



PART ONE

THE LAND OF HAM

Defining Biblical Africa

*These are the descendants of Ham,
by their families, their languages,
their lands, and their nations.*

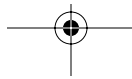
GENESIS 10:20



Africa rarely comes to mind when most people think about the lands of the Bible. The average person may recall Simon of Cyrene who carried Jesus' cross or the Ethiopian eunuch who was baptized by Philip, but for many the Bible is set in lands distant to Africa. Until recently, practically all books on biblical themes published in the West portrayed a biblical world that was exclusively European. Randomly leaf through any illustrated biblical book published before the last few decades and you will witness a world where Adam and Eve and the heavenly hosts of angels are all depicted as Scandinavian.¹ Africa's exclusion is also evident in the Bible maps that often include all of Italy and just the tip of the modern African continent when they feature the areas that were colonized by Greece or Rome.² Whether consciously or unconsciously, those

¹See discussion in J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race* (Downers Grove, Ill.: InterVarsity Press, 2003), pp. 25-28.

²Notice even the following comment in the recent essay by Bruce M. Metzger, "Survey of the Geography, History, and Archaeology of the Bible Lands," in *The New Oxford Annotated Bible: New Revised Standard Version*, ed. Bruce M. Metzger and Roland E. Murphy (New York: Oxford University Press, 1991), p. 410: "Surrounded for the most part by desert, Egypt is bordered on the east by the Red Sea, and by Libya on the west." Nothing is mentioned about Ethiopia, Egypt's southern neighbor.





who assumed the responsibility to enhance the biblical message with pictorial aids failed to use all of the colors on the pallet.

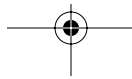
Over the past century, several black scholars have sought to correct these unfortunate omissions. Starting with R. A. Morrissey's 1925 publication, *Colored People and Bible History*,³ there have been a few attempts to investigate the real place of Africa in the biblical record. Influenced by the rise of black consciousness in the 1970s and the development of a liberation-oriented black theology, the last three decades of the twentieth century witnessed a new wave of resources dedicated to uncovering what the Bible really says about Africa. While there were several popular and scholarly contributions to the discussion,⁴ it was Cain Hope Felder of Howard University who made the most significant impact with his groundbreaking monograph, *Troubling Biblical Waters*, and his two editorial works, *The Original African Heritage Bible* and *Stony the Road We Trod*.⁵ The task of Biblical Africologists has also been assisted by several nonbiblical studies that highlight the African presence in the ancient world and contributions to historical culture.⁶ While some of these works are written from secular humanist perspectives, the growing body of literature has definitely been helpful in sensitizing the reading community

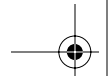
³R. A. Morrissey, *Colored People and Bible History* (Hammond, Ind.: W. B. Conkey, 1925).

⁴Scholarly works include R. A. Bennet, "Africa in the Biblical Period," *Harvard Theological Review* 64 (1971): 483-500; Charles B. Copher, "The Black Man in the Biblical World," *The Journal of the Interdenominational Theological Center* 1, no. 2 (Spring 1974): 7-16; "Egypt and Ethiopia in the Old Testament," in *Nile Valley Civilizations*, ed. Ivan van Sertima (New Brunswick, N.J.: Journal of African Civilizations, 1985), pp. 163-78; "3,000 years of Biblical Interpretation with Reference to Black Peoples," *The Journal of the Interdenominational Theological Center* 13, no. 2 (Spring 1986): 225-46; *Black Biblical Studies: An Anthology of Charles B. Copher: Biblical and Theological Issues on the Black Presence in the Bible* (Chicago: Black Light Fellowship, 1993); David Tuesday Adamo, *Africa and the Africans in the Old Testament* (San Francisco: International Scholars Publications, 1997); "The Search for Africanness in the Bible," *African Journal of Biblical Studies* 15, no. 2 (2000): 20-40; and essays from Vincent Wimbush and Rosamond Rodman, eds., *African Americans and the Bible: Sacred Texts and Social Textures* (New York: Continuum, 2000). Among the many nonscholarly works are Ishakumasa Barashango, *God, the Bible and the Black Man's Destiny* (Washington, D.C.: IV Dynasty, 1982); Alfred Dunston, *The Black Man in the Old Testament and Its World* (Philadelphia: Dorrance, 1974; Trenton, N.J.: Africa World Press, 1992); and Latta Thomas, *Biblical Faith and the Black American* (Valley Forge, Penn.: Judson Press, 1986).

