



WHITE SUPREMACY



IC3 CRIME SCENE INVESTIGATION

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Monday, November 17, 2025

0. HOW “BLACK PEOPLE” APPEAR IN JEWISH SOURCES

The Bible and early rabbinic texts don’t talk about “IC3” or “Black race,” but they have a few key labels that later readers connect to Black Africans:

- **Cush / Cushite / Cushi** – people from *Cush* (Nubia / Ethiopia / Sudan; broadly lands south of Egypt). [Bible Odyssey+1](#)
- **Cushi** eventually becomes a Hebrew word for a dark-skinned African, and in modern Hebrew it’s widely felt as a racial slur. [Wikipedia](#)
- **Ham** – one of Noah’s sons; his descendants include *Cush* (Gen 10).
- Later midrash and commentary link Ham + *Cush* + black skin + servitude together.

Those links are what get weaponised.

1. BIBLICAL TEXTS THAT LATER GET RACIALISED

1.1 Genesis 9:20–27 – Noah’s “curse” on Canaan (root of the Ham story)

The text

Noah gets drunk; Ham “sees his father’s nakedness.” When Noah wakes, he says:

“Cursed be Canaan; a slave of slaves shall he be to his brothers...” (Gen 9:25–27). [Wikipedia+1](#)

The Torah itself:

- Never says Ham or Canaan is Black.
- Seems aimed at explaining Israel’s right to dominate Canaanites, not Africans. [T’ruah+1](#)

How Jewish tradition later makes this about Black people

Two key steps, analysed in detail by David Goldenberg (*The Curse of Ham: Race and Slavery in Early Judaism, Christianity and Islam*): [ResearchGate+2macmillan.yale.edu+2](#)

1. Genealogical link – Genesis 10 says Ham fathers Cush, and Cush is associated with Nubia/Ethiopia, i.e. Black Africa.
2. Rabbinic and medieval sources start to read the curse plus other midrashim as:
 - o Ham (or his line) punished in his skin,
 - o Ham's line associated with Blackness and servitude.

On its own, Genesis 9 doesn't mention Blackness. But it becomes the foundational "proof text" later used (by Jews and Christians) to say Black Africans are the cursed descendants of Ham and so "naturally" slaves.
thetorah.com+1

1.2 Cush / Cushites and Jeremiah 13:23

The Hebrew Bible refers to Cush and Cushites (Ethiopians) many times – often neutrally or positively (warriors, wealthy neighbours). thetorah.com+1

The one that gets racialised most is:

"Can a Cushite (Ethiopian) change his skin, or a leopard his spots? Then also you can do good who are accustomed to do evil." (Jer 13:23). TIPs+1

Original point: Israel's habit of sin feels as fixed as skin colour or leopard spots.

How it can be and has been used

- The verse assumes that a Cushite's dark skin is visible and unchangeable.
- Later Jewish and Christian interpreters sometimes treat this as more than a metaphor, reading black skin = fixed nature (and in Christian exegesis, sometimes "black" = sinful soul that must be "whitened").
Unisa Press Journals+1

Within a racist frame, that gets turned into: "*Black people's nature is unchangeably X (lazy, sinful, etc.), the Bible itself says so.*"

1.3 Song of Songs 1:5–6 – "I am black but comely"

"I am black but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon... Do not gaze at me because I am black; the sun has tanned me." (Song 1:5–6). Chabad+1

Jewish tradition mostly reads the woman here as sun-darkened, not an African Cushite. But the verse becomes part of the symbolic toolkit around blackness.

Rabbinic & medieval Jewish commentary

- Rashi paraphrases: "Even if my husband has left me because of my blackness... I am black because of the tanning of the sun, but I am comely... Though I am black like the tents of Kedar, yet I can be cleansed like the curtains of Solomon." Mi Yodeya+1
- Midrash on Song of Songs plays with "black in place X (sin), beautiful in place Y (Torah/mitzvot)", turning "black" into a metaphor for sin / disgrace and "comely" for repentance / grace. Sefaria

So even though the literal woman is just sunburnt, blackness is used as image of shame, distance from God, and beauty is something that overrides or cleanses the blackness.

Later on, those metaphors are easy to fold into racial thinking: black as polluted / shameful, white / bright as pure.

2. RABBINIC TEXTS THAT LINK HAM, SKIN, BLACKNESS AND SERVITUDE

This is where Jewish sources most directly feed later race theories.

