

THE FRUIT EVE ATE

Modern Research Seems to Place It as the Cassia.

HOW THE APPLE GOT BLAMED

Some Translator Used the Latin Word "Pomum," Which Means Either "Fruit" or "Apple," Instead of "Fructum," Meaning Simply "Fruit."

A correspondent asks how the apple came to be named as the fruit of the temptation in the garden of Eden when the original Hebrew text and all of the translations speak only of the fruit of the tree of the knowledge of good and evil. It seemed that some of the Biblical authorities had offered any answer as far as he was able to learn.

There is an answer, however, and that a very simple one, which will probably satisfy this inquirer and many others who might ask the same question.

It is true that in the Hebrew the words are "ets peri," the fruit of the tree, and the Greek and Latin versions so translate them. The Vulgate uses the word "fructum" for fruit, and this could not in any way be mistaken for the specific fruit apple. It is further admitted by scholars who hold that the paradise of the Bible, which is also described upon clay tablets of Baby-

lonian literature, was located near the Euphrates and the Tigris, or in a tropical country, where no apples could possibly grow, so that the fruit of this tree could not have been an apple.

In a tablet lately translated, which originated in Nippur and is now in the museum of the University of Pennsylvania in Philadelphia, the fruit is described as the fruit of the cassia plant, according to Dr. Landon. This is possible, for that plant is well known in the region.

But the question of how the apple came into the story is still unanswered, and no tablet will answer it, for none could mention a fruit unknown to the Babylonians, not growing in their country.

We have to go far afield to ascertain the origin of the error, for the use of the word apple is an error. It came about from the confusion of two words in the Latin. "Fructum" means fruit, and so does "pomum." But "pomum" also means apple, and some ancient scholar filled with Latin words wrote "pomum" instead of "fructum" in translating this passage, and it was interpreted as specific—namely, apple—instead of general—that is, fruit.

There is, however, another reason for this confusion, and the persistence of the idea is shown in many of the paintings by the old masters, who sometimes depict a tree laden with apples from which Eve has just picked one and is handing it to Adam.

The apple plays a great part in the mythology of the Greeks and Romans, where we find the apples of Hesperides and the golden apple offered to the most beautiful of the goddesses, which

started all that famous trouble for Paris, ending in the siege and destruction of Troy.

The confusion of ideas probably arose from the association of the apple with critical turns in the affairs of men and suggested at least the specific interpretation or translation of "fructum" or "pomum" by "apple."

The fact is that, so far as the Bible itself goes, no specific fruit is mentioned, and it is spoken of only as the tree of the knowledge of good and evil. But there is another fruit tree mentioned, and this is the fig tree, for in Genesis III, 7, it is said, "And they sewed fig leaves together and made themselves aprons." Possibly on this account it is a Hebrew tradition that Eve ate of the fig tree, but that has never been introduced into Biblical text.

The fig tree plays a very important part in the myths of many ancient nations. In legend the holy family rested under a fig tree on their journey to Egypt. The fruitless fig tree of Jesus is one of the important elements in that parable.

The Ficus religiosa, or religious fig tree of India, is sacred, and none is allowed to fell it. It is consulted as an oracle, and it is believed that when Brahma assumed human form a blossom of the fig tree was dropped from heaven to tempt him.

The idea of the tree of the knowledge of good and evil, or wisdom tree, as it has been called, has been termed a moon myth by some scholars. According to the Scandinavian mythology, the great ash tree Yggdrasil runs down to the well of wisdom and knowledge. On

this wisdom tree, the pillar of the new moon, old Odin, chief god of the Scandinavians, hung head downward to extract the words of wisdom.

In India the tree of knowledge was the shelter of Buddha for twenty-eight days (the length of the lunar month) until he received his illumination of wisdom.

It is therefore plain that the tree of knowledge of good and evil has many parallels in the faiths of all ancient nations and that it was an error ever to think that it could have been an apple tree or that the fruit of the temptation was an apple.—New York Sun.

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A man's ability is entirely separate from his character. A man may have genius and no character at all. He may have small abilities and large character. In a man the two things appear to be entirely independent of one another.

But a woman's character is determined by her ability, and her ability is determined by her character. In reality, therefore, women are much more simple than men, although they do not appear to be so. Women are more complicated outwardly than men. They offer more superficial variety. But closer observation and association among them tend to make them more alike.

Men, on the other hand, grow more complicated as you come to know them better. This is because, their abilities and characters being unrelated and the proportionate measure of each subject to variations, new combinations are constantly being presented. The various things which go to make up the motive power of a woman, on the other hand, are more closely related. Women, therefore, concentrate more than men, although they do not seem to do so, the process being unconscious.

That explains why, if a woman wants a thing and a man doesn't want her to have it, she always gets it. When a man wants a thing he plans to get it just as much as he can through the orderly processes of his mind and will. When a woman wants a thing she makes no plan at all—but she gets it much more often than the man because everything in her whole make-up—conscious and unconscious—is working for it.

If you want to see conservation of energy and the perfection of efficiency watch the working of that perfectly co-ordinated machine—a woman—getting a thing from a man that she wants. A Corliss engine, in comparison, is a soap box on wheels.—T. L. M. in Life.

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