⁵Cain Hope Felder, *Troubling Biblical Waters* (Maryknoll, N.Y.: Orbis, 1989); and Cain Hope Felder, ed., *Stony the Road We Trod: African-American Biblical Interpretation* (Minneapolis: Fortress, 1991).

⁶E.g., Frank Snowden, *Blacks in Antiquity: Ethiopians in the Greco-Roman Experience* (Cambridge, Mass.: Belknap Press of Harvard University Press, 1970); Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality*, trans. Mercer Cook (New York: L. Hill, 1974); Ivan van Sertima, *Black Women in Antiquity* (New Brunswick, N.J.: Transaction Books, 1984); and Martin Bernal, *Black Athena: The Afroasiatic Roots of Classical Civilization* (New Brunswick, N.J.: Rutgers University Press, 1987).



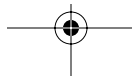


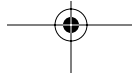
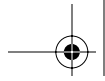
to the issues of racism and exclusion in biblical interpretation.

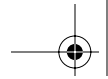
The chapters of part one will examine the biblical data that address the enigmatic geographical location of biblical Africa. When used in a historical context, *Africa* must be understood adjectivally. In fact, the name *Africa* was only introduced to the region when the Romans gained entrance to the continent after defeating Hannibal's army in the Punic Wars. Even at that time, the term *Africa* only applied to the newly formed Roman province and to no other territory. At some time toward the end of the Middle Ages, the name was applied to the entire "continental" mass of land on which the original Roman colony was located. Some today would even want to separate Egypt from continental Africa. Given the complexity of the term, for the purpose of this work, it is necessary to move beyond the modern definition of Africa as the continent that borders the "Middle East." Modern terminology is only useful inasmuch as that it provides a frame of reference with regards to ethnicity.

In light of the tenuous history of the term, it is necessary to define how "biblical Africa" is understood in this work. Later in part one biblical-historical reasons will be presented to justify the use of *Africa* as a synonym for the "land of Ham."⁷ From a geographical perspective, the study will show that when applied to Ham and his descendants, "Africa" swells beyond its contemporary boundaries to include Saudi Arabia and the countries that share its peninsula; the western regions of the Middle East, including Israel, Iraq and Lebanon; and possibly the southernmost parts of modern Turkey. From the perspective of ethnicity, it will also be seen that the term *Africa* not only includes an expanded land mass but also a variety of people groups. With this in mind, this study will not allow theories of ethnicity to determine the extent of the investigation. Similar to studies on modern African history that include the accounts of the Boer Afrikaners in South Africa, the British in Zimbabwe and Kenya, the Indians in Uganda, the Italians in Somalia and Ethiopia, the French in Senegal, the Portuguese in Angola, the French in Sierra Leone and the Zulu in Matabeleland, this study on "biblical Africa" will include all sections of the land of Ham without regard to the ethnic shifts that resulted from migration and interracial marriages.

⁷This is not a novel concept; see Caroline Angenent, "About Ham and His Wicked Siblings," *Exchange* 24, no. 2 (June 1995): 137.







THE TABLE OF NATIONS IN GENESIS 10

Genesis 10 contains what has traditionally been dubbed the “Table of Nations.” The actual chapter contains the genealogy of Noah’s three sons: Shem, Ham and Japheth. After the immediate descendants of each son is listed, the narrator writes, “These are the descendants . . . by their families, their languages, their lands, and their nations” (Gen 10:5, 20, 31).¹ Throughout the table, the narrator uses kinship language to emphasize the family ties between the three sets of descendants. The most common term in the passage is *b’nay* (sons [of]), which is used to identify prominent descendants, and probably should not be viewed as immediate offspring (Gen 10:1-4, 6, 7, 20, 22-23, 31). When the author wishes to identify a child of a specific person, he uses the word *yalad*—the famous “begat” of the King James Version, which is better translated “fathered” or “gave birth to” (Gen 10:8, 13, 15).² Relationships between the successive generations are also expressed by the less frequent term *yatsa’*, meaning “to come out of” (Gen 10:14).³

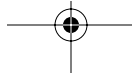
THE GEOGRAPHICAL BOUNDARIES OF HAM

Although the stated formula for identifying the respective descendants of Noah’s sons appears pretty straightforward, some scholars have been challenged with organizing the names in the list into geographically coherent

¹John H. Walton and Victor H. Matthews, eds., *The IVP Bible Background Commentary: Genesis—Deuteronomy* (Downers Grove, Ill.: InterVarsity Press, 1997), p. 31, reason, “This suggests the political division of the ‘world’ at the time the list was written.”