2.1 Babylonian Talmud – Sanhedrin 108b: “Ham was smitten in his skin”

The Talmud says that on the ark three creatures had sex and were punished:

“Our Rabbis taught: Three copulated in the ark, and they were all punished – the dog, the raven, and Ham. The dog was doomed to be tied, the raven to spit [seed], and Ham was smitten in his skin (laka be’oro).”

halakhah.com+1

The passage:

- Mentions Ham punished in his skin.
- Does not specify how (colour, disease, etc.) and says nothing about slavery.

On its own, it's just a bodily punishment.

Later racialising move: medieval Rashi

Rashi, the classic 11th-century commentator, glosses Sanhedrin 108b:

- “Smitten in his skin, i.e. from him descended Cush (the negro), who is black-skinned.” [Tablet Magazine+2parkesinstituteblog.wordpress.com+2](http://TabletMagazine+2parkesinstituteblog.wordpress.com+2)

Modern summaries note a related midrashic line, attributed to Rashi's tradition:

- “Ham emerged from the ark black-skinned, and all his descendants are black forever.” Hevria+1

Now we have:

- A Jewish etiology of black skin: Ham's sexual sin on the ark → punishment in his skin → black descendants.
- Combined with Genesis 9's curse on Canaan as “slave of slaves,” this becomes a dual curse: Black in skin and destined to be slaves. bibleinterp.arizona.edu+1

That dual curse is exactly what later Christian and Muslim writers pick up as “the Curse of Ham,” but its earliest skin element comes from Jewish rabbinic lore. Wikipedia+2ResearchGate+2

2.2 Pirqe de-Rabbi Eliezer 24 – “Colorizing” the sons of Noah

The 8th-century midrash Pirqe de-Rabbi Eliezer (PRE) gives a vivid racial picture after the flood:

“[God] blessed Noah and his sons... He blessed Shem and his sons [making them] black and beautiful and He gave them the habitable world. He blessed Ham and his sons [making them] black as the raven, and He gave

them the coasts of the sea. He blessed Japheth and his sons [making them] entirely white, and He gave them the deserts and the fields.” [Sefaria+2](#)[Sefaria+2](#)

Important features:

- All three lines get physical colour:

- Shem: black and beautiful
- Ham: black like a raven
- Japheth: all white

- Territories are assigned accordingly.

On its face, PRE doesn’t say Ham’s blackness is ugly or that he’s a slave. But:

- It turns skin colour into an explicit ethnic marker for the three “races.”
- Later readers can (and do) plug racist rankings into this framework – especially by reading “black as the raven” in a negative way for Ham while keeping Shem’s “black and beautiful” separate.
[egyptsearchreloaded.proboards.com+2](#)[ResearchGate+2](#)

Goldenberg points out that this kind of story is an etiology of dark-skinned peoples, and only later gets fused with the separate etiology of slavery from Gen 9. [ResearchGate+2](#)[PagePlace+2](#)

2.3 Other Midrashim on Ham: sexuality, castration, and servitude

Genesis Rabbah and later midrash collections expand what Ham did to Noah:

- Some versions say Ham castrated Noah, stopping him from fathering a fourth son who would be a servant, so Noah curses Ham’s existing son Canaan instead. [Jewish philosophy place+1](#)
- Others say Ham had sex on the ark, or mocked Noah’s nakedness publicly.

In these stories:

- Ham’s sin is sexual and disrespectful.
- The punishment is servitude for his line and, via Sanh. 108b and Rashi, skin punishment (interpreted as blackness).

Taken together, rabbinic lore provides:

- An origin for black skin (Ham smitten in his skin → black descendants),
- An origin for permanent servitude (Canaan “slave of slaves”),
- A moral story linking Blackness + servility to sexual misconduct and mockery.

Later anti-Black thinking can, and does, point back to these.

2.4 “Cushi” and its tone

The Hebrew Bible uses “Cushi” and “Ish Cushi” to refer to individuals from Cush (south of Egypt). That’s an ethnic/geographic label for dark-skinned Africans, roughly equivalent to “Ethiopian.” [Wikipedia+1](#)

- Some Cushites are positive figures (e.g. Ebed-Melech the Cushite who rescues Jeremiah).
- Others are neutral messengers or soldiers.

