

## Interesting New Discoveries About Lilith Adam's Brunette First Wife



"Early Semitic Legends State That Cain, Who Had Married His Stepmother, Lilith, Migrated in a Southerly Direction Toward Africa, Where Her Shrine Has Been Found." This Migration Is Here Reconstructed and Painted by the Celebrated French Artist, F. Cormon.

### Her Shrine Found in Africa and a Legend Illuminating the Age-long Controversy Over the Merits of Brunette and Blonde Beauty

THE reported discovery of a shrine to Lilith, the traditional first wife of Adam, is an occurrence of fascinating interest. It recalls the age-long struggle for supremacy between the blonde and the brunette, for Lilith is reputed to have been a brunette, and to have been supplanted by the blonde Eve in Adam's affections.

The discovery was made by Dr. Kennedy, of the British expeditionary force that has been fighting the Germans in

East Africa. Dr. Kennedy is a well-known authority on Uganda folk-lore.

The contest over the relative superiority of the blonde and brunette types is generally admitted to be as old as the human race—that is to say, as old as Adam and Eve. It is raging to-day as fiercely as ever. There is a considerable mass of evidence to show that man considers the blonde woman a creature of superior delicacy, a luxury to be preferred by the most powerful males of the

tribe, just as Adam preferred Eve to Lilith. On the other hand, the majority of men appear to be taking brunette wives, for the latter type is growing more numerous in the countries where races are mixed. After all, who shall decide whether Lillian Russell is preferable to Lina Cavalieri?

It is mentioned as a curious fact by Havelock Ellis that a man who has loved a brunette woman will often transfer his affections to a blonde, but when once he has experienced the ascendancy of the blonde type the brunette becomes absolutely repugnant to him.

Blondness has always been a character of aristocracy in Europe. The late Colonel Charles E. Woodruff, the noted United States army authority on the effects of tropical light on white men, commenting on blonditude, says: "The strange tendency of actresses to bleach the hair has its origin in the admiration for the blonde-ruling Aryan aristocracy, just as in ancient Greece.

"The devil and all his imps are almost always pictured as brunets," continues Colonel Woodruff, "as they are looked upon as a lower order of celestial beings. Similarly the villain of the drama is generally brunette, while the hero and heroine are more apt to be staged as blonds."

We have seen that there has generally been a tendency to regard the blonde as a finer type. Nevertheless, Dr. John H. Kellogg and Dr. A. J. Reid, at the recent Race Betterment Congress at San Francisco, boldly declared that the ideal American woman of the future would be a brunette, because that type has more vitality and endurance, and is especially adapted to flourish under American conditions of life.

Now Lilith, the first brunette, was a wild, passionate, half-human creature, while the blonde Eve seems to have been more gentle, wily and feminine.

Lilith is spoken of as the first wife of Adam in the oldest rabbinical writings, and the earliest Asiatic legends persistently mention her. The Talmudists call her Adam's first wife. Although the Bible does not give her this distinction, it does mention her in Isaiah, chapter 34, verse 14. The Hebrew word Lilith is translated "screech owl" in our King James version, the verse reading: "The screech owl shall rest there and find for herself a place of rest." The translators probably shrank from bringing the strange Oriental myth into the English Bible by using the word "Lilith."

The existence of a Lilith legend in Central Africa agrees with Hebrew myths which describe the flight of the first brunette and her stepson Cain towards Africa.

The expeditionary force to which Dr. Kennedy was attached marched directly across from Nairobi toward the enemy's country over the Great Slave Road. This road, which runs for a thousand miles from the heart of the African continent, whitened with human skeletons and was watered for centuries with the blood and tears of shackled slaves, to its terminus at the great slave port of Mombassa, is now a military road.

On turning the flank of the Juhl Hills, the expedition turned from the slave road to where, towering before them, thrust into the sky the twin snow-capped peaks of Mount Kilimanjaro, over 19,250 feet high. Avoiding even the regular though rarely trodden track that led through the defile, and following a trail unmarked on any chart, over a part of the mountain never before trodden by a white man's foot, the expeditionary force ad-

Dante Rossetti's Beautiful Picture of "Lilith," Now in the Metropolitan Museum, in Which He Expressed Her Allurements Exquisitely, But Departed from the Legend by Giving Her Red Instead of Black Hair.



