach of the gospel, from which he flew; and that it was not inhabited before our Saviour's time.

^c Instead of *Japhet* shall dwell in the tents of *Shem*, the *Jerusalem Targum* renders, Let the children of *Japhet* become proselytes, and dwell in the schools of
And

And *blessed*, for ever blessed, be the Lord God of *Shem*; for his great mercy vouchsafed to the sons of *Japhet*; in bringing them out of darkness into his marvelous light, by spreading the knowledge and profession of true religion so universally among them, that it is remarked, that all the offspring

Shem. Hence, and elsewhere, it appears, that in this family early care was taken, in cultivating the knowledge of true religion; and probably useful learning in general, human as well as divine, owed it's first culture to *Shem*, and his descendants, from whom it was propagated among their kindred of the other lines; these being the first seminaries of education, of which we have any account. These schools were continued in *Abraham's* family, whence God declares, *I know him, that, וְיָלֵד, he will instruct his children, and his household after him, and they shall keep the way of the Lord, Gen. xviii. 19.* Hence, Chap. xxv. 22, where it is said, that *Rebecca* went to enquire of the Lord, the *Chaldee* paraphrast expounds, that she went to the schools of *Shem* the great. And hence *Joseph* became skilled in the arts of legislature, and other sciences, to that degree, as to be enabled to bind the princes of *Egypt*, and bring them under the obligations of law, and to teach their senators wisdom, Ps. lv. 22. that wisdom, for which they became so famous in succeeding ages. See *Abendana's* discourses, chap. v. The *Lxx*, *Arab*, and *Ethiopic* versions, which were made in *Egypt*, or in countries near it, translate here, He instructed their princes.

of *Japhet* are at this day Christians, *Magog* only excepted, that is, the *Turks*; whereas all the posterity of *Ham*, the *Assyrians* perhaps only excepted, are either *Mahometans*, or heathen barbarians; and some of them sunk into such a degree of brutality, that it hath been questioned, whether they have any notion of God, or any sense of religion: whereby they suffer a spiritual slavery; being enslaved to the devil, and *carried away captive by him at his will*: which is the most dreadful slavery of all others.

Some learned men are of opinion, that *Ham* was the first introducer, and great promoter of idolatry, after the flood^{*}; and that he himself became the idol of his posterity[†]; who, by continuing idolaters, still

^{*} This is Mr. Mede's Observation, Book I. Disc. xlviii.

[†] An *Arabian* author asserts, that *Ham* was the first that spread idolatry over the earth, and was the author of magic, and several superstitions. Calmet, from Kircher. See likewise Bishop Cumberland's *Phenician history*, p. 152.

[‡] The word הַצִּנּוֹת, which occurs in Lev. xxvi. 30. 2 Chron. xxxiv. 4, 7. Isa. xvii. 8. Ezek. vi. 4. 6. and which we translate images, and in the margin of

continue

continue to tread in his footsteps, and verify their original from him. And whoever considers the lasting effects of *Adam's* transgression, will cease his wonder at the duration of *Ham's* idolatry; a crime of the deepest die^z, which cleaves like leprosy to his posterity; and will acknowledge, that his curse operates by natural means.—That their Pagan blindness and superstition is our bibles, images of the sun, properly, and originally signifies, images of *Cham*, by which he was worshiped, his worship having been afterwards transferred to the sun. He is supposed by some to have been that *Baal*, which was the god of the *Phenicians*, *Tyrians* and *Canaanites* in general, and of the *Carthaginians* likewise. There was also a *Baal-meon* worshiped by the *Egyptians*; which, if not he himself, was his son *Mizraim*, or *Menes*, whom they deified. See Numb. xxxii. 30. Jos. xiii. 17. 1 Chron. v. 8. Ezek. xxv. 9. and Bishop Cumb. ib. p. 61, 64. Some think this idol was likewise the same with the *Bel* of the *Babylonians*: But I am rather inclined to believe, that this *Bel* was *Nimrod*; who is called *Belus* in the passage above quoted from *Eusebius*. We have here however good grounds to conclude, that the several heads of this family, of whom *Ham* was the chief, were the real authors, and first objects of idolatrous worship, especially as we find no such early traces of it in either of the other families.