Over time, however:

- “Cushi” shifts in post-biblical and modern Hebrew toward insult, parallel to how “Ethiopian” or “Negro” can shift from neutral to slur in English. [Wikipedia+1](#)

So every biblical or rabbinic occurrence of “Cushi” becomes available to racists as a way to label Black Africans in a contemptuous tone, even if the original text was neutral or positive.

3. LATER JEWISH USE OF THESE TEXTS TO SUPPORT BLACK INFERIORITY OR SLAVERY

3.1 Early Judaism and the “Curse of Ham”

Goldenberg’s work shows:

- In Second Temple and early rabbinic Judaism, references to Black Africans are limited and mostly not hierarchical. [macmillan.yale.edu+1](#)
- There is a distinct rabbinic etiology of black skin (Ham “smitten in his skin”, PRE’s colour-coding), but slavery is not yet tied to colour; slavery is simply part of the ancient Near Eastern world.

The full “Black and slave” package only emerges later, when:

- Jewish exegetes are reading alongside Christian and Islamic traditions that have already racialised the Ham story. [bibleinterp.arizona.edu+1](#)

So early Jewish texts provide pieces (black skin as punishment for Ham; colour-coded sons), which are then assembled into a racial theory in medieval and early modern periods.

3.2 Medieval and early-modern Jewish writers in a Christian and Muslim environment

Medieval Jewish authors lived inside societies where:

- Christian and Muslim thinkers were already using Ham + blackness + slavery to explain why Black Africans were slaves. [davidwacks.uoregon.edu+2](#) [Wikipedia+2](#)

Jewish commentators and chroniclers, especially in Europe and the Middle East, sometimes:

- Repeat the idea that Ham’s descendants are Africans with black skin;
- Accept or echo the notion that Black Africans are naturally servile, taking that larger racial ideology for granted.

Goldenberg traces examples where Jewish writers explaining Jewish and Muslim participation in slaveholding lean on Ham’s curse and the etiology of black skin to normalise African slavery, just as Christian writers do.

[macmillan.yale.edu+2](#) [bibleinterp.arizona.edu+2](#)

The individual passages are scattered across responsa, chronicles and commentaries, but the pattern is:



- When Jews participate in societies that already see Black Africans as a slave class, they resignify their own Ham / Cush material to fit that hierarchy.

3.3 Rabbi Morris Raphall (1861) – “Bible View of Slavery”

A very clear modern example of a Jewish authority using Torah to defend slavery (in a context where the slaves are overwhelmingly Black) is Rabbi Morris J. Raphall of New York.

On 4 January 1861, at B'nai Jeshurun synagogue, he preached a sermon titled “The Bible View of Slavery”, later printed as a pamphlet. [thetorah.com+3Internet Archive+3jewish-history.com+3](https://www.thetorah.com+3Internet+Archive+3jewish-history.com+3)

In it, Raphall:

- Argues that the Hebrew Bible recognises and regulates slavery, and therefore:
 - Slavery as an institution cannot be condemned as inherently sinful.
- Draws on:
 - Genesis 9 (Noah's curse),
 - Patriarchs owning slaves,
 - Biblical slave laws in Exodus/Leviticus/Deuteronomy.

Although he doesn't spell out a race theory, in Civil War America his sermon functions as a Jewish defence of Southern Black slavery based on Torah. Contemporary critics and later historians see it as a Jewish contribution to the theology of Black subordination. [thetorah.com+2B'nai Jeshurun+2](https://www.thetorah.com+2B'nai Jeshurun+2)

So even without explicit “Black people are inferior” language, the choice to read Torah as affirming the rightness of slavery in 1861 effectively treats Black people as a biblically sanctioned servant class.

3.4 Modern resonance: “Cushi” and anti-Black racism in Israeli Hebrew

In modern Israel:

- “Cushi” is commonly heard as a racist word for Black people (including Ethiopian Jews), despite its biblical origins as an ethnic label. [Wikipedia+1](https://en.wikipedia.org+1)

That means:

- Every biblical verse or rabbinic line that is recited or quoted with “Cushi” in contemporary slang can carry a contemptuous, inferiorising tone for Black listeners, even if the original text was not written that way.

Jewish educators and rabbis today have to navigate that tension: teaching texts that say “Cushi” while striving not to reinforce the modern slur.