PHOTO METROPOLITAN MUSEUM OF ART

vanced, its artillery consisting only of two light machine guns, carried on mule back.

Up and up, leaving the sweltering heat of a tropical jungle near the equator in July, the expedition climbed into the blistering cold of the eternal snows. A few miles to the south, a German fort with heavy modern guns guarded the defile, but this high mountain track, unknown and almost unscalable, was undefended. More than once, Dr. Kennedy writes, he found himself wondering why this track, so obscure, should be evidently so well-traveled.

Over the crest they passed, and down into German East Africa beyond, the path that they were following suddenly forked, a branch ascending up a cleft in the peak. The doctor, who was the ethnologist of the party, questioned the native guide, a Zumbi chief, in his own dialect, and by persistent queries elicited the information that there was a shrine up the cleft, where the Zumbi worshipped L'Luth, a demon, who was buried there.

Devil-worship is common enough in East Africa, but demons are not considered mortal. The burial place of a demon was a piece of folk-lore new to Dr. Kennedy. Securing permission from the senior officer in command to make a reconnaissance while the column made its day-time halt—for in order to secure secrecy the expeditionary force marched only at night—Dr. Kennedy took the native guide with him and proceeded up the cleft in the rock. After a stiff climb of five hours the doctor found himself in front of a cave

in the mountain, partly filled up by a wall of cyclopean masonry, erected with out mortar, but now fallen into ruins.

Around him, everywhere on bushes, on trees, and even stuck in the ground, were little fetiches made of a stick painted red with a tuft of yellow wool on one side and a tuft of black wool on the other. The Zumbi guide explained that these fetiches were offered by the native women, shortly after their marriage, to secure the protection of L'Luth (Lilith) against a fair-haired demon Havvak (Eve) who sucked the breath of newborn infants while they slept. These fetiches were intended to represent the first man (Adam) and his two wives L'Luth (Lilith) of the dark hair, and Havvak (Eve) whose hair was golden.

The Zumbi legend of the expulsion of Adam from the Garden of Eden differs widely from the story given in Genesis. According to the East African version, Dr. Kennedy reports, Adam and Lilith were created together, both full-grown, and mates for each other. Th'ham (Adam) was light-skinned with brown hair, but L'Luth (Lilith) was "dusky as night, with a storm of red-black hair." Many children were born to this pair, some peaceful like Adam, others dark and fierce like their mother.

In order that mankind might not become hopelessly wicked, Lilith was spirited away, and, for awhile, Adam was alone. Then, one night, as he lay in a deep sleep, Havvak (Eve) was made from one of his bones, "made of a little bit of him so that she should be as big as he, like L'Luth." The love between Adam

and Eve was to be pure, as God had decided not to bring any more people into the world.

Then the snake came and spoke to Eve. He took her to a tree with very sweet fruit. When Eve ate this fruit, she became full of life and took some of the intoxicating fruit to Adam, who ate it also. Their love, which had been cold and distant, became more real, and from their embrace, the giants were born. Cain, according to the East African version, which calls him K'hen, was one of these giants.

The Zumbi legend says nothing of the killing of Abel, but tells that Cain was banished beyond the confines of the land that God had set apart for Adam and Eve. In this land of darkness—which was banishment—he met Lilith, his stepmother, as young and as gloriously beautiful as ever, and with her he wandered south for many years, passing the great desert. There they lived together for centuries and peopled all the land south of the Great Sand (Sabara). At last Lilith died, and Cain buried her in the cave on Mount Kilimanjaro, looking southward, where her spirit could see none whom were not her children.

In view of the fact that hair color has been shown to be a Mendelian character, that it is transmitted from parent to child, that it is liable to revert back to its primitive blonde or brunette color, this referring of the different types of humanity to Eve and Lilith is plainly a myth method of explaining a racial division that goes back to the creation of man.



"The Expulsion of Adam and Eve From Eden Is Interpreted in the African Legend as a Punishment of the Man for Succumbing to the Charms of the Blonde Woman."—From the Painting by A. F. Nowell.