²Some have correctly pointed out that the rendering of *yalad* in the qal perfect in these verses is different from those in the genealogical list of Genesis 5 which are structured as hiphil infinitives. However, in Genesis 4:18; 22:23; 25:3, the qal perfect verb is used for direct ancestry just as in this chapter.

³*yatsa’* conveys a genealogical meaning in Gen 46:26; Ex 1:5; Num 12:12; Jer 1:5 (although in these instances it is qualified by “thigh” and “womb”).





groups,⁴ and conclude that the list is determined more by political or socio-cultural factors than by genealogical reality.⁵ While it is possible to find merit in some of the proposed theories, those who reject the reliability of the lists as genealogical tables are often influenced by presuppositions about the ethnic composition of the regions.⁶ However, it must not be forgotten that the geographical nomenclature for the biblical world was radically different from the words *we* use to describe the area, and the literary cartographer of Genesis 10 was merely providing a formula that depicted his immediate world in *his* day.⁷

Judging from the formula, the table has two major purposes. First, it aims to show the interrelatedness among the various tribes through bloodline and language.⁸ From the narrator's perspective, he has already established the major bloodline of the three subsections of the human family. Language provides a more objective method of establishing relationship. It is probably no surprise that as it relates to Ham, the descendants of Cush are tied together by the so-called Semitic or Afro-Asiatic language family, and those who probably

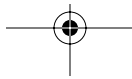
⁴Terrence E. Fretheim, "Genesis," in *New Interpreter's Bible* (Nashville: Abingdon, 1994), p. 408, reasons, "Many names in this list function eponomously, whereby the origin of a city/people/nation is explained by derivation from an individual progenitor."

⁵For instance, Gordon Wenham, *Genesis 1—15* (Waco, Tex.: Word, 1987), p. 215, writes, "So here, 'sons of' or 'fathered' might well be referring to a people's political or geographical affiliation, not its genealogical links." See also Bustenay Oded, "The Table of Nations (Genesis 10): A Socio-Cultural Approach," *Zeitschrift für die alttestamentliche Wissenschaft* 98 (1986): 14-31, who summarizes some of the major historical-critical explanations before forwarding his proposal that the table is a doublet to the one in Genesis 4, and it aims to portray Shem as "the father of the children of 'bene Eber,'" Ham as the "father of all the dwellers of the city and kingdom," and Japheth as "the father of all the isles of the Gentiles/Nations." See also brief comments by Jeffrey S. Rogers, "Table of Nations," in *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), p. 1271.

⁶Oded, "Table of Nations," p. 14, asks, "Why would a scribe be tempted to link up Cush (an African people) with Nimrod, a hero belonging to the Mesopotamian world?" In no uncertain terms, he is denying the possibility that Nimrod could have been of African extraction. A more neutral assessment is offered by Victor P. Hamilton, *The Book of Genesis: Chapters 1—17* (Grand Rapids: Eerdmans, 1990), p. 332: "All writers on Genesis 10 continue to be perplexed by some of the peoples who are united in this chapter (e.g., Nimrod from Cush, or a Hamitic Canaan rather than a Shemitic Canaan), but such links testify to the ecumenic nature of civilization's beginnings. Internationalism precedes nationalism and provincialism."

⁷Also recognized by Knut Holter, "Africa in the Old Testament," in *The Bible in Africa: Transactions, Trajectories and Trends*, ed. Gerald O. West and Musa W. Dube (Boston/Leiden: Brill Academic, 2001), pp. 569-71. D. J. Wiseman, "Genesis 10: Some Archaeological Considerations," in *I Studied Inscriptions from Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1—11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, Ind.: Eisenbrauns, 1994), pp. 254-65, shows how archaeological discoveries have helped to explain some of the linkages between disparate ethnic groups in the table.

