

The 90 Foot Stone

The 90 foot stone leaps and bound with each telling
The 90 foot stone, as shares it kept selling
was it real? Was it there? to seekers of treasure
That old legend has grown who paid for the pleasure,
...of trying their luck on the shores of Mahone.

The 90 foot rock Did the Oak Island questers
The 90 foot rock, need more from investors
was it only a backhanded who fell for a whale
way to sell stock? of an intriguing tale
...of a cipher painstakingly carved on a block?

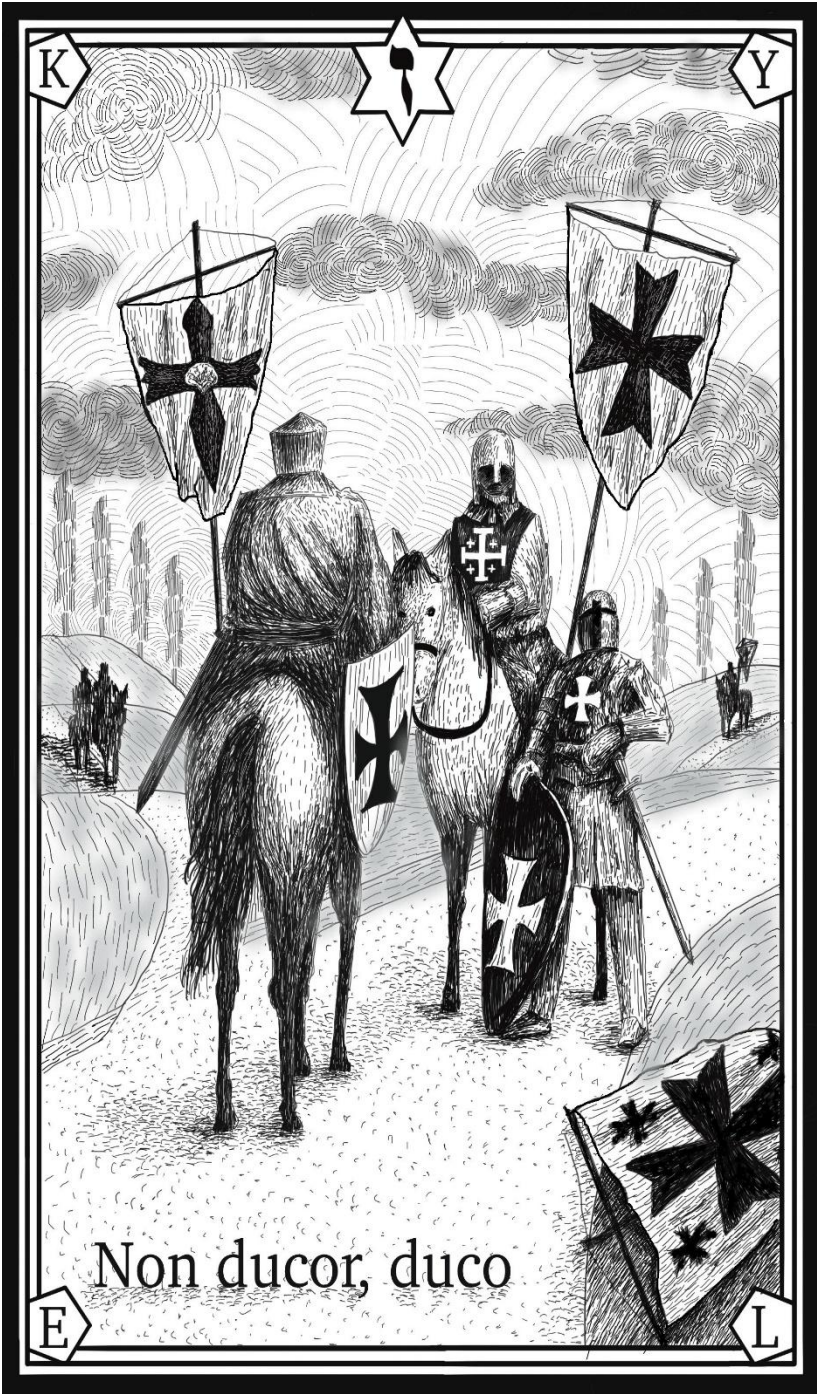
The 90 foot stone In a language outmoded
The 90 foot stone, which when 'twas decoded
supposedly carried told of riches galore
a cipher unknown. only forty fee more!
...But it couldn't be reached, not with shovels alone.

The 90 foot slab Used every appliance
The 90 foot slab, to probe it with science
you'd think they'd have but they couldn't wait
taken it straight to a lab. and they tripped a floodgate,
...too dazzled with thoughts of the gold they might grab.

The 90 foot stone For all of its glory
The 90 foot stone, it may be a story
in truth its existence that crafty persuaders
has never been shown. told eager gold traders,
...to get them to part with some gold of their own.

The 90 foot stone but the dreams it inspired
The 90 foot stone, the zeal that it fired
If ever it was remain to this day
or just moonshine alone and it shows in the way,
...men still strive with their brain, muscle, sinew, and bone.

Joe Urbanski



Non ducor, duco

Chapter Seven

KNIGHTS FOR A NEW WORLD

Going forward with the search to examine why date palm fiber would be found on Oak Island, you ineluctably encounter The Poor Fellow-Soldiers of Christ and of the Temple of Solomon – known as *The Knights Templar*, founded in AD 1118.¹ Like the Oak Island saga, the Knights Templar (KT) are steeped in enigmatic history. Unraveling the truth and clarity of KT is not what this chapter is attempting to reveal, but rather, to address the persuasive evidence why the Templars were interested in the date palm tree and its fiber.

This was the hardest chapter to write due to required sieving through such a large volume of documentation, the complexity of topic of that material, and the need to communicate the related evidence in extreme brevity. All of the topics discussed herein, amalgamate to the hypothesis that Knights Templar were, in fact, the most likely *ancient voyagers* alluded to by the Woods Hole Oceanographic Institute, in their 1996 Draft Report, entitled “*Oak Island Hydrogeology, Hydrography and Nearshore Morphology, July-August 1995 Field Observations.*”² In *Chapter Nine*, historical records verified the remaining forensic link showing a nexus between access to high volumes of date palm fiber with crusader operations within the Levant during the radiocarbon dated period. This proves, the Knights Templar had for decades, access to the mesh/sheath trunk fiber from the Judean Date Palm plantations in Jericho, the Dead Sea area and the Jordan River Valley - *should they have wanted it.*

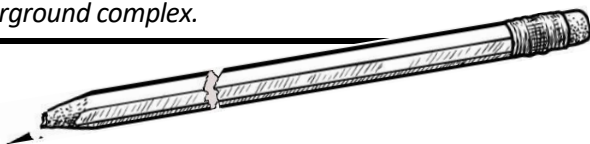
As the Forensic Scientific Method modality provides, determinations are made based on provable evidence/events of compelling factual findings. Unlike the staid forensic evidence examined which determined our mystery fiber was from the Judean date palm tree (see *Chapter One, “Clues to My Curse”* and *Appendix B, Date Palm Deity*), and that KT had access to volumes of it, any determinations made from that point on, remain in the realm of a proposed thesis. Yet the suppositional story must be told to learn - *why.*

Review & Templar Thesis

At this point, it may be an opportune time to state the facts as they have been researched and forensically proven regarding the organic fiber found on Oak Island. This summary is provided to set the stage for the *Thesis* development following this review.

<i>In 1804, The Onslow Syndicate was the first to find organic fiber spread out on the sixth platform in the Money Pit.</i>	<u>Ref</u> 3
<i>In 1850, the Truro Group excavated a large volume of organic fiber beneath 3 ft of beach sand at Smith's Cove, found atop what appeared to be a filtration system for saltwater intake (flood tunnel).</i>	4
<i>From the Money Pit & Smith's Cove above, it has been calculated that 1.54 metric tons of organic fiber was extracted from these two locations on Oak Island.</i>	5
<i>Over time, the organic fiber was thought to be animal hair, manila hemp, zoysia grass, and coconut husk fiber; but was determined by palm experts to be mesh/sheath trunk fiber from the date palm tree (<i>Phoenix dactylifera</i>), in 2024.</i>	6
<i>The radiocarbon tested age of various samples of palm fiber extracted from Oak Island, by different labs at different times, collectively date to AD 1185-1330, with 95% certainty.</i>	7
<i>The date palms' mesh/sheath trunk fiber has a chemical makeup primarily of cellulose and lignin. The fibers mechanical structure, if not subject to UV light and in an anoxic-like environment, would take extremely long to decompose, compared to other plant fiber.</i>	8
<i>The date palm mesh/sheath trunk fiber is determined to come from the Judean Date Palm, a cultivar specifically plantation-grown in Jericho, Dead Sea area and the Jordan River Valley, during the radiocarbon age timeline above.</i>	9
<i>The Judean Date Palm cultivar grew in those exclusive Levant locations from 5th cent. BC through the 14th cent. AD.</i>	10

<i>The Judean Date Palm trees had undergone severe demise during crusader period of the latter half of the 1300s and had extirpated completely no later than start of the 1400s.</i>	11
<i>The Knights Templar operated a fortress and sugarcane milling operation in Jericho, adjacent to date palm plantations, between the period of AD 1136 thru 1187.</i>	12, 13, 14
<i>Members of the Knights Templar wrote about their exposure to the Judean Date Palm, its plantation locations and quality of its fruit.</i>	15
<i>The date palm (Phoenix dactylifera) was a deity of the Sumerians and Assyrians, as early as circa 2400 BC.</i>	16
<i>The date palm (Phoenix dactylifera) was a deity to predynastic Egyptians, as early as 1600 BC.</i>	17
<i>The date palm (Phoenix dactylifera) was a Greek deity strongly related to Babylonia, circa 1500 BC.</i>	18
<i>The date palm (Phoenix dactylifera) enhanced its deification status to become the stylized Assyrian Sacred Tree (AST), circa 1200 BC.</i>	19
<i>Egyptians, Mesopotamians, Persians, Phoenicians, Greeks, Romans, Jews, Muslims, Hindus, and Christians celebrated and revered the date palm tree (Phoenix dactylifera).</i>	20
<i>The stylized Assyrian Sacred Tree symbol evolved into the Kabbalah Sefirot Tree of Life symbol.</i>	21
<i>Unlike coconut husk (coir) fiber, the mesh/sheath trunk fiber from the date palm (Phoenix dactylifera) could not spontaneously combust when wetted.</i>	22
<i>Sir Francis Bacon was aware fiber from cultivated female date palm trees (Phoenix dactylifera) was present on Oak Island, and there were three (3) entrances to that underground complex.</i>	23, 24, 25



Thesis on Templar Thinking

This chapter illuminates the hypothesis explaining **why ancient voyagers**, presumably the Knights Templar, would transport a minimum of 1.54 metric tons of mesh/sheath trunk fiber from Judean Date Palm Trees (*Phoenix dactylifera*) and place it at the entrances to underground constructs on Oak Island, Nova Scotia.

