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The Basis of Morality.

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No thoughtful reader of recent journalistic literature can have failed to notice the growing insistence on the need of religious education in the interest of sound morals. The fact that of late so many of our criminals are youths, boys (and even girls) still in their teens, is forcing home the conviction that an education without religion does not offer a sound and stable basis of morality, that ethical theory alone will not insure upright living nor offer a firm foundation for family or state. In the early days of our Republic, Benjamin Franklin cautioned Thomas Paine against publishing a book tending to disprove the existence of God, since without a belief in God morals lacked foundation. In his *Autobiography* Franklin says: "I soon became a thorough Deist. My arguments perverted some others, particularly Collins and Ralph; but each of these having wronged me greatly without the least compunction and recalling Keith's conduct towards me (who was another freethinker) and my own towards Vernon and Miss Read, which at times gave me great trouble, I began to suspect that this doctrine, though it might be true, was not useful." George Washington, in his "Farewell Address," also felt constrained to lift up his voice against the rising irreligion. He said: "And let us with caution indulge the supposition that morality can be maintained apart from religion."

While hushed for a number of years, these sentiments have in recent years received increasingly emphatic expression. President Coolidge has again and again stated his conviction that the hope of the country is in religion. Speaking to the International Convention of the Y. M. C. A., Secretary of Commerce Herbert Hoover declared the indispensable requirement of our time to be "a measure of spiritual reenforcement," which can be "supplied only from the fountainhead of character — true religion, widely embraced, with its ethical values supported." Under the caption "Robbing the Child in

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A Study on the Hebrew Name for Eve.

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Gen. 3, 20 we read the statement: "And Adam called his wife's name Eve because she was the mother of all living." The name Eve written in Hebrew is חַוָּה. Now, this particular form has been a source of discussion among theologians, scholars of Oriental languages, and higher critics generally as to its etymology, derivation, and signification. A brief survey of the various theories and hypotheses regarding the etymology of this appellation may not only be indicative of the tenor of thought and the trend of speculative philosophy in "modern theology" and in literary and higher criticism, but it will also serve to give the reader a brief survey of some of the literature in which some such critical arguments and hypotheses are embodied. Three views concerning the derivation and import of the point at issue appear dominant. Some exegetes take this term to mean simply "life," others consider it an adjective form signifying "quickening," "maintaining or sustaining life," while a third school of thought connects the root-letters of the stem חוה with a word appearing in other Semitic languages with identical or similar consonants and denoting "serpent."

One of the foremost proponents of the first view is Franz Delitzsch, who, in his *Kommentar ueber die Genesis* (1872), regards חַוָּה equivalent to חַיָּה = life. The word is not, according to Delitzsch, to mean one who maintains or propagates life. The name Eve, he says, in contrast to אִשָּׁה, is a proper name, which as

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18) 1 Cor. 1, 23.

a *mnemosynon gratiae Dei promissae* (as Melanchthon calls it) signifies the peculiar meaning or bearing of this first woman upon human history. Therefore the name is explained: because she has become the mother of all living, *i. e.*, of all the individuals through whom the human race continues to live. Midst the death of individuals, life, through all these generations ever springing up anew, has proceeded from her and has thus become the fulfilment of the name Eve, *viz.*, that she was to be the mother of all living. — So also August Dillmann, in *Die Genesis* (1882), remarks that חוה is a form antiquated in Hebrew, but preserved in Phenician for Hebrew חָיָה, life. Eve was called "life" because the life of the kind (*Gattung*) was founded in her or because she has become the mother of all living (כָּל־חָי; cf. Ps. 143, 2). It is self-evident that the far-reaching term "all life" is to be restricted to the human family.

In our King James Bible we find the marginal reference to Eve: "*Chawwa, i. e.*, Living." The Septuagint translates Eve in this passage with ζωή and G. J. Spurrell, *Notes on the Hebrew Text of the Book of Genesis,* ventures the supposition that the Septuagint here employs ζωή intentionally, being occasioned by the explanatory addition: ὅτι αὕτη μήτηρ πάντων τῶν ζώντων. Gen. 4, 1 the Septuagint transliterates this name *Eὕa.*

In his book *Kinship and Marriage in Early Arabia* (1885) W. Robertson Smith says, p. 177: "In virtue of the permutability of ו and ʼ *hawwa* is simply a phonetic variation of *chayy* with a feminine termination; and in fact the author explains that Eve, or *Chawwa,* is so called because she is the mother of all living, or more literally of every *chayy.* We know that the Arabic *chayy* originally meant a group of female kinship; is it not plain that our author understood this and that to him, therefore, Eve is simply the great mother, the universal eponym, to whom all kinship groups must be traced back? Eve is the personification of the bond of kinship (conceived as exclusively mother-kinship), just as Adam is simply 'man,' *i. e.*, the personification of mankind."

Other Hebrew scholars are of the opinion that the form חַוָּה is a feminine Piel participle of חיה, with elision of the prefix מ, in the sense: give, sustain, propagate life. This view is maintained by E. Kautzsch, in *Die Heilige Schrift des Alten Testaments* (1922). He claims *chawwa* to be a shortened form of *mechawwa,* one who imparts life. The meaning "life," according to him, cannot be proved for *chawwa.* — Halevy, in *Journal Asiatique*

(1903) comes forth with a new interpretation of the proper name חַוָּה. He claims that it simply responds to חָיָה, but in the particular sense of יוֹלֵדָה, τίκτουσα, parturiens, "celle qui enfanter, qui est au point d'enfanter." This word is frequently employed in the Bible and in Talmudic literature. We read Gen. 18, 10. 14: "And Sarah shall have a son, according to the time of life" (כָּעֵת חַיָּה); literally, "comme le temps de celle qui enfante." He proposes to read כְּעֵת instead of כָּעֵת. This view is also followed by Gottfried Hoberg in his commentary Die Genesis (1908), where he interprets חַוָּה as Lebensspenderin. He gives the ζωή of the Septuagint the meaning "life-giver" (effect for cause).