⁸Robert Brow, "The Curse of Ham—Capsule of Ancient History," *Christianity Today* 18 (October 26, 1973): 8-10, examines the linguistic commonalities among the various Hamitic groups.





sprang from the loins of Put are classified under the Bantu family group. The second and more important purpose of the Table of Nations—from the perspective of this study—is to provide an explanation for the geographical location of the various nations that comprised the narrator’s world.⁹ While scholars may wrestle over the theological agenda of the author, it is not hard to see that the author intended for these verses to serve as a written map that functioned both culturally and politically.

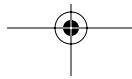
Although Japheth is the youngest son, his descendants are the first to be listed in the Table of Nations (Gen 10:2-5). Based on the names in the list, it appears that the nations associated with Japheth ranged from those southwestern sections of Eastern Europe that were a part of the former Soviet Union to the lower extreme of Western Europe on the Spanish coastline. Although the oldest brother, Shem and his descendants are listed last (Gen 10:21-31). This makes perfectly good rhetorical sense in light of the fact that from the following chapter to the end of the book of Genesis, the narrative concentrates on Yahweh’s interaction with the Semitic patriarchs. The geographical territory occupied by Shem’s descendants is harder to determine than Ham’s or Japheth’s. Judging by the names, the land mass occupied by Shem was the smallest of the three. Its eastern extremities occupied the territory of modern Iran towards the east, and its western borders apparently overlapped with Ham’s, from its northern tip in the general vicinity of the Iraq-Turkey border to the Saudi Arabian south.

THE NATIONS OF HAM (GENESIS 10:6-20)

Ham’s descendants are listed in the middle. While the exact etymology of the name Ham is disputed, it is probably no accident that it has the same root as the Hebrew terms *ḥam*, *ḥōm*, and *ḥammâ*, all of which denote warmth, heat or tanned.¹⁰ If viewed ethnically, the term most likely reflects the probability that a significant number of Ham’s descendants had a darker complexion than their Japhetic and Semitic cousins. However, it is probably meant to be under-

⁹Concerning Ham, Walton and Matthews, *Genesis—Deuteronomy*, p. 32, believe that “the common theme in the genealogy of the Hamites is their close geographical, political and economic importance to the people of Israel.”

¹⁰See Leonard J. Coppes, “*ḥāmam*, et al,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Bruce K. Waltke (Chicago: Moody Press, 1980), pp. 296-97; and Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality*, ed. and trans. Mercer Cook (Chicago: Lawrence Hill Books, 1974), pp. 246-47.





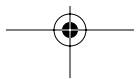
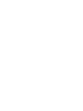
stood geographically, in which case the term would apply to those regions of the globe that are generally warmer than others. According to Genesis 10:6-20, the four prominent descendants of Ham were named Cush, Misrayim, Put and Canaan.¹¹



Map 1. The land of Ham

Of the four sons, Cush appears to have occupied the largest territory. The Hebrew *Cush*, is probably derived from the Egyptian *kš*, which means “black.” The Greeks translated the word *Aethiopia*, literally meaning “burnt face”—an indication of the dominant feature of those who inhabited the region known to the Greeks. While the term *Cush* could be understood as a reference to ethnicity, it conveys a much broader meaning in the Table of Nations. The narrator is not so much concerned with ethnicity as he is with geography. Even as it relates to the geography of Cush, one must be cautious in jumping to conclusions about precise locations based on modern classifications. Just as Rome was used to identify both the capital of Italy and the entire empire, the term

¹¹Fretheim, “Genesis,” p. 408, proposes, “Ham serves as progenitor of the peoples (thirty in all) within the Egyptian political and commercial orbit, including sections of Africa, Arabia, and Mesopotamia.”



