

royal portraits, to say nothing of an even more impressive line of royal mummies, male and female, dating from the earliest dynasties right down to the end. Among them are a few black African types, showing that if black did not prevent one from becoming pharaoh, neither was it a requirement.¹⁸³ There was simply no prejudice in the matter. There is a tradition that the most precious gift of Pharaoh to Abraham was a black servant from the king's household, who became inseparably attached to Abraham, and even resembled him like a twin.¹⁸⁴ This recalls Abraham's marriage to Hagar, traditionally a servant or even a daughter of Pharaoh, whose son Ishmael shared equal honors with Isaac, even to receiving the great promise of becoming the father of many nations. When Judah's son refused to accept a Canaanite woman for his wife because of her race, according to the book of *Jubilees*, God smote him. When Judah himself tried to take advantage of the same woman as an inferior, God smote him too.¹⁸⁵

In the ancient records the blood of Ham is a mixture, always containing more white than black. The mingling of Egyptian and Canaanite is attested in a number of ancient sources,¹⁸⁶ as in Abraham 1:21. Josephus tells us that the countries occupied by Ham stretched "from Syria and Mounts Amanus and Lebanon to the ocean."¹⁸⁷ And while Ham is the ancestor of Pharaoh in Genesis 10:6–20, the line also includes the Philistines, from whom Palestine gets its name.¹⁸⁸ Recent studies of the genealogy of Cain by Johannes Gabriel¹⁸⁹ and Robert North¹⁹⁰ emphasize the claims of such desert tribes as the Kenites and the families of Kenaz and Caleb to belong to the family. Though the Hamites are as conspicuously Asiatic as African,¹⁹¹ the oldest African stocks as well—Libyans, Tehennu, Berber—were not only white, but often referred to as pale-skinned and redheaded. Joseph Karst detected an extension of "the chain of Hamite people: Kushites, Egyptoids and Libyo-Hamites," in enclaves all

over the Mediterranean and the islands clear to Spain.¹⁹² Linguistic evidence intertwines Hamites and Semites the further back in time one goes, their vigorous rivalry being evidenced in the earliest Egyptian hieroglyphics, as shown by Hans Stock.¹⁹³ Werner Vycichl finds Semitic traits in the beginning in North Africa, "perhaps due to a wave of Hamitic tribes coming from Asia via the Strait of al-Qantara as the Arabs came later."¹⁹⁴ "The Hamitic invasion," he concludes, "certainly came from the East," though "originally . . . the Hamitic languages were not a single block as were the Semitic."¹⁹⁵

These few observations, kept to a minimum, should be enough to make it clear that there is no exclusive equation between Ham and Pharaoh, or between Ham and the Egyptians, or between the Egyptians and the blacks, or between any of the above and any particular curse. What was denied was recognition of patriarchal right to the priesthood made by a claim of matriarchal succession.

Olimlah

The one figure in the facsimiles over which the experts have hesitated longest and disagreed most widely is figure 6, which some declared to be a mistake and others an outright forgery. Devéria suggested long ago that it was "an unknown divinity, probably Anubis, but the head has been altered."¹⁹⁶ Yet one professional Egyptologist declared that the artist had "marred the head, which was meant to be the unshaven head of a priest," and another saw in it a dead man's "double, and black figure, who was created at the time of his birth";¹⁹⁷ for yet another it is the monster Amentit, in the very act of seizing his victim. Each expert could justify himself by pointing to one or more parallel compositions. Such a figure appears without a jackal's head in the tombs of the courtiers studied by William Petrie.¹⁹⁸ In some Theban tombs black figures like this one have cat's