4. HOW CLOSE TO “EVERY JEWISH TEXT” IS THIS?

Given:

- The entire Hebrew Bible,
- All of Mishnah, Talmud, midrash,
- A thousand years of commentary, halakhic responsa, sermons and folk literature,

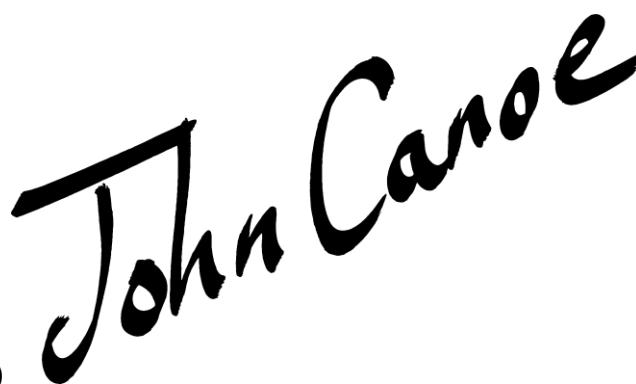
no one can genuinely list every sentence that's ever been used to put Black people down.

What we *can* confidently say, based on the scholarship (especially Goldenberg), is that the core Jewish textual building blocks actually used to argue that Black people are inferior are:

1. Genesis 9:20–27 – the curse on Canaan, later mapped to Ham, then to Black Africans. [Wikipedia+1](#)
2. Jeremiah 13:23 – the Cushite's unchangeable skin, taken as proof of fixed “Black nature.” [TIPs+1](#)
3. Song of Songs 1:5–6 – “black but comely,” plus midrash that turns blackness into sin/disgrace imagery to be cleansed. [Sefaria+1](#)
4. Sanhedrin 108b + Rashi – Ham “smitten in his skin” → Cush “the negro” → black-skinned descendants as punishment. [halakhah.com+2Tablet Magazine+2](#)
5. Pirke de-Rabbi Eliezer 24 – sons of Noah explicitly colour-coded (Shem “black and beautiful,” Ham “black like a raven,” Japheth “entirely white”), providing a template to map three “races” to three lines. [Sefaria+1](#)
6. Later midrash & commentarial expansions on Ham – connecting his sin, blackened skin, and servitude in a single story. [jewish philosophy place+2ResearchGate+2](#)
7. Modern Jewish pro-slavery readings (e.g. Raphall’s 1861 sermon) and everyday use of “Cushi” as a slur, which apply these texts to real Black lives. [Internet Archive+2thetorah.com+2](#)

All the other pieces – Jewish participation in slavery, adoption of European racial theories, everyday prejudice against Black people – plug into these core textual anchors.

Signed



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POLICE CODES

		IC1		W1 UK White W2 White European W9 Other White		
		IC2		W9 Other White Dark European		
		IC3		B1 Caribbean B2 African B9 Other Black		
		IC4		A1 Indian A2 Pakistani A3 Bangladeshi A9 Other Asian		
		IC5		O1 Chinese O9 Any Other Oriental		
		IC6		M1 White & Black Caribbean M2 White & Black African M3 White & Asian M9 Any Other Mixed		
		IC7		NS Not Stated		

Who are you?



BIRTH PLACE



LINEAGE



APPEARANCE



STATE OF MIND



DNA

UK Government Race and Ethnicity Codes.

Are you a Racist?



IC1



W1 UK White
W2 White European
W9 Other White

1	White Race	WBRI	White British
1	White Race	WCOR	White British - Cornish
1	White Race	WENG	White British - English
1	White Race	WSCO	White British - Scottish
1	White Race	WWEL	White British - Welsh
1	White Race	WOWB	White British Other
1	White Race	WIRI	White - Irish
1	White Race	WIRT	White - Traveller of Irish Heritage
1	White Race	WEEU	White Eastern European
1	White Race	WEUR	White European
1	White Race	WOTW	White Other
1	White Race	WWEU	White Western European



IC2



W9 Other White
Dark European

2	White Race	WALB	Albanian
2	White Race	WOTH	Any Other White Background
2	White Race	WBOS	Bosnian- Herzegovinian
2	White Race	WCRO	Croatian
2	White Race	WGRK	Greek
2	White Race	WGRC	Greek Cypriot
2	White Race	WGRE	Greek/ Greek Cypriot
2	White Race	WROM	Gypsy / Roma
2	White Race	WITA	Italian
2	White Race	WKOS	Kosovan
2	White Race	WPOR	Portuguese
2	White Race	WSER	Serbian
2	White Race	WTUK	Turkish
2	White Race	WTUC	Turkish Cypriot
2	White Race	WTUR	Turkish/ Turkish Cypriot