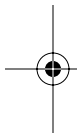


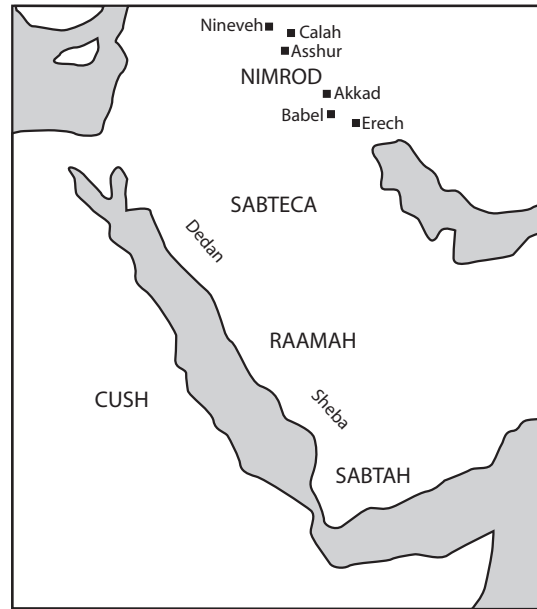
Cush can be used in a primary sense to define the kingdom(s) lying south of Egypt and in a secondary sense as an organizing term for the many nations to which it gave birth. The kingdom(s) of Cush would have fallen within the modern nations of Sudan, Eritrea, Djibouti and Ethiopia. The power centers would have shifted throughout the years, with the earliest kingdom located along the eastern shores of the Red Sea, just above the horn of Africa, occupying the territory of modern Eritrea and Djibouti. The seat of power moved to Napata during the eighth century B.C.E., then to Meroe by the fourth century B.C.E.—a kingdom that lasted until the fourth century C.E.¹² For the purpose of our discussion, when referring to Cush as a kingdom, we will use the more recognizable term “Ethiopia.”

In the context of Genesis 10, Cush takes on a much broader meaning as it identifies the geographical region occupied by his offspring. Interestingly, apart from Ethiopia itself, all the nations associated with Cush fall on the eastern side of the Red Sea, in the territory we know today as the Middle East. These nations are identified as Seba, Havilah, Sabtah, Raamah, Sabteca and Nimrod. With the exception of Nimrod, all of these nations occupied most of the territory of modern Saudi Arabia, Yemen, Oman and possibly the United Arab Emirates. Nimrod is featured as the most politically ambitious of the sons of Ethiopia. He is credited with establishing a presence in Babylon, Erech, Akkad, Calneh and Assyria (Gen 10:8-11). Nimrod’s region of influence covered areas of modern Iraq, Jordan and parts of Syria and appears to overlap territory that some ascribe to Shem.¹³ In this study, the term “Cush”

¹²For a history of Cush from the ninth century B.C.E. to the fourth century C.E. see Derek A. Welsby, *The Kingdom of Kush: The Napatan and Meroitic Empires* (London: British Museum Press, 1996). Welsby reminds his readers, “At the time when Rome was a small village on the banks of the Tiber and the Greek city-states held sway over minuscule territories, the Kushites ruled an empire stretching from the central Sudan to the borders of Palestine. The Kingdom of Kush outlived the Greek city-states and the period of Macedonian hegemony over vast tracts of the ancient world, and co-existed with the rise, heyday and much of the period of decline of the Roman Empire” (Ibid., p. 9). See also László Török, *The Kingdom of Kush: Handbook of the Napatan-Meroitic Civilization* (Leiden: Brill, 1997).

¹³Given the extent of Nimrod’s empire (*mamlakah*) into northern territories (Gen 10:10-11), scholars tend to group the lands that originally fell under his jurisdiction with the nations associated with Shem. Hence, the Babylonians and Assyrians are labeled Semitics, and the language that they share with Arabia and Ethiopia is termed Semitic. However, apart from the fact that Asshur is listed as a son of Shem (Gen 10:22), there is nothing in the text to suggest that the narrator attributed the entire region exclusively to Shem. Notwithstanding, the text does suggest that some geopolitical entities could be classified as Hamo-Semitic, one of which would be Assyria (Asshur). Others would be Sheba and Dedan (cf. Gen 10:7; 25:3).