Below are the key elements or contentions of this *Thesis*. Each contention is enumerated allowing the reader to track when evidence, citation or reference is made in this book, which addresses or answers that specific element of the *Thesis*. A *Thesis* contention number will be highlighted in **purple** when applicable to the textual evidence presented and will contain the letter “**T**” to separate the *Thesis* evidence from any other nomenclature which may be present.

T1 This *Thesis* represents KT had become disillusioned with Church Leadership in general and were further motivated by what they had uncovered under the Temple Mount in Jerusalem in particular, as it demonstrated manipulation of espoused doctrine by corrupt Church leadership. This frustration led KT relocating relics and iconography from the Holy Land to eventual sites like Oak Island in the New World.

T2 This *Thesis* contends KT investigated alternate theories of divine guidance in their search to develop a more sacrosanct and effective doctrine of enlightenment and godly interaction. This led KT to learn ideologies emanating from mystic cults of Sufi (Islam), Gnostics (Christian) and Kabbalah (Jewish), as well as from other sages, ancient texts in cosmology, symbology, and pagan mysteries. A development of such a new understanding and enlightenment led KT to embrace a Monotheistic Dualism ideology, supporting their relocation of relics out of the Holy Land and Church control, to the New World, like Oak Island.

T3 This *Thesis* asserts KT learned of date palm tree reverence throughout ancient pagan deity worshipping, allegorical symbolism and religious rituals; and therefore, KT did incorporate related date palm symbology in their new Monotheistic Dualism ideology and actions. This further led to the application, by KT, of such symbolism to New World constructs such as on Oak Island.

T4 This *Thesis* proposes KT understood the Jewish menorah was a symbolic icon of enlightenment, which originated from ancient Egyptian pagan deification of the date palm tree, and later through Jewish mysticism. For this reason and others, date palm fiber was an applicable sacred symbol to be applied to Oak Island.

T5 This *Thesis* affirms the date palm tree evolved from early pre-dynastic Egyptian deity status, to the stylized Assyrian Sacred Tree, then became the Sufic, Gnostic and Kabbalistic originator of *Tree of Knowledge / Tree of Knowledge of Good and Evil / Tree of Life* motif symbology. This *Thesis* asserts the date palm tree, through history, was assigned qualities, aspirations, and spiritual attributes which KT sought to emulate and seek association with [underlined in reference texts]. Additionally, the date palm tree was affiliated with **gods, goddesses, deities, angels** and other **mythological entities** which KT related to through their evolving ideology [**bolded in reference texts**]. *See lists at end of the chapter.*

T6 This *Thesis* explains the date palm tree and its fibrous trunk was used in sacred decoration of Solomon's Tabernacle/Temple, and therefore a worthy symbol to be deployed marking or consecrating sacred and holy locations, perhaps, like underground constructs on Oak Island.

T7 This *Thesis* adduces KT were aware mesh/sheath trunk fiber botanically grew to protect new fronds and trunk of the palm tree; and it was annually pruned from plantation date palms adjacent to KT sugar mill operations in Jericho. KT knew the fiber was used as wicks for oil lamps. This is another symbolic reason KT used palm fiber on Oak Island.

T8 This *Thesis* advocates Sir Francis Bacon, disguised as Samuel de Champlain, drew three date palm trees into the 1609 illustration titled "*Defeat of the Iroquois Indians*," to communicate his knowledge of date palm fiber was on Oak Island. Further, it is postulated each date palm tree drawn in that illustration indicates his knowing of the number of entrances into the underground structure on Oak Island. Three date palm trees represent the size of entrances leading to underground constructs on Oak Island.

T9 This *Thesis* advances KT used date palm fiber on Oak Island for symbolic purposes primarily, and if for another purpose as well, it would be to make wicks for the menorah, religious lamps and fuses for mining operations.

The remainder of this chapter compiles those references which provide the informational *elements* and *contentions* which make up this *Thesis*. Appropriate quotations from those sources will be shown along with the applicable **Thesis number(s)**. Some of these references provide too much material supporting the element(s) of the *Thesis* to reprint them all, and in those cases, the cited reference may simply list all **“T” number(s)** marked with the citation source. If possible, a single citation will be selected for every reference used, if space permits.

26. *“The Knights Templar.”* By Stephen Howarth, 1982. Barns & Noble Publishers.

T1 *“By 1075 Pope Gregory VII dreamed of complete papal supremacy in East and West. In his mind a new Rome arose, to rule the world through religion. Constantinople would rejoin the fold; Jerusalem would be Christian once more; and every monarch of Christendom would bow to the pontiff of Rome.” P. 25*

T1 *“The Knights were all Franks, veterans of the First Crusade. Baldwin died in April, AD 1118; perhaps it was his death that prompted their decision, for they joined together in the same year. Nearly half their lives had been spent in the East; it had become their home. The first of them was Hugh de Payens, a native of Champagne. He was 48. The group that formed around him was tiny with no more than seven others at first.” P. 43*

27. *“Oak Island, Knights Templar, and the Holy Grail: Secrets of “The Underground Project” Revealed.”* By Scott F. Wolter and Donald A. Ruh. April 2024. Published by North Star Press of St. Cloud, Inc.

T1 *“It appears someone entered the tomb sometime in the intervening history and placed them. The most likely candidates are the Knights Templar in the early twelfth century, after they captured the holy city of Jerusalem.” P.164*

T1 *...“Templar knights led by Grand Master Hugh De Payans, had recovered the remains of a man inside an ossuary from in an ancient ritual chamber deep underneath the South Wall in the early 12th cent. [...] That man had to be from the 1st cent. since the Essenic ossuary culture in Jerusalem only lasted roughly a century, ending in AD 70 when Romans defeated the Jews and the tradition ended. We deduced that man had to be John the Baptist and the Templar’s had his remains which included the skull.” P. 166*

T1 *“[...] as well as a detailed drawing of the tunnel/cave system the Templars used to locate a hidden ritual chamber under the South Wall in Jerusalem.” P. 124*

T1 *“Church had elevated them to literal God-like status. The family knew the truth and recovered the remains before the Church found them and spread the relics all across Christendom used to extract more wealth from the flock and*

spread more lies. The Templars removed the bones of their ancestors for safe keeping.” P.165

T1 “22 July, 1628 – Word has finally arrived from our brethren who have traveled to the Western Lands. They have found a spot of perfection for the **Behumet** [Baphomet] and the treasure but say that Nova Scotia (Acadia) is now overrun with French and the English.” P. 167

T1, T2, T8 “There is no question the people mentioned in the letter, and Le Loutre himself, were connected by knowledge of the descendants of the Knights Templar who buried treasure in North America for future use in founding what they considered the biblical prophecy of the New Jerusalem. While outwardly Catholic, they all clandestinely embraced a different view of the story of the First Century Royal Family [Christ] and worked to further the goals and obligations of the Venus Families the Templars had passed onto them. Information was passed on to members of secret societies that in this case was likely the ‘Campagne du Saint-Sacrament’ (Company of the Blessed Sacrament) which was founded in AD 1630. [...] While it was the end of this secret society, disbanded members were initiated into other orders with Templar secrets and the same long-range agenda, like the Rosicrucian’s [Bacon] and continued. Half a century later, another group with intimate knowledge of clandestine Templar activities in North America was officially founded by the Grand Lodge of England in AD 1717 and was called Freemasonry.” P.134-135

T1 “[...] Takeaways from Jean-Louis Le Loutre’s letter with maps... First, is the mention of treasure brought, by the descendants of Knights Templar in AD 1422. [...] This must be a different faction of Knights Templars from somewhere other than Scotland. [...] The most well-known is the Order of Christ in Portugal...” P. 135-136

T9 “The III (3) captains talk. A plan is made. With II III 0 (230) men work begins to secure a place for the relic packed with wool within and without in an iron box.” P. 153

T1 “One doesn’t need to be a scholar to realize the importance of the skull of John the Baptist to the Knights Templar and the ideological traditions that took their place. [...] The Baptist was more important than Jesus – who was lionized by the Church over the centuries – while John was pushed into the shadows. It is now clear with the latest material the all-important and sacred relic was the skull of John the Baptist, [...] His skull has completed the same journey as the Knights Templar beginning in Jerusalem in the early twelfth century and finding its way to North America.” P. 169-79

T1 “25 April, 1665 – The weather is fine, and the ships have been provisioned. Crew with sailing and mining experience have been assembled and we leave tomorrow for the western coast of Scotland to remove the artifacts and gold still resident at the Abbey. We have already secured the **Behumet** and gold from the Cave of Thieves on board the lead ship the Balfour to be protected by the 12 Brethren aboard. Once we leave the shores of Scotland, we will visit Greenland for fresh water and hope to reach Nova Scotia by the first of June. From the Cremona Document – in 1769 Capt’n Timothy MaClarín landed on the seaward side of the small island. He saw it was one big island with a marsh. The VI stones were located, and the formula led him 500 ft to the now huge oak to which he attached a lock and tackle on a limb overhanging well #3. Although the

mechanism was old it still worked, and the remaining gold and coin were brought up. He jammed the door at well #1 open. He found the entrance to Hell was closed. He did not locate the trap door or the jewel boxes. The box was destroyed. The poles mostly rotted were not replaced at the opening of each J (10?) foot level to CIII (103) feet. Everything was hastily filled. As there was a settlement on the mainland. After 1 month and 1 week his ship returned to take him and his 55 men with the treasure. In 1795 the British navy found part of this document and arrived on the island to seaward locating well #2 by the block and tackle and well #1 that was jammed. They were seen from the mainland and hastily left the island. 15 years later it was reported to Brother Roachfacould a man named McGinnis built a cabin over the trap [redacted] Continued excavations there have destroyed most of the workings of there. Subsequent settlement by a negro and the use of oxen to plow and move stone has resulted in further destruction of the project. Gas sometimes still escapes into the swamp causing bubbles and groans with lightning lights over the water. Locals say the place is haunted. The relics are assumed safe. [redacted] remains. The skull below Victoria was retrieved." P. 168-9