IC3



B1 Caribbean
B2 African
B9 Other Black

3	Black Race	BAFR	Black - African
3	Black Race	BANN	Black - Angolan
3	Black Race	BAOF	Other Black African
3	Black Race	BCON	Black - Congolese
3	Black Race	BCRB	Black Caribbean
3	Black Race	BEUR	Black European
3	Black Race	BGHA	Black - Ghanaian
3	Black Race	BNAM	Black North American
3	Black Race	BGNB	Black - Nigerian
3	Black Race	BOTB	Other Black
3	Black Race	BOTH	Any Other Black Background
3	Black Race	BSLN	Black - Sierra Leonean
3	Black Race	BSOM	Black - Somali
3	Black Race	BSUD	Black - Sudanese



IC4



A1 Indian
A2 Pakistani
A3 Bangladeshi
A9 Other Asian

4	Asian Race	AAFR	African Asian
4	Asian Race	ABAN	Bangladeshi
4	Asian Race	AIND	Indian
4	Asian Race	AKAO	Kashmiri Other
4	Asian Race	AKPA	Kashmiri Pakistani
4	Asian Race	AMPK	Mirpuri Pakistani
4	Asian Race	ANEP	Nepali
4	Asian Race	AOPK	Other Pakistani
4	Asian Race	AOTA	Other Asian
4	Asian Race	AOTH	Any Other Asian Background
4	Asian Race	APKN	Pakistani
4	Asian Race	ASLT	Sri Lankan Tamil
4	Asian Race	ASNL	Sri Lankan Sinhalese
4	Asian Race	ASRO	Sri Lankan Other



IC5



C1 Chinese
C9 Any Other Oriental

5	Chinese Race	CHKC	Hong Kong Chinese
5	Chinese Race	CHNE	Chinese
5	Chinese Race	CMAL	Malaysian Chinese
5	Chinese Race	COCH	Other Chinese
5	Chinese Race	CSNG	Singaporean Chinese
5	Chinese Race	CTWN	Taiwanese



IC6



M1 White & Black Caribbean
M2 White & Black African
M3 White & Asian
M9 Any Other Mixed

6	Mixed Race	MABL	Asian and Black
6	Mixed Race	MACH	Asian and Chinese
6	Mixed Race	MAOE	Asian and Any Other Ethnic Group
6	Mixed Race	MBCH	Black and Chinese
6	Mixed Race	MBOE	Black and Any Other Ethnic Group
6	Mixed Race	MCOE	Chinese and Any Other Ethnic Group
6	Mixed Race	MOTH	Any Other Mixed Background
6	Mixed Race	MOTM	Other Mixed Background
6	Mixed Race	MWAI	White and Indian
6	Mixed Race	MWAO	White and Any Other Asian Background
6	Mixed Race	MWAP	White and Pakistani
6	Mixed Race	MWAS	White and Asian
6	Mixed Race	MWBA	White and Black African
6	Mixed Race	MWBC	White and Black Caribbean
6	Mixed Race	MWCH	White and Chinese
6	Mixed Race	MWOE	White and Any Other Ethnic Group
6	Other Race	OAFG	Afghan
6	Other Race	OARA	Arab Other
6	Other Race	OEGY	Egyptian
6	Other Race	OFIL	Filipino
6	Other Race	OIRN	Iranian
6	Other Race	OIRQ	Iraqi
6	Other Race	OJPN	Japanese
6	Other Race	OKOR	Korean
6	Other Race	OKRD	Kurdish
6	Other Race	OLAM	Latin/ South/ Central American
6	Other Race	OLEB	Lebanese
6	Other Race	OLIB	Libyan
6	Other Race	OMAL	Malay
6	Other Race	OMRC	Moroccan
6	Other Race	OOGF	Other Ethnic Group
6	Other Race	OOTH	Any Other Ethnic Group
6	Other Race	OPOL	Polynesian
6	Other Race	OTHA	Thai
6	Other Race	OVIE	Vietnamese
6	Other Race	OYEM	Yemeni



IC7



NS Not Stated
Information Not Yet Obtained
Refused