^z The heinousness of the sin of idolatry will be particularly considered and set forth in a future discourse.

the natural consequence of the same crime in him, which they make their own by imitation.—That idolatrous worship is always attended by impurity and uncleanness, and the practice of a great many filthy and abominable rites; to which, from the turpitude of mind that *Ham* discovered, in exposing his father's nakedness, he shewed himself greatly addicted^a; and with which

^a *Berosus* takes notice, that *Cham* was called *Cham-essenua*, the word *essenua* signifying immodest and impudent, as *Cham* signifies lustful heat. And he is by some supposed to have been the same with *Pan*, and to have been worshiped under the symbol of a goat: And what confirms this opinion is, that the city *Chemis*, built in honour of *Cham*, observed above, is by *Diodorus* said to be built in honour of *Pan*, and that by interpretation it signifies the city of *Pan*. lib. i. p. 16. See *Willet* on *Genesis* ix. 22. and *Bishop Clayton's* Remarks on Hieroglyph. p. 103. The story of *Chronus* having laid an ambuscade for his father *Ouranus*, and deprived him of his virilities, is first mentioned by *Sanchoniatho*; from whom the *Greeks* had it, and is probably grounded on *Ham's* seeing his father's nakedness; *Ouranus* being *Noah*, and *Chronus* *Ham*. It is accounted for in this manner. “Vidit Cham verenda patris, et
“nunciavit—quod hebraice est, ךׁן, quod a serie orationis
“divulsum, legi potuit, et abscidit, a verbo ךׁן, excidere.”
Bochart Phaleg, lib. i. cap. i. The Targum of *Jona-*
his

his seed too was contaminated.—And that this naturally debases any people^b, and makes them slaves to their lusts.

Lastly, since the family of *Ham* were the first, and great corrupters of true religion, it is natural in itself, as well as just in the appointmentss of Providence, that the corruption should be longest wearing out among them; and that they should be the last called, and recovered to the worship of the true God.

Upon the whole, it is very extraordinary, that a prophecy delivered above four thousand years ago, concerning a third part of mankind, in which the two other parts were likewise much concerned, should receive such a series of accomplishments, and continue to be verified in the history of all the three branches, down to these present times.—That this curse should still pursue

than improves upon the scripture account of this matter in much the same manner, though not quite so indelicately; by intimating, that *Ham*, by what he had done, was the cause of *Noah's* not begetting another son.

^b The baseness of the *Egyptian* branch of this family will hereafter be particularly shewn, in a discourse professedly on that subject.

the sons of *Ham*, to the most distant parts of the world.—And that they even now groan under it, and feel its weight perhaps more severely than ever. What can pass for evidence, if this doth not? we might justly argue backwards, and conclude from the event, that this prophecy is to be extended to all the race of *Ham*.

I might now very well take leave of this family, and rest the argument here: But having promised a particular and separate consideration of two or three branches of it, which will farther confirm and illustrate this argument, I shall proceed with it accordingly, in the following discourses.

Worthington, William. The evidence of Christianity deduced from facts, and the testimony of sense, throughout all ages of the church, to the present time. In a series of discourses, preached for the lecture founded by the Honourable Robert Boyle, Esq. in the parish church of St. James, Westminster, in the year MDCCLXVI, MDCCLXVII, MDCCLXVIII. Wherein is shewn, that, upon the whole, this is not a decaying, but a growing evidence. By William Worthington, D.D. In two volumes. Vol. 1, Printed by W. Bowyer and J. Nichols; and sold by J. and F. Rivington, and J. Fletcher; in St. Paul's Church-yard; B. White, in Fleet-street; and T. Payne, at the Mews-gate, MDCCLXIX. [1769]. Eighteenth Century Collections Online, link.gale.com/apps/doc/CB0128358291/ECCO?u=natfra&sid=bookmark-ECCO&xid=ac94aaf0&pg=316. Accessed 22 Nov. 2021.