However, the views are combated by Delitzsch, loc. cit., who says that elision of מ prefix is unusual in Hebrew; and he adds that the name Eve, life, ζωή, is of greater significance than γυνή from γένω and femina from feo. Such an interpretation is also untenable according to Dillmann, loc. cit. The term חַוָּה should be interpreted in the light of ζωή, not of ζωόγονος.

Kautzsch, in the passage just referred to, mentions that the term חַוָּה, a parallel to אִשָּׁה, Gen. 2, 23, is striking, and the verse may have been interpolated here from another context; according to some Bible students, from the myth in which Eve (= Arabic chayya = serpent) played an entirely different rôle. This would lead us to the third consideration, in which Eve, חַוָּה, is connected with the serpent in the story of the Fall.

The clearest and most flagrant demonstration of such an interpretation can be culled from the pen of the late Morris Jastrow in an article "Adam and Eve in Babylonian Literature," in the American Journal of Semitic Languages and Literatures (15, 209). I quote: "But if the expression 'knowledge of good and evil' be accepted as another veiled phrase for the sexual union, a plausible hypothesis suggests itself to account for the introduction of the serpent. The same stem which furnishes us with chawwa — the Hebrew name for Eve — is found in Arabic and in the Aramaic dialects as the common name for serpents [Arabic: chayyat; Aramaic: chewya]. The Rabbis themselves introduce a play upon the two names in their comment upon the third chapter of Genesis (and associate the serpent with the sexual passion). Is it not possible, therefore, that 'the serpent' was originally and in reality merely the woman, who, by arousing the sexual passion, leads man to a 'knowledge of good and evil'? This suggestion is due to Prof. Paul Haupt, who wrote in the Journal of Biblical Literature (34, 71): 'In the Biblical legend of the fall of man

the serpent symbolizes carnal desire, sexual appetite, concupiscence. This is the original sin which has been transmitted to all descendants of Adam; only the innocents are free from it. The serpent in the story of the fall of man is a later addition; in the original form of the legend *Eve* (which means *serpent*) was the sole seductress.' "

The reference, in the citation from Dr. Jastrow, to the rabbinical comment upon the word חַוָּה will be found in the Haggadah, or practical interpretation of Genesis, the *Midrash Bereschit Rabba*, § 20, to Gen. 3, 20. According to this Jewish commentary, Eve was given to Adam to glorify his life; but she advised him like a serpent. The Midrash interprets the word *chawwa* in a twofold sense, deriving it from the stem חיה and from חויא, a Talmudic word for serpent. A further explanation of the Midrash is that Adam called his wife *Chawwa* because he told her (חיוה) how many generations she had destroyed. Rabbi Acha is then quoted; he connects *chawwa* with the Syriac word for serpent (*chewya*) and, apostrophizing Eve, says: "The serpent was a serpent unto thee; but thou wast a serpent unto Adam." This means: The serpent it was who seduced you; but you seduced Adam. This statement of Rabbi Acha is justified (*Rabbi Acha wird wohl recht haben*) by Arnold B. Ehrlich in his book *Randglossen zur hebraeischen Bibel* (1908), *ad* Gen. 3, 20. Here we find a sentence to the effect that the etymological explanation of חַוָּה given here by the author is, like all Old Testament etymologies of proper names, insufficient. That the woman did not receive her name earlier, perhaps immediately after 2, 24, clearly shows that the name is connected with the Fall. Then follows Rabbi Acha's quotation from the Midrash.

One of the first scholars who in modern times pointed out the connection of Hebrew חַוָּה with Arabic *chayyat* (= serpent) on linguistic grounds is the great *savant* in Oriental languages T. Noeldeke. He is followed by Wellhausen, *Prolegomena* (1886), p. 322, *Anmerkung*.

C. J. Ball, in his *Book of Genesis* of the series *Sacred Books of the Old Testament,* a critical edition of the Hebrew text printed in colors, under the editorial direction of Paul Haupt, comments on Gen. 2, 18: "The term *help,* applied to the woman, is remarkable, being used only of God elsewhere (Ps. 70, 5; 115, 9; Deut. 33, 26), and that with reference to warfare. It looks as if the woman were made to be man's help in keeping the Garden against enemies. And possibly the name *Chawwa* (3, 20) was connected in the original form of the story with the Babylonia *hamat,* or *chawat,*

'help, support, aid in warfare.'" — A. Schanda, in *Zeitschrift fuer katholische Theologie* (1902), 192 f., places חַוָּה on the same level with the Sumerian word *ama* = mother. "M" in Assyrian and Babylonian was often pronounced like "w." The Arameans (and Hebrews) have later very adeptly changed the *awa* to חַוָּה (*"durch Volksetymologie"*).

In order to forestall any possible misconceptions, the writer of this article desires to confess that he does not associate himself with any of the views here presented which in any way conflict with the *analogia fidei*. The etymology and signification of the name חַוָּה may long continue to be a problem among those students of Hebrew and the Bible who are loath to accept the authoritative Biblical interpretation of it. *Scriptura Scripturam interpretatur.* Eve "was the mother of all living," and from her descended, in the fulness of time, He who not only is Eternal Life, but promises life everlasting to him who by faith appropriates to himself His merits, Christ, whose love we are to know, a love "which passeth knowledge." Eph. 3, 19.