T2 "The medieval Knights Templar were much more secretive about their veneration for the Baptist, the biological ancestor of several members of the leadership of the order. In fact, when the order was suppressed on October 13, 1307, one of the charges leveled against those who were arrested and put on trial by the Roman Catholic Church was worshipping the bearded head called **Baohemet** [Baphomet]." P. 166

T2 "The Templars believed in Monotheistic Dualism, which is the belief in a single Deity with dualistic aspects of opposites that keep things in balance such as good/bad, light/dark, male/female, heaven and earth, and the Yin yang symbolic aspects of life." P. 194

T8 "The three skulls on the floor of the burial chamber were likely three Templar knights killed during the siege of Jerusalem who have been honored to have been symbolic guardians of their ancestral tomb. The number three, so sacred within Templarism and Freemasonry, is a huge clue to who was responsible." P.165

T8 "... it was the establishment of the long sought after Free Templar State – the New Atlantis as told by Francis Bacon, the New Jerusalem, the sanctuary to the west where people could live free from the tyranny of the monarchs of Europe and the persecutions of the Roman Catholic Church – what we now call the United States of America." P.169

T1, T2, T3, T5, T6, T9 "The ancient maps show a land of Onteora far to the west, but the route is far from certain. With the round disks we can read some of the ancient scrolls that reveal how the unclean fled to Tigwa and set sail for the kingdoms of Woton far to the north. To the place in the past where the Goddess commanded the outcasts of Solomon to erect a temple in her honor in the land of Onteora." The Goddess being the ancient Greek name for **Mother Earth**. [...] the Great Goddess venerated by the Templars and the associated influential families, but they also had what they referred to as a Covenant with Her. A Covenant with ones' Deity is a sacred promise [...] it goes back to their 1st century bloodline

ancestors who escaped the persecution of the Roman Catholic Church. [...] who was demonized by the Church, along with women in general.” P. 192-193

28. *“The Guilt of the Gnostic Knights Templar: The Chinon Parchment.”* By Mark Amaru Pinkham. Updated February 28, 2016. Grand Prior of the International Order of Gnostic Templars. <https://www.ancient-origins.net/history-famous-people/guilt-gnostic-knights-templar-chinon-parchment-005434>

T2 *“The so-called “heretical” activities that the highest ranking Templars confessed to are easily recognized as common gnostic practices that have been employed by many gnostic sects of the east for millennia. Legend has it that while in the Holy Land the Knights Templar were initiated into the esoteric rites and teachings of a few of these gnostic sects, including the Johannite Gnostics who had descended from John the Baptist and the Sufi Gnostics who were recognized as some of the greatest gnostics and alchemists of their time. The Templars’ practice of trampling and spitting on representations of the Cross was employed by the Knights because it had been used on some of their earlier gnostic predecessors as an instrument of torture and death. The Templars’ denunciation of Jesus as their Savior stems from the legacy they received from the Johannite Gnostics, who for two thousand years had viewed John the Baptist and not Jesus as the true Messiah and Savior. In fact, the idolized head venerated by the Templars is believed by many historians to have been the mummified head of St. John. Thus, the rites that led to the downfall of the Knights Templar were only heretical from the perspective of those who were not initiates of the gnostic-alchemical path. For example, the “heretical” practice of kissing strategic places on the body employed by the Templars during their initiation rite was based on an ancient yogic and alchemical rite that had been observed in the east for ages. Through kissing or touching the regions below the navel and at the base of the spine it was known by the yogis and gnostics that a teacher or guru could awaken the alchemical force of Kundalini at its bodily seat. The infamous kisses on the mouth ascribed to the Templar initiators were similarly designed to assist Kundalini activation. When an initiator placed his mouth over that of a prospective Templar he transmitted his Kundalini into the new brother via his own breath. And finally, the perceived “obscene” act of sodomy observed by the Templars can be traced back to both their Sufi and Johannite preceptors. It was both an act of Sexual Tantra designed to awaken or further activate the Kundalini that the Sufis had brought back to the Middle East from India, as well as a sacred rite known about during the earliest days of the Johannite Gnostics when many of the earliest Johannite adepts, including John the Baptist, Jesus and Simon Magus, all practiced sacred sex with consorts. It was, no doubt, part of the canon of Sexual Tantric practices that Mary Magdalene and many other temple priestesses of the Middle East were privy to and taught within the nascent Johannite order.” P. All*

29. *“The Assyrian Tree of Life: Tracing the Origins of Jewish Monotheism and Greek Philosophy.”* By Simo Parpolo. University of Helsinki. Published in Journal of Near Eastern Studies, 1993. University of Chicago.

T3 *“...It symbolized the divine world order maintained by the Assyrian king, but inversely it could also be projected upon the king to portray him as the Perfect Man. This*

interpretation accounts for the prominence of the Date Palm Tree as an imperial symbol because it not only provided a legitimation for Assyria's rule over the world, but it also justified king's position as the absolute ruler of the empire." P. 168

T5 "The Sefirotic Tree: Mesopotamian esoteric lore has a remarkable parallel in Jewish Kabbalah, and, more importantly from the standpoint of the present topic, so does the Assyrian Sacred Tree. A schematic design known as the Sefirotic Tree of Life figures prominently in both practical and theoretical Kabbalah. In Fact, it can be said that the entire doctrinal structure of Kabbalah revolves around this diagram [], a form which strikingly resembles the Assyrian Sacred Tree. The Sefirotic Tree derives its name from elements called Sefirot, literally "countings" or "numbers," represented in the diagram by circles numbered one to ten. They are defined as divine powers or attributes through which the transcendent God, not shown in the diagram, manifests Himself. Each has a name associated with its number. The Tree has a central trunk and horizontal branches spreading to the right and left on which the Sefirot are arranged in the symmetrical fashion: three to the left, four on the trunk, and three to the right. The vertical alignments of the Sefirot on the right and left represent the polar opposites of masculine and feminine, positive and negative, active and passive, dark and light, etc. The balance of the Tree is maintained by the trunk, also called the Pillar of Equilibrium. Like the Assyrian Sacred Tree, the Sefirotic Tree has a dual function. On the one hand, it is a picture of the macrocosm. It gives an account of the creation of the world, accompanied in three successive stages by the Sefirot emanating from the transcendent God. It also charts the cosmic harmony of the universe upheld by the Sefirot under the constraining influence of the polar system of opposites. In short, it is a model of the divine world order, and in manifesting the invisible God through His attributes, it is also in a way, an image of God.

On the other hand, the Sefirotic Tree, like the Assyrian, can also refer to man as a microcosm, the ideal man created in the image of God. Interpreted in this way, it becomes a way of salvation for the mystic seeking deliverance from the bonds of flesh through the soul's union with God. The arrangement of the Sefirot from the bottom to the top of the diagram marks the path which he has to follow in order to attain the ultimate goal the crown of heaven represented by the Sefirah number one, Keter.

Tradition has it that the doctrines about the Tree were originally revealed to the patriarch Abraham, who transmitted them orally to his son. In actual fact, the earliest surviving Kabbalistic manuscripts date from the 10th century AD. It is generally agreed, however, that the "foundation stone" of Kabbalism, the Sefer Yezirah, was composed sometime between the 3rd & 6th centuries AD, and the emergence of Kabbalah as a doctrinal structure can now be reliably traced to the 1st century AD. The renowned rabbinical schools of Babylonia were the major centers from which the Kabbalistic doctrines spread to Europe during the high Middle Ages.

Altogether, the Sefirotic Tree displays a remarkable similarity to the Assyrian Sacred Tree in both its symbolic content and external appearance. In addition, given the fact that it seems to have originated on Babylonian soil, the likelihood that it is based on a Mesopotamian model appears considerable. As a matter of fact, a number of central Kabbalistic doctrines, such as the location of the Throne of God in the Middle Heaven, are explicitly attested in Mesopotamian esoteric texts. P. 169-176

T5 “A stylized tree with obvious religious significance already occurs as an art motif in 4th millennium Mesopotamia, and by the 2nd millennium BC it is found everywhere within the orbit of the ancient Near Eastern oikumene, including Egypt, Greece, and the Indus civilization. The meaning of the motif is not clear, but its overall composition strikingly recalls the Tree of Life of later Christian, Muslim, Jewish and Buddhist art.” [P. Abstract](#)

T5 “The Harappan forms of the date palm tree, attested in pottery, glyptic and script since 2400 BC, display proto-Elamite and Akkadian influence. The earliest Egyptian examples date from the 16th century BC and reveal an affinity with forms contemporary with Babylonian forms (see Kepinski, *L'Abre, stylisé*, vol. 3, nos. 924-36); they appear to represent an import from the Levant connected with the Hykos invasion and Egypt's expansion under Thutmose I, as also indicated by the **Osiris** myth explicitly associated the date palm tree with the city of Byblos. The earliest Greek examples (Kepinski, nos. 891-94), from the 15th century BC, are even more pronouncedly Babylonian.” [P. 161 fn1](#)

T5 “About the middle of the 2nd millennium, a new development in the iconography of the date palm tree becomes noticeable leading to the emergence of the so-called Late Assyrian Tree under Tukulti-Ninurta I. With the rise of the Neo-Assyrian empire, this form of the date palm tree spreads throughout the entire near east and continues to be seen down to the end of the 1st millennium. The hundreds of available specimens of the Late Assyrian Tree exhibit a great deal of individual variation reflecting the fact the motif and most of its iconography were inherited from earlier periods.” [P.163](#)

T5 “See Roger Cook, *The Tree of Life: Image for the Cosmos* (London, 1978).”