Map 2. Identified locations in the territory of Cush

will be used to denote the larger geographical area.¹⁴

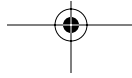
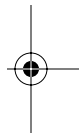
Ham's second son was named Misrayim, a Hebrew term which probably has its roots in the word for "hardship" (*mesar*), connoting the experience of the Israelites during the period of slavery. The inhabitants of the land that the Israelites called Misrayim referred to their country as *twy*, "two lands,"¹⁵ or *kemi*, "black land."¹⁶ Some believe that the self-designation *kemi* refers to the black fertile soil on the banks of the Nile. However, the assonance of *kemi* with the Hebrew *ham* is probably no coincidence. While ethnicity is not our major focus in this study, it is possible that similar to *ks/cush*, *kemi* may also have been used to refer to the skin color of the earliest inhabitants of the region. The Greeks name the land *Aegyptos*, plausibly derived from a local term meaning "house of the spirit of [the god] Ptah."¹⁷

¹⁴Hamilton, *Genesis: Chapters 1—17*, p. 336, refers to the region as "Ethiopian Cush, North Arabian Cush, and Kassite Cush."

¹⁵The reference to "two lands" probably influenced the Hebrew name for the region, which is actually in a dual form (*-ayim*).

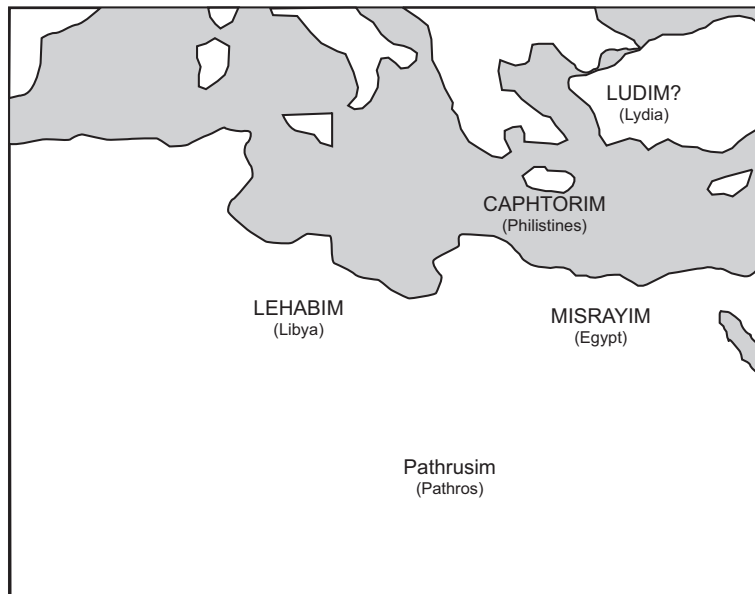
¹⁶Victor P. Hamilton, "misrayim," in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Bruce K. Waltke (Chicago: Moody Press, 1980), p. 523.

¹⁷*Ibid.*



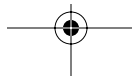
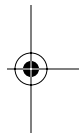


Similar to Cush, the term *Misrayim* can also have a double connotation. On the basic level, it refers to the kingdom/country that has dominated the region for millennia. However, in the context of Genesis 10, *Misrayim* can also be used as a general designation for territory extending beyond the borders of both the ancient and modern lands bearing that name. The text shows that in addition to the kingdom, the territory of the descendants of *Misrayim* included the regions occupied by the Ludites, Anamites, Lehabites (Libyans), Naphtuhites, Pathrusites, Casluhites (forebears of the Philistines) and Caphthorites (Cretans). In twenty-first-century terminology, the lands associated with *Misrayim* extended from Sudan in the south to the northern and north-western countries in modern Africa (Algeria, Tunisia, Morocco, Libya), and also included the island of Crete in the Mediterranean. In this study, the term “Egypt” will be used when referring to the nation or kingdom, and “*Misrayim*” will be used to designate the body of lands associated with Ham’s second son.



Map 3. Identified locations in the territory of *Misrayim*

The geographical location of the area occupied by Ham’s third son, Put, remains an enigma. This is chiefly due to the fact that none of his descendants is named in the section reserved for him. Left to conjecture, many have posi-





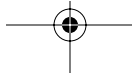
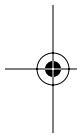
tioned Put to the west of Egypt occupying the coastal areas of modern North Africa. Some aim for more specificity and identify it as Libya.¹⁸ While acknowledging the lack of concrete data upon which to reconstruct the boundaries of ancient Put, the likelihood that the borders of his territory would have straddled those of one of his siblings must be taken into account when evaluating the scanty evidence. There is no way that Put could have bordered the nations of Canaan or Cush on the north, east or west, since they were surrounded by the Mediterranean Sea, the land of Japheth and the land of Shem.

The only other possible options would be the territory west of the kingdom of Egypt or south of Cush. Given the likelihood that Misrayim's offspring occupied all areas of the north to northwest African coast, it is hardly likely that Put is intended to be a part of this group. And those who wish to associate Put with Libya must find a way to dispose of the Lehabim. It is more probable that Put is an alternative spelling for the widely known Punt that was located immediately south of Cush and incorporated areas of modern Somalia.¹⁹ Similar to Cush and Misrayim, Put probably referred to a kingdom as well as a broader geographical territory that may have covered the unknown expanse of sub-Saharan Africa. For reasons discussed later in the book, the enigmatic Put may very well have included the many tribes that currently inhabit central, western and maybe even southern Africa.

Ham's final son, Canaan, is the one most prominently featured in Scripture. Although an intricate part of the land of Ham, encased by Cush on the east and Misrayim on the south, Canaan is the fertile territory that Yahweh had promised to the descendants of Shem through Noah's prophecy and the blessings extended to Abraham, Isaac and Jacob. It is no wonder, then, that after the exodus from Egypt the majority of the biblical books from Exodus to the first third of Acts deal with events that occur within the boundaries of Canaan. Those indigenous to the region include the Sidonians, Hittites, Jebusites, Amorites, Gergashites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites

¹⁸E.g., J. Simons, "The 'Table of Nations': Its General Structure and Meaning," in *I Studied Inscriptions from Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1—11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, Ind.: Eisenbrauns, 1994), pp. 250-53; and W. Creighton Marlowe, "Put," in *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), pp. 1100-1101.

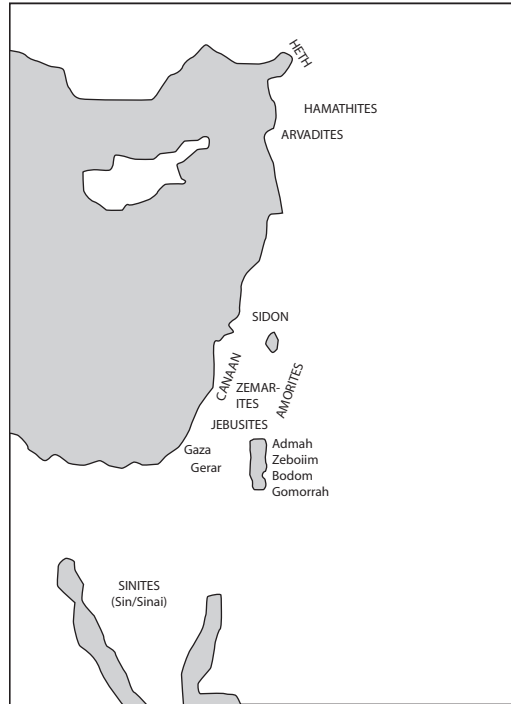
¹⁹See also David Tuesday Adamo, "The Place of Africa and Africans in the Old Testament and its Environment" (Ph.D. diss., Baylor University, 1986), pp. 99-100. For an interesting theory about Put, see Caroline Angenent, "About Ham and His Wicked Siblings," *Exchange* 24, no. 2 (June 1995): 152-53.





(Gen 10:15-19). Canaan's southern border straddled the Sinai peninsula while its northern front occupied the southeastern sections of modern Turkey.

If the intent of the narrator of Genesis 10 was to provide an explanation for the tri-sectional division of the earth at that time, then we have for our perusal



Map 4. Identified locations in the territory of Canaan

an ancient understanding of the major subsets of the human family. Writing from the perspective of his geographical location, the narrator carefully categorizes the various tribes according to their common ancestor. The descendants of Japheth settled in Turkey and migrated to several areas of Europe. Shem's progeny resided along the eastern border of the area known as the Middle East as well as portions of northwest Asia, but also had a significant presence in the land allotted to Ham. The vast region allotted to Ham's descendants stretched from the belly of Africa, through the majority of the Middle East, to the southernmost sections of modern-day Turkey. The next three chapters are devoted to a brief survey of the biblical references to the three most mentioned sections of the land of Ham.