T5 “See Pacino de Bonaguido, *Christ on the Tree of Life* (14th century).”

T5 “See Perpignan, *Menorah as Tree of Life* (Hebrew Bible, 1299).”

T5 “See H. Schmtikel, *Zeigen am Lebensbaum* (AfO 18, 1957-58).”

T5 “See Da'nthine, *Palmier-dattier @ Cypress, Byblos, Aleppo, Susa, Gezer, Egypt*.”

T5 “See F. Hancar, *Das urartiische Lebensbaummotiv* (Iranica Antiqua, 1966).”

T5 “See A.H. Layard, *Monuments of Nineveh* (London, 1849).”

T5 “See J.V. Canby, *Decorated Garments in Ashumasirpal's Sculpture* (Iraq, 1971).”

T5 “See E. Strommenger & M. Hirmer, *The Art of Mesopotamia* (London, 1964).”

T5 “See Prudence O. Harper & Holly Pittman, *Essays on Near Eastern Art and Archaeology in Honor of Charles Kyle Wilkenson* (New York, 1983).”

T5 “ See P.E. Botta and E. Flandin, *Monument de Ninive* (Paris, 1849-50).”

T5 “[Fertility Symbol](#)” [P.164 fn 21](#).”

T5 “[Unity in Multiplicity](#),’ [Fertility-Growth](#),’ [Resurrection](#),’ See A. de Vries, *Dictionary of Symbols and Imagery* (Amsterdam, 1974).”

T5 “See Paley, *King of the World*”

T5 “See W.F. Saggs, *The Might That Was Assyria* (London, 1984).”

T5 “See Lambert, *Trees, Snakes and Gods*’

T5 “See M. Roaf, *Cultural Atlas of Mesopotamia*’ (Oxford, 1990).”

T5 “See G. Widengren, *The King and the Tree of Life in Ancient Near Eastern Religion*’ (Uppsala, 1951).”

T5 “Clearly, the Date Palm Tree here represents the divine world order maintained by the king as the representative of the god **Assur**, embodied in the winged disk hovering above the Tree.” P. 167

T6 “See Z. Halevi, *Kabbalah: Tradition of Hidden Knowledge*’ (London, 1979), “The first step in Kabbalah is to become familiar with the Sefirot Tree. Without this key, little can be comprehended.” “The Tree of Life is a diagrammatic scheme of the Sefirot or Divine Principles that govern Manifest Existence. It contains, and this is constantly repeated till learned, the concept of Unity and Duality, the idea of creative trinity, the Four Worlds, and the unfolding of the octave Lightning Flash between One and All, and back again... in short, it is a key to comprehending the laws of the World... In the Tradition it is called the Key of Solomon, and not without reason.” P. 171 fn 45

T6 “Winter makes a telling comparison to the Gothic tympanum. “Compositionally, the organizing principles are clear that axial symmetry governs the placement of the Tree at the center; the repetition of figures on either side maintains the axial and absolute balance. The priority of figures moves into the center and then up: from the “**genii**” at the far sides, to the king in his role as maintainer, to the central Tree, and then to the god in the winged disk, set precisely on the axis. It is no different from the organization apparent on the façade of the Gothic cathedral, for example, as a key to the theological structure of medieval Christianity: basal quatrefoils, as at Amiens, containing earthly and didactic themes; apostles flanking the central door, as the aspiration of men; the figure of Christ on the trumeau at the middle of the central portal as the highest achievement of man; then, directly above all, the scene of the Last Judgement on the tympanum, leading ultimately to an elevating visual as well as religious experience. The theological priorities are as clear there, then, as one may suggest them to be on slab 23 of Assurnasirpal.”

30. “The Date Palm in Antiquity.” By Paul Popenoe. Coachella, California. Published in *The Scientific Monthly*, Vol. 19, No. 3 (Sep., 1924), pgs. 313-325
Published by: American Association for the Advancement of Science.

T3 “The date palm symbolized the creative force of nature, and to be in some cases the object as well as the symbol of worship. It became identified with the primitive **Semitic goddess**, later personified as **Ishtar** or **Astarte**, who particularly embodied nature’s creative forces. In short, the paternal aunt had made her way into the Pantheon. The earliest records of the palm cult show it centered at Eridu, only a few miles from that Ur of the Chaldees when Abram (Abraham) migrated to Palestine; and now 90 miles from the head of the Persian Gulf. [...] Here, at a somewhat later date, was a famous oracle tree, known as the Tree of Life, whose position in a garden near

the town marked the center of the world. This tree was a date palm. A fragment of an old hymn preserved which tells something of this tree. See next page... P. 317

In Eridu a palm-stem grew overshadowing:
in a holy place did it become green;
its root was of bright lapis lazuli which stretched toward the deep:
[before] the god **Ea** was its growth in Eridu, teeming with fertility:
its seat was the [central] place of the earth;
its foliage was the couch of **Zikum**, the [primeval] **mother**.
Into the heart of the holy house which spread its shade like a forest
hath no man entered.
[There is the Home] of the mighty mother who passes across the sky.
[In] the midst of it was the god **Tammuz**."

T3 "A. H. Sayce, *The sacred tree whose branches reached the heaven while its roots were nourished by the primeval deep was the tree which supported the world. It was emphatically a Tree of Life and is accordingly represented time after time on the monuments of Babylonia and Assyria.*" The palm cult rapidly became widespread and organized. It extended gradually northward, reaching Phoenicia and Syria; residents of the former region carried it to the western Mediterranean. In all these regions the Tree of Life, the date-palm, became a conventional factor in decorative art, reaching its greatest vogue, perhaps in the kingdom of Assyria about the 9th century BC, when the huge palaces of Nimrod (Nineveh) were constructed, in which the palm and the palm god figure at every turn. In general, the sacred palm was depicted in the interior decoration of temples, on city gates, royal vestments, seal cylinders and anywhere else that the ingenuity of the artist could work it in. Early representations show the palm god as a human figure with palm leaves attached to her shoulders like wings; later these leaves were conventionalized into feathers, as being more suitable for a member of the animal kingdom, and the god appears with a pair of avian wings. The paternal aunt is now a full-fledged divinity." P. 317

T3 "The plain of the Tigris and Euphrates rivers, where the worship of the palm originated, was known to its early dwellers as Edin, and it was long ago suggested that the Biblical legend of the Garden of Eden, with its sacred trees, is but a version of Babylonian legends concerning the **palm god**. "The garden with the Tree of Life in the midst was planted 'in Eden, eastward,' for such is the correct rendering of the Hebrew text," declares Dr. Sayce, "and not 'eastward in Eden,' as the Authorized Version has it. Not only the garden, but Eden also, lay to the east of the land where the writer lived. The garden stood hard by Eridu, 'the good city,' and thus in the very region where the salt 'river' of the Persian Gulf was divided into its four heads," mentioned in Genesis ii, 10-14. The Tree of Knowledge of Good and Evil, mentioned more prominently in the Biblical account, must be regarded as derived from the interpolation of a second legend. Whatever the latter tree may have been, it is fairly clear that the Tree of Life represented the date-palm; and this supposition is distinctly confirmed by the Apocrypha. In the oldest portion of the Ethiopian Book of **Enoch** (Chapter 24) it is related that the prophet visited Paradise and found the Tree of Life itself - and it was a date-palm." P. 318

T3 "In 18th dynasty date palm springs into greater prominence in the Thebaid." P. 318

T3 "In the reign of Rameses III (12th century BC) the papyrus Harris records as "offerings for new feasts" dates, 65,480 measures, with 3,100 cut leaves-the latter for decoration; again, 241,500 measures; and as "offerings to the **Nile God**," dried dates, 11,871 measures, 1,396 jars; dates, 2,396 measures. It is clear that the gods, or their human assistants, had a taste for the fruit of the date palm." P. 319

T3 "It is frequently to be detected among the heathen gods to whom the Old Testament prophets animadvert. None of these objects of superstition is better known, by name at least, than **Baal**, who was originally the god of unirrigated land as contrasted with **Ishtar (Astarte)**, the goddess of irrigated soil and fertility. **Baal** is an old Semitic word which, even today in Arabic, means an unirrigated date palm; and metamorphosis into execrated divinity of the idolaters is traced by Dr. Barton." P. 320

T5 "Two British archeologists, C. F. and I. Grant, remark on this point: Even the popularity of the Seal of Solomon pales before that of the date palm, or the palm leaf, as a symbol in North Africa. It may be safely said that there is hardly any building upon which it is not somewhere to be found, in some form or other.... The date palm appears upon nearly all the Carthaginian stelae, especially upon those dedicated to the great African god **Hammon**, but it has also been found upon objects dating from a civilization earlier than the Punic. M. Ohnefelseh-Richter thinks that it is a Mycenaean symbol. It was certainly an ancient Libyan one before the foundation of Carthage (about 880 BC). The date palm was also the great Libyan totem." P. 320

T6 "The cult even insinuated itself among the Chosen People. The prophetess **Deborah** sat under a date palm, which inferentially helped her inspiration. The date palm formed one of the chief motifs in the decoration of Solomon's temple indeed, the very origin of columnar architecture is ascribed to the Babylonian use of the trunk is of date-palms as building material. Thus in respect of the palm cult, as in many other respects, the religious reformers of ancient Judea were unable to keep their compatriots wholly uncontaminated by the sins of the surrounding heathen." P. 320

T2 "That the Greeks obtained their knowledge of the date palm from the same source is evident from the name they gave it - **Phoenix**, the tree of the Phoenicians. The invasion of oriental cults brought with it the use of palm leaves as symbols of victory at the great festivals - an imitation, perhaps, of their use by the Jews at their Feast of the Tabernacles, originally a feast of rejoicing at the time of the first date harvest." P. 321

T2 "The date palm near the temple of Phoebus in Delos, to which Ulysses refers, was one of the most famous in classical history: at its clasping, the trunk with her arms, **Leta** was fabled to have given birth to her son **Apollo**. The identical tree was shown to the credulous as late as the time of Cicero and Pliny, both of whom speak of it. Much evidence has been brought together by L. Siret and others to show that **Apollo** was originally an **oriental palm-god**." P. 321-2

T6 "According to Arab historians, the germ pore on the back of the seed is due to Solomon the son of David, who impressed it with his famous seal ring, of mingled

iron and brass, inscribed with the secret name of God, by virtue of which he possessed control of all animal life and the spirit world." P. 324

T5 "When the time of her delivery was near at hand, Mary was ashamed to be seen by Zachariah and by the numerous temple servants, so she went out alone, leaving the temple and city behind her. Having walked some distance, she was overcome by those pains which women experience at the moment of childbirth... In the distance she perceived a tree. It was a dried-up date palm, whose leaves had fallen and whose branches had broken. Mary turned her steps toward this tree; the pains did not allow her to go any further; she sat down under that tree, as it is said in the Koran: "The pains of childbirth came upon her near the trunk of the date palm." When her delivery was completed, and she had brought Jesus into the world, the pains and shame caused her to utter these words: "Would to God that I had died before this, and become a thing forgotten." The Koran continues: "A voice below her cried out, 'Be not grieved; now hath God provided a rivulet under thee'." When Jesus first saw the light of day under this date palm trunk, there was in that locality no rivulet, nor water of any kind. God caused a spring to gush forth from that place, and the water flowed along the ground, order that with this watery Mary might bathe herself and Jesus. Then the voice said to her: "Do thou shake the trunk of the date palm, and it shall let fall ripe dates upon thee." Mary shook the tree, and at that instant dates appeared, ripened and dropped. She ate some of them, and her body regained its strength. The date is a hot fruit; when it is given to a woman weakened by childbirth, it restores her strength. This is the reason why a woman newly delivered of a child is given dates or a cake made from dates. From God himself was this usage learnt." Because of this legend, Muslims refer to Jesus by the name 'Dhu al-Nakhleh,' "The Date-Palm Man." P. 324-5

31. "A Brief History of the Origin of Domesticated Date Palms." By Muriel Gros-Balthazard* and J. Jonathan Flowers.

T5 "'Domesticated' refers more generally to plants that are morphologically and genetically distinct from their wild ancestors as a result of artificial selection or are no longer known to occur outside of cultivation". By this definition, date palms are considered domesticated, though some local communities consider them to be wild in their gardens (e.g., Tuaregs of the Tassili n'Ajjer, Algeria; Battesti*, 2004)." P. 4

T5 "Earliest evidence of cultivation dates to New Kingdom mid-2nd millennium BC, in Nile River Valley (Popenoe, 1924; Tengberg and Newton, 2016), and from the beginning of the 1st millennium BC in modern-day Libya (Pelling, 2005)." P. 11

T5 "The second farming practice associated with phoeniculture is manual pollination (Roué et al., 2015). Pollination of the female is necessary for fruit development & ripening, already known by Sumerians in Iraq, ca. 2300 BC (Janick, 2005)." P. 14-5

T5 "Manual pollination was probably already in use in southern Mesopotamia from the late 4th millennium BC (Landsberger, 1967; Tengberg, 2003). It's first mention in texts goes to the 18th century BC, in the famous code of Hammurabi, a Babylonian king, where it was associated with religious practices and later this practice was prominent in Assyrian iconography (Sarton, 1934)." P. 15

32. "The History of the Date Through the Ages in the Holy Land." By Asaph Goor.

T5 "The cultivated date palm (*Phoenix dactylifera*) existed in the Holy Land since the Neolithic Age (6000-4000 BC), perhaps even before, when ancient man first took to sedentary life in Jericho, all along the banks of the Jordan and in the neighborhood of the Dead Sea. Because of their superior fruit, date palms of the Jordan Valley were famous throughout the length and breadth of the countries of this palm." P. 320

T5 "To the early Egyptians, the date palm symbolizes Life." P. 320

T5 "In the Middle East, it was a symbol of fertility: **Osiris** is decked out in date palm leaves and branches are in his hand; **Ishtar**, goddess of **Mother-Earth** and of love, and Tyrian namesake, **Astarte**, divinity of lust and fruitfulness, are similarly portrayed. For the Jews, too, the date palm was a token of sanctity: at the very first Feast of Tabernacles of King Solomon, they would say a blessing over it and decorate booths with date palm leaves: "and ye shall take you on the first day... branches of the date palm trees... and ye shall rejoice before the Lord your God seven days (Leviticus, 23, 40)." P. 321

T5 "Date palm leaves stood for peace and harmony, and any important or sacred building would be wreathed in them: "And he carved all the walls of the Temple roundabout with carved figures of cherubims and palm trees and open flowers" (1 Kings, 6, 29)." P. 322

T5 "Christians, too, began to adorn their churches with palm branches in the first centuries of the Christian Era, as an emblem of righteousness, love and good harvests; and on feast days they bore palm leaves into their shrines." P. 322

T5 "Muslims sanctified the date palm no less. Mohammad declared it a holy tree. "Honor the date palm, for it is the brother of your father. It is taken from the earth that remained after Man was created. The date palm resembles Man: it is tall and upright, it is male and female. He that cuts off the head of the date palm, shall die; he that wounds its heart, shall himself wither. If its offshoots are cut away, no others will come forth in their place. So, too, the hands of a man do not grow again if they are cut off. The date palm is covered with fibres like human hair. Is not Man then just like the date palm?" P. 323

T5 "The Hebrews, led by Moses, departed from Egypt on their way to Canaan. It is now the first Hebraic mention of dates occurs, for the Jews rediscovered in Canaan a fruit with which they had become familiar in the Nile country. In the Wilderness of Sinai, they had seen the date palms at springs where they camped. Of the date it is said: "its roots are in water and its crest in the sun," a poetical allusion to the moisture it requires to develop and the heat for its ripening. The oases of Sinai presented the conditions which equally fostered cultivation in Egypt, Mesopotamia, and the Jordan rift. So, Exodus 15, 27: "And they came to Elim, where there were twelve wells of water [one for each tribe], and three score and ten date palm trees [one for each of the 70 elders];" and Deuteronomy 34, 3, Moses' distant sight of the Promised Land from Pisgah: "and the plain of the Valley of Jericho, the City of Palms, unto Zoar." P. 323

T5 "That the Hebrews regarded the palm unreservedly as a status symbol of the righteous, honorable and beautiful is seen in the Song of Songs (7, 7, F): "This thy stature is like to a palm tree." P. 32

T7 "It was natural for Greek and Roman conquerors to praise the dates that they found in the Holy Land, for no date-palms grew in their own countries, and the Israelitish fruit was the finest in the Middle East. Judaea was renowned for its dates, and the distinction was handsomely perpetuated in numismatic designs. Herodotus (484-425 BC) has much to say (Book II, Chap. 6, para. 2): "In Syria (which Israel was called then) where most of the dates are, it is claimed that they only grow in three areas, two of which are of salty soil and the fruit is good for storing-Beit She'an, The Jordan Valley, Jericho and the environs of the Dead Sea. But the dates that grow in other parts (Gaza and the coast) do not keep well and they rot, being soft, although they are sweet and can be eaten fresh." P. 324

T6 "The Hebrew scholar and poet Ben Sira (about 200 BC) (Chapter 24,15) anticipates these Roman panegyrics: "I was exalted as a date palm tree on the river (the Jordan)." And, as we should expect, Josephus (37-85 AD) gives biblical references and precedents for the importance of the date in Israelitish history, and minute descriptions of Jericho and the Dead Sea: "Here (in Jericho) is the richest region of Judaea in which are grown many date palms of excellent quality" (Antiquities, Book XV, Chapter IV, paragraph 2); "Moses bade them build booths for every family, and they celebrate the Feast of Tabernacle. There is an almost parallel passage in IX, 1, 2: "And they pitched their camp at Ein-Gedi, situated on the shore of the Laeus Asphaltitis [Dead Sea]... where the best date-palms grow"; "And Solomon commissioned from Tyre from the skilled Hiram . . . pillars about which there was filigree interwoven with small palms of brass . . . engravings of palm trees within a pattern of two hundred pomegranates in the Holy Tabernacle [Holy of Holies]" (ibid., VIII, III, 4 and 6)." P. 325

T7 "Wars I, VI, 6, mentions a dispatch that reached Pompey the Great as he campaigned in the neighborhood of Jericho, "a place among the most prolific in Judaea with earth abundant in dates and balsam;" and in the following Book IV, Chapter VIII, paragraphs 2-3, there is shrewd commentary on the ways and need of cultivation, varieties and date honey: "Those plantations of palm trees that are near its banks are more flourishing and much more fruitful, whereas those that are remote from it are not so flourishing and fruitful. [...] There are in it many sorts of date-trees that are watered by it, different from each other in taste and name; the better kinds, when pressed, yield an excellent honey not much inferior in sweetness to other honey.., so that he who should pronounce this place, wherein are plenty of palms very rare and of most excellent sorts, to be divine would not be mistaken." P. 326

T5 "In days of the Sages of Israel saw the date palm and its fruits a symbol of nobility and loveliness.[...] "The Almighty banished Israel to Babylon but fed on dates there and occupy themselves with learning" (Babylonian Talmud, Pessahim, 87b); "Just as this palm is lovely to behold and its fruit is sweet and good, so is the son of David beautiful and all his works sweet and good before the Lord" (Rabbi Eliezer, 19); "As the hearts of [date] palm and cedar point to Heaven, even so does the heart of the righteous point towards the Holy One, blessed be He" (Midrash, Bereshit Raba, 41,1)." P. 333

T7 "The Caliphs were given Ten Commandments of Mohammed whenever they went forth to do battle, to govern their conduct in conquered territory. One was, "Neither shall ye cut down palm trees nor burn them." Istahari (AD 951) mentions the great date groves in the Jordan Valley, and Al-Maqdisi (AD 985) saw groves near Haifa, Ramla, Caesarea, and at Beth-She'an, "dates and date-honey;" he was particularly excited at what he found in district of Jerusalem (including Jericho)." P. 335

T7 "The Crusaders (AD 1098-1291): This period damaged the Holy Land in many ways, as Arab rule had done; plantations suffered most. Yet insecurity, taxation and wantonness still left many palm trees standing." P. 335

T7 "Fulcher of Chartres, in his book on the First Crusade "Gesta Franeorum Lherusalem Perengrinantium" (AD 1101-1127), says: "Segor, pleasantly situated and very rich in the fruits of the date-palm, very sweet to taste and which we lived on, for we could get nothing else." P. 335

T7 "In AD 1102, Saewulf saw dates in Jericho; in AD 1106, Bishop Daniel, the Russian, saw dense groves in Beth-She'an and was impressed by the richness and fertility of Jericho with its numerous palms (Vie et Pelerinage). Albertus Aquensis (12th century) wrote a 'History of Jerusalem' in Latin about the First Crusade, but he finds space in it for the dates of Jericho. Al-Idrisi, in AD 1154, describes craft on the Dead Sea conveying cargo, different varieties of dates included, from Zoar to Jericho and elsewhere, and William of Tyre (AD 1130-1190) writes of the great groves of Zoar, using the Crusader name for them – palmer or "Paumier." When in AD 1190, the soldiers of Richard the LionHeart were stricken with malaria in the swamps between Acre and Haifa, it was no consolation to them that they shivered amidst countless palms, in an area known as "Palmaraceae. [...] Jacques de Vitrey, Bishop of Acre (AD 1210-1240), quotes (in Book I, Chapter 85) Josephus and earlier writers with approval on the lovely profitable dates of Zoar, but says: "The trees are now very rare in the Land of Israel, being found, in number, in Zoar and Jericho only; and the fruit is exported, as it always was." Yakut (AD 1225), we may add, found only two palms in Beth-She'an, once famed for its dates, and those were of the 'Hailj' variety, fruiting only every second year. Burchard of Mt. Zion (AD 1280) notes the groves of Ginossar and Ein Gedi [Dead Sea area] remain." P. 335-336

T7 "From the Mamelukes Onward: It is now tht the agrarian economy of Palestine really began to collapse. Most of the coastal palms disappeared; only few survived in the Jordan Valley and, as time went on, they thinned out even more. El-Kazawini, in AD 1308, can still mention dates, bananas and sugar cane in Jericho. Abu el-Fida, in AD 1321, found a handful of palms in Gaza and in Ghor, and El-Qalqasandi, in AD 1418, could, unhappily, say: "There are now no more fresh, or even dried dates to be got (in Palestine)." P. 336

T7 "(Speaking of Jericho) Above all the last palm has gone and its graceful feathery crown waves no more over the plain which once gave to Jericho the name of the City of Palm Trees... (Concerning the Dead Sea) Trunks of trees lay tossed – a great proportion were palms, many with their roots entire. These must have been tossed for many years before they (were) washed along its shore. [...] They are wrecks of generations, perhaps of centuries past accumulating here from days when the city of

palms extended into groves to the edge of the river... (Concerning Ein-Gedi, but he is writing later now) Not a palm in the area which was once a forest of palms... (Concerning the shores of the Dead Sea) Not a palm remains in these lonely recesses though the shores are fringed with the gaunt trunks of this tree washed down the Jordan and from the other side. [...] No sign of leaves or trunk are found today in Ein-Gedi or along the Dead Sea. How they disappeared is hard to understand." P. 338

33. "Mythology and the Date Palm." By Desert Empire Palms, April 7, 2022. Posted online @ Desert Empire Palms Blog. <https://desertempirepalms.com/blog/the-ancient-significance-of-the-date-palm/>

T5 "The palm tree is featured in Greek and Roman mythology as part of their ceremony & lore. Greek mythology links the date palm to the immortal **Phoenix**. The **Phoenix** would build its nest at the top of the date palm where the fire of rebirth would eventually rise and burn. From this fire the Phoenix is reborn. In ancient Rome, palm fronds were used as a symbol of victory in ceremonial triumph processions." P. 1

34. "Being, Kabbalah and the Assyrian Sacred Tree." Published online @ zenodo.org. 14 pages. <https://zenodo.org/record/1247536/files/BeingKabbalahandtheAssyrianSacredTree.pdf>

T5 "Stylized trees were part of the iconography of religion in ancient Mesopotamia, as far back as the 4th millennium BC. By the 2nd millennium BC, the image of the tree 'is found everywhere within the orbit of the ancient Near Eastern oikumene, including Egypt, Greece, and the Indus civilization.' [...] 'its overall composition strikingly recalls the Tree of Life of later Christian, Jewish, Muslim and Buddhist art."

T5 "The strictly esoteric nature of Kabbalah and the fact its secret doctrines were for centuries, and still are, transmitted almost exclusively orally are the principal reasons why next to nothing was known about it until the late Middle Ages. The esotericism of Kabbalah and its fundamentally oral nature are stressed in every Kabbalistic work, ancient and modern. He suggests that beyond the parallel of an esoteric and oral aspect to both Mesopotamian and Kabbalistic lore, there is also a strong parallel between the Assyrian [Sacred] Tree and the Sefirotic Tree. The entire doctrinal structure of Kabbalah revolves around the diagram of the Sefirotic Tree, which strikingly resembles the Assyrian [Sacred] Tree."

T5 "Known Jewish borrowings from Mesopotamia during and after the Exile to Babylon, including the fact that the Jewish calendar remained based on the Neo-Babylonian system of intercalation."

T5 "The [Assyrian] Sacred Tree, representing the Divine Order, also represents this teleological extremity of reality, and the place of creation. It is the telos of reality, in that it is both the place from which the creation emanates, and the place to which the king seeks to effect a return by means of moral exercise and judgement."

T5 "The connections of Kabbalah with Jewish apocalyptic esotericism and mysticism of the post-exilic period have never been questioned, and its affinities with Platonism, Gnosticism, Neoplatonism, and Sufism were noted long ago and stressed by many scholars. [...] While Kabbalists themselves have consistently stressed the antiquity of

their tradition and vehemently denied the existence of any kind of historical development in Kabbalah. Recent research now generally recognized that there is considerable Jewish influence on the emerging Gnostic literature, not the other way around, and that several doctrinal features of Kabbalah previously attributed to Gnosticism in fact belong to a genuine Jewish tradition reaching down to the 1st century AD, if not earlier. [...] demonstrated the identity of the Assyrian and Sefirotic Trees, by noting that the names and definitions of the Sefirot strongly recall the attributes and symbols of **Mesopotamian gods**, and their prominent association with numbers calls to mind the mystic numbers of the **Mesopotamian gods**. The Sefirot are in fact represented as angelic beings in some Sefirotic schemes, which is consistent with their definition as divine powers. In the Mesopotamian scheme of course, the divine powers would have been gods, with functions and attributes coinciding with those of the Sefirot. [...] replaced the Sefirot with **Mesopotamian gods** sharing their functions and /or attributes. Most gods fell into their place immediately and unequivocally. Assyriologists will need no justification for associating **Ea** with Wisdom, **Sin** with Understanding, **Marduk** with Mercy, **Šamaš** with Judgement, **Ištar** with Beauty, and **Nabu** and **Ninurta** with Victory. Crown (Keter) was the emblem of both **Anu** and **Enlil**, but since in the first millennium **Enlil** was commonly equated with **Marduk** (just as his son **Ninurta** was equated with **Nabu**), the topmost Sefirah most naturally corresponds to **Anu**, the god of Heaven. In Kabbalah, **Keter** signifies the ‘Ancient of Ancients, the Primordial Point or **Monad**’, the first expression of God’s primal will, which contains the plan of the entire universe and the power of all opposites in unity; it is the Alpha and the Omega, all that was, is and will be, the place of first emanation and ultimate return. This suggests that this corresponds to epithets of **Anu**, ‘the first’, ‘the heavenly father’, ‘the greatest one in heaven and earth’, ‘the one who contains the entire universe’, ‘the **father/progenitor of the (great) gods**, creator of everything.’ Gods remaining to be placed on the tree with epithets which fit the Sefirah Hod (Splendour or Majesty) are **Adad** and **Girru**, who share the same sacred number. **Adad** is the storm god, and **Girru** is the firegod. In the Bible the word hod refers to **Jahweh** as a thundering and flashing storm. [...] With **Mesopotamian gods**, the evidence for his choice of number for the Sefirot of the reconstructed Tree. Each of these numbers is as they were used in the spelling of divine names in the Middle and Neo-Assyrian standard orthography, and all are securely attested. These numbers are 1 (**Anu**), 30 (**Sin**), 60 (**Ea**), 20 (**Šamaš**), 50 (**Marduk**), 15 (**Istar**), 40 (**Nabu**), 10 (**Adad**), and 14 (**Nergal**). **Mummu**, situated between **Anu** and **Istar**, has the value of 0. Whereas, the reconstructed Tree contains nearly all the **major gods** of the Assyro-Babylonian pantheon. Only one major god is missing: **Aššur**. No divine number for **Aššur** is attested in the literature. This suggests that **Aššur** is to be identified with the winged disk which hovers over the Assyrian Tree, the source of the Divine streams, and accordingly is to be understood as equivalent to the transcendent God of Kabbalah, the **En Sof**. In fact various spellings of the name of **Aššur** can be interpreted as expressing the idea of the ‘One, Only, or Universal God, as well as the various qualities of **En Sof**.’”

T5 “The earliest Kabbalistic manuscripts date from the 10th century AD, and were found in the famous Cairo Genizah, a repository for ancient Jewish manuscripts worn out with age and use. These manuscripts date from AD 955-56. The earliest manuscript of the Sefer Yezirah dates from no earlier than the 11th century.” [Note #15](#)

T5 “Parpola also notes the ‘prominent use of interpretive techniques such as gematria (use of the numerical value of the letters of a word) and notarikon (taking certain words as abbreviations for complete phrases or letters or syllables as abbreviations for words) in both Kabbalah and Mesopotamian scholarly texts. He cites the details of the impact of Kabbalah on Gnosticism. He also mentions ‘unmistakable reference’ to the Tree of Life diagram found in Hekhalot Rabbati, dating possibly from as early as the 3rd century AD.”

T5 “for details on impact of Kabbalah on Gnosticism, He says an ‘unmistakeable reference’ to the Tree of Life diagram found in Hekhalot Rabbati, dating from early 3rd century AD, referencing Dan, Joseph, “The Revelation of the Secret of the World: The Beginning of Jewish Mysticism in Late Antiquity,” Brown U. Program in Judaic Studies, Occasional Papers, no 2 (Providence 1992).” [Note #17](#)

35. “Knights Templar Encyclopedia: The Essential Guide to the People, Places, Events, & Symbols of the Order of the Temple.” By Karen Ralls, Ph.D. 2007. Printed by New Page Books, Newburyport, MA. [Pages 9, 229.](#)

T1 “Atlit Castle Pilgrim – The place where KT kept a special relic that they particularly prized, that of the **heart and body of the virgin saint, St. Euphemia** of Chalcedon, a 4th century martyr.” [P. 29](#)

T2 “Beauseant – Early portrayals show tht the beauseant was divide vertically and horizontally, but always black and white. Symbolically, the black represented the darkness of sin that the Templars had left behind, and the white reflected the pure life of the Order. In addition to the beauseant, a holy relic would also often accompany this retinue, such as the piece of the True Cross that the Rule informs us that KT possessed. It was believed by the KT that such relics would give them additional help from Heaven.” [P. 32](#)

T1 “Bernard of Clairvaux – Bernard became more involved in Church politics. His natural ability to persuade, charm, cajore, or coerce, when necessary, proved to be quite effective. He soon emerged as one of the most charismatic Church leaders and advocated a number of important church reforms. [...] He especially venerated the **Blessed Virgin Mary**. [...] Yet Bernard’s focus was often on a highly personal mysticism, and was able to effectively combine both a key role in church as well as that of a gifted mystic. He was formally canonized in AD 1174.” [P. 34-35](#)

T2 “Black Madonna – Historians have already discovered connections with the **Black Madonna** and the Old Testament **Sophia** wisdom tradition, the Queen of Sheba legends, and connections of the European Black Madonnas with **Isis** and Egypt. Historians note KT great devotion to our Lady and Black Madonnas, clustered in the same places that were important to medieval Templars, Cathars, and others. Nor does it include the historical fact that there was already a long-existing indigenous **pagan black goddess** tradition in existence in that area.” [P. 37](#)

T3 “The Blessed Virgin Mary – The Templars saw Our Lady as not only the **Mother of God**, but also as the **Queen of Heaven**, and acknowledgement of the divine feminine in general. KT Rule #302 requires prayer, led by prayers to Our Lady.” P. 42-3

T1 “Canons of the Holy Sepulchre – In AD 1119 Templars, under the direction of Hugh de Payns and Godfrey de St. Omer, were given accommodation by King Baldwin II in his palace, the Lord’s Temple (the Dome of the Rock area today) on the southeastern side of the Temple Mount platform, which the crusaders had earlier dubbed Solomon’s Temple. The Regular Canons of the Holy Sepulchre also gave the first nine Templars an area around the Lord’s Temple. The early Templars took the three monastic vows (chastity, poverty, and obedience) and, according to Archbishop William of Tyre’s chronicle, had eventually intended to become regular canons. The first nine Templars made their vows to the patriarch of Jerusalem, Warmund of Picquigny. [...] nearly all accounts say that the Order was definitely operational by 1120 at the latest. **But the earliest Templars lived by the Augustinian rule.** It was not until the changes instituted later by Bernard of Clairvaux and others at Troyes in AD 1129, when Benedictine and Cistercian influences became far more predominant in the Rule.” P. 46

T1, T2 “Cathars – The Cathars of the Languedoc were dualist heretics who probably presented the greatest doctrinal challenge faced by the Catholic Church in the 12th and 13th centuries. The word cathar comes from the Greek word katharos, meaning “pure.” Cathars professed a neo-Manichaean dualism, a belief that there are two main principles, one good and one evil, and that this world, the material world, is evil. The Cathars believed that matter was evil, and that Man (humanity) was an alien sojourner in an essentially evil world. Therefore, the main aim of Man was to free his spirit, and restore it with God. Catharism represented total opposition to the Catholic Church, which they basically viewed as a large, pompous, and fraudulent organization that had lost its integrity and “sold out” for power and money. Inevitably, the Cathars became a definite threat to the Catholic church, and the Inquisition was finally launched on them as well as other groups, culminating in one of the bloodiest, most ruthless crusades the world has ever seen. Because of the final, fateful siege of Montseur in AD 1244, when many were burned alive, the Cathars and their memory, live on today. The Templar order could not officially defend heretics; however, as the Cathars were denied a proper Christian burial, in some areas in the Languedoc area of France, the Templars were known to have allowed them to bury their dead on their lands – after all, they were fellow Christians.” P. 47-49

T1 “Charges – With 104 charges brought against KT they have been grouped into the Order as, (2) idolatry, (3) heresy, (4) sodomy, (5) charity and the acquisition of property, and (6) secrecy of proceedings. By AD 1307, KT were the primary focus of the Inquisition, prompted by King Philippe IV and Pope Clement V.” P. 50

T1, T3, T6 “Geometry – None other than St.. Bernard of Clairvaux had defined God as “length, width, height, and depth. It is known that St. Bernard was translating material relating to sacred geometry after AD 1128. Various medieval rumors that Templars had perhaps retrieved something from the Ark of the Covenant, perhaps the Tables of Testimony, that would have had formulas relating to the divine law of number, measure, and weight. Supporters say that Gothic architecture may have had

Templar origins, that, shortly after the Templars returned from the Holy Land in the autumn of AD 1127, suddenly a major change occurred in Europe. [...] it is interesting to note that, in addition to the Gothic cathedrals beginning to appear in France that some of the Templars' own buildings had interesting architectural design changes around this time as well. The Philosophical Cross, the plan of the Third Temple as prophesied by Ezekiel is illustrated in some of the Templars building schemes, and many have noted that the Temple Church plan in London was based on the Tau Cross. So, the Templars probably had learned more than a little about geometry, mathematics, and certain architectural designs while in the East. The KT were especially interested in design of the Temple of Solomon. Grand Master Jacques de Molay was known to have had a Saracen scribe who accompanied him on important business in the Holy Land. Knowledge of subjects such as astronomy, mathematics, the telescope, herbal medicine, and even mouth-to-mouth resuscitation came to western Europe via KT contacts in the East." P. 73-76

36. "[Baphomet origins: A 'Mystery' Solved at Last?](https://templarhistory.com/baphomet-origins-a-mystery-solved-at-last/)" By Kevin Bold. Published online at <https://templarhistory.com/baphomet-origins-a-mystery-solved-at-last/>

T1, T2 "While some of charges, such as sodomy and desecration of Christian symbols, were obviously silly even to many people at the time, other allegations, such as the chanting of "Yallah!" (Daraul, 1961), sounded like descriptions of documented Sufi Muslim practices (Khan, 1974). But it is the charge of worshipping an idol called "**Baphomet**" that has inspired the most controversy."

T1 "Many historians have claimed that the name "Baphomet" was Old French for Muhammad, whose name is sometimes spelled Mahomet, although Crowley (1989) presented an interesting, but probably coincidental, claim that the name came from a Greek phrase for "baptism of wisdom."

T1, T2 "Templars who lived in the Holy Land, along with the masons they employed, had to deal with the local population on a regular basis, often became fluent in Arabic, and for a European in the Holy Land –Templars included – to "go native" was not particularly unusual."

T2 "As for the Templars and the Sufis, not only were there many documented contacts between Templars and Sufis (as well as other unorthodox Muslims such as the Ismailis) during their time in the Middle East, but there were also opportunities for contacts in Europe. France, after all, borders Spain, and during the Crusades Sufism flourished in Muslim-ruled Spain and influenced the early kabbalistic Jews and other mystics on both sides of the border."

T2, T5, T6 "In the book "The Sufis" by Idrie Shah, Robert Graves writes in the introduction that Templars fought alongside Sufi warriors in Spain. And many Masonic trappings, such as the checkered floor and the tolerance of all monotheistic religions, are at least Islamic in origin if not specifically Sufic. Various Sufi sects have rituals commemorating Hallaj's death, and Shah claimed that Hallaj was the model for the "Hiram Abiff" character in the Master Mason initiation ritual. Although Shah cited other reasons connecting Hallaj to Hiram Abiff and the sect of Sufis known as "the Builders" (who built the Al Aqsa Mosque and the Dome of the Rock on the site of Solomon's Temple in Jerusalem, which was the Holy Land

headquarters for the Templars and the mythical scene of Masonic initiations), Hallaj bore some interesting parallels to the Old Testament's descriptions of Hiram the artificer: first, both men were sons of widows; second, both men had "sons of David" play key roles in their lives (Hiram worked for Solomon, and one of Hallaj's prosecutors was named Ibn Daud (Massignon, 1994), which is Arabic for "Son of David"), and third, the Old Testament Hebrew for "Abiff" is abyu (Kohlenberger, 1987). Some of the Templars may indeed have been participants in documented Sufi practices, could the charge that the Templars "worshipped a head called Baphomet" not have had some factual basis, namely the commemoration of a decapitated Sufi martyr whose head became a relic and who had been given the sobriquet *abufihamet*? Or was it indeed the skull of John the Baptist all along?"

37. "Jericho." Published in Encyclopedia Judaica, 2007. The Gale Group. Posted online @Jewish Virtual Library – AICE. <https://www.jewishvirtuallibrary.org/jericho-2>

T4 "This was the city that was said to have been encountered by the Israelites when they entered the Promised Land and whose conquest was essential for their advance into the interior of the country. Joshua sent to spies to investigate the city which the Bible describes as walled (Josh. 2:1). It was not captured in battle but by divine command: the Israelites were to encircle the city once a day for six days and seven times on the seventh day and then to the blare of trumpets, and at the sound of the great shout the wall of the city fell and it was burnt."

T5, T7 "The city expanded considerably at the end of the Israelite period (7th, 6th centuries) but it remained unfortified and unimportant up to its destruction by the Babylonians in 587 BC. The city was resettled by 345 Babylonian exiles (Neh. 7:36) and they participated in rebuilding the wall of Jerusalem (3:2) [this is where the phoeniciculture of date palm trees, perfected in Babylon, came to Jericho]. A small settlement existed there in the post-Exilic period. Jar handles inscribed "Yehud," the Aramaic name of the province of Judea under Persian rule, indicate that Jericho was included in the Judean state."

T1, T2 "Home to Jericho - John The Baptist, a Jewish preacher active in and amongst the Judean Date Palm plantations near Jericho and the Jordan River area, was the man who baptized Jesus Christ himself; a relative of Christ and is called a true prophet of God by all major religions."

T5 "Jericho possessed vast groves of dates and persimmons. Jericho itself was destroyed during the Jewish War (AD 66–70) and military installations were again built there at the time of Hadrian."

T4, T7 "In the Byzantine period Jericho moved about 1 m. (1½ km.) east to its present location. Near the city were remains of a 7th century basilica-shaped synagogue. It was oriented toward Jerusalem and had a mosaic pavement decorated with a menorah, the inscription "peace on Israel," and a memorial inscription in Aramaic."

T7, T9 "By AD 891, Jericho was the district capital of the Ghauer (cleft of the lower Jordan River Valley) and by the early Middle Ages Jericho was important for the production of indigo, dates and sugar cane (Yakūt, 3:823, 913). It was captured by the

Crusaders in AD 1099 and used by Raymond IV, Count of Toulouse, as an encampment when his rival Godfrey de Bouillon gained Jerusalem. Queen Melisande, wife of Baldwin, King of Jerusalem, endowed the whole of Jericho and its surrounding lands to her newly established convent of St. Lazarus (at Bethany) in AD 1147 and fortified Jericho with a tower. The present Jericho is on the site of the Crusader town. Close by, is the site of ancient *Dok, on the summit of which is the Byzantine Monastery of the Temptation (Qarantal) where Jesus was said to have fasted for forty days and nights (cf. Math. 4:1–5; hence its medieval name, Mons Quarantana). The Knights Templar built a fortress on the summit, called Castellum Dok, and the monastery was granted the tithes of Jericho city and the rights of the sugar mills in AD 1136. At the foot of the hill are the remains of three Crusader sugar mills (one nearly intact) which were referred to as early as AD 1116. They were driven by water systems originally built by King Herod and repaired by the Templars. Nearby a Templar building for boiling the sugar is in a good state of preservation. It was recaptured by Saladin without a struggle in AD 1187. The town itself was practically uninhabited from then until the 19th century.”

38. “Franks, Locals and sugar cane: A case study of cultural interaction in the Latin Kingdom of Jerusalem.” By Judith Bronstein, Edna J. Stern and Elisabeth Yehuda. Published in *Journal of Medieval History*, Vol. 45, 2019 – Issue: Minority Influences in medieval society. May 2, 2019.

T7 “He has shown that the Franks and crusaders settled in the countryside, in regions largely populated by oriental Christians, mainly in central Judea, southern Transjordan and in western Galilee. This co-existence led to processes of intercultural exchange.” [Note #3](#)

T7 “ABSTRACT – After acquainting themselves with the new land and its products, the Franks became largely involved in the production of sugar, one of the kingdom’s most lucrative cash-crops, which brought significant technological developments and changes in the lives of local inhabitants.”

T7 “See Jean Richard, ‘Agricultural Conditions in the Crusader States’ (A History of the Crusades), Vol. 5: *The Impact of the Crusades on the Near East*, (University of Wisconsin Press, 1985).”

T7 “See Zohar Amar, ‘Agricultural Produce in the Land of Israel in the Middle Ages’ (Jerusalem, 2000).”

T7 “See Anat Peled, ‘Sugar in the Kingdom of Jerusalem. A Crusader Technology between East and West’ (Jerusalem, 2009)”

T7 “See Edna J. Stern, ‘Sugar Production in the Akko Plain’ (Jerusalem 1987). The archaeological evidence of the Templar and the Hospitaller sugar mills and the dam mentioned in the written sources were identified at Ein Afek on the Na`aman Stream, to which they fought themselves over control.” [Note #56](#)

T7 “Novelty of some local crops, including sugar, is mentioned, for example by the anonymous author of the *Tractatus de locis et statu Sancte Terre Ierosolimitane*, who visited the kingdom of Jerusalem between AD 1168 and 1176. He listed sugar cane among the trees and their fruit, such as dates and bananas, found in the Holy Land

but not typical in Europe. He wrote that from the canes flows the sweetest juice and they are known as *canimelle*, from which comes the sugar." [Note #18](#)

T7 "See Burchard of Mount Sion (JCM Laurent Leipzig), 'Descriptio Terra Sanctae,' (Bibliopola, 1873). Templar descriptions of abundant sugar cane plantations in the surroundings of Tripoli, Sidon and Tyre in the early 1280s." [Note #64](#)

T5 "See Perpignan, 'Menorah as Tree of Life' (Hebrew Bible, 1299)."

39. "Knowledge of Sufism and the Symbolic Interpretation of Paradise Garden Design Concept." By Muhammad Ahsan Bilal and Sonia Nasir Khan. Published in *Perennial Journal of History (PJH)*, Vol. II No. II (July-December, 2021), [Pages 254-282](#). ISSN: 2788-693X (online). Accessed 04-15-2024. <https://doi.org/10.52700/pjh.v2i2.74>

T5 "Sufism teaches it is possible to understand the world beyond our thoughts. Islam gives emphasis to knowledge and Sufism begins with the "way of knowledge" but transfers it to its main form, which is Knowledge that Lightens."

T5 "In Sufism, metaphors emerge from Koran and hadith (tradition). By seeing, through symbols, one can recall to pray continuously. The whole journey in God is through signs and symbols where one is continuously conscious of the high truth in things. They depict both Divine perfection and immanence and reflect together the universal characteristic of creation and the particular part of tradition."

T5 "Paradise is narrated in the Koran (55:45-75) as four botanical gardens, representing four phases which the adherent moves up through in their inner journey. These four 'levels' begin with 1) Garden of the Soul, 2) Garden of the Heart, 3) Garden of the Spirit, and finally and ultimately, 4) Garden of Essence. Each garden is comprised of three elements, 1) a fruit tree, 2) water and a fountain, and 3) flowers."

T5 "In the Garden of Spirit, the date palm tree represents the Tree of Knowledge that nurtures near the fountain and it stretches itself to the uppermost boundaries of the Spirit. The date palm tree is from which the **Virgin Mary** nourished herself after giving birth to **Spirit**. This fruit symbolizes the contemplation of Divine Light and appearance of Divine Majesty and Beauty. Symbols are truths confined in the nature of things."

40. "The Jerusalem Files: The Secret Journey of the Menorah to Oak Island." By Corjan Mol and Christopher Morford. 2024. Watkins Media Limited.

T4 "Rabbi Rabenu Solomon Yitzchaki (Rashi), was born in Troyes, France, in AD 1040. He became a well-respected Jewish Scholar who wrote famous commentary on the Torah and Tanakh. Rashi is explicit when talking of the menorah and he states that the branches were straight." He states, "From here and there in each direction diagonally, drawn upwards until they reached the height of the Menorah, which is the middle stem. They came out of the middle stem, one higher than the others: the bottom one was longest, the one above it was shorter, and the highest one shorter than that, because the height of their ends at their tops was equal to the height of the seventh, middle stem, out of which the six branches extended." [P. 23](#)

T4 “In Rashi’s commentaries it is made clear that the very word used to describe the branches of the menorah in the Torah itself, “ohbe,” infers that they have to be straight lines, because this word refers to ‘reeds’ found growing on riverbanks throughout the Holy land.” P. 23

T4, T6 “Some of the most well-known examples of a straight-branched menorah were created by the Knights Templar. Inside the guardhouse of the castle at Domme in southern France, in the 14th century a group of 70 Templars were held prior to being put on trial. During their incarceration, they scratched symbols into the stone walls. [...] One clearly defined image is of the menorah, complete with straight arms. Also during this time, the Templars depicted the crucifixion, set in what is known as a “house” or “roofed-square,” a geometric shape with five points that was said to have been used by the Templars to represent the Temple of Solomon itself. It looks likely to us, given all we now know about the Knights Templar, [...] that these knights were clearly aware of the true form of the menorah and its significance in the Temple of Solomon. That they chose to carve it shows it was a design they held close to their hearts.” P. 24

T4 “However, this isn’t the only example of a straight-armed menorahs associated with the Knights Templar. In the 12th century, they built a commandery at Montsaunès, in Haute-Garonne of southwest France. [...]A chapel was completed at the commandery in AD 1180, during the tenure of Knights Templar Commander Ariol d’Aspet. This family had been involved in the crusades since AD 1160 and had intermarried with the powerful Counts of Comings. This commandery was well connected to the early core of the Knights Templar, with one of its commanders fighting alongside its elusive first grand master Hugues de Payns himself, in the Holy Land.” P. 24

T4, T5 “Authors Mol & Morford identify this church today, as the Church of Montsaunès, Saint-Christophe-des-Templiers, with much of the original decoration by the Templars intact. [...] “It is a curious amalgam of symbolism and hidden meaning that provides an illuminating insight into the minds of the Templars. Rather than depicting biblical scenes, there is a proliferation of geometric, esoteric, and astronomical symbols, along with wheels, grids, checkerboard patterns, and a whole host of symbols that hint at Kabbalistic knowledge. When confronted with such a hodgepodge of symbolism, the overriding sense you are left with is that someone was trying to encode a great secret on those walls.” P. 25

T4, T5, T6 “Among all this Templar paraphernalia is a depiction of the Jewish menorah on one of the walls, with clear, straight, diagonal arms pointing upwards. The design is bold and deliberate and indicates that the Templars had intimate and precise knowledge of the design of the Holy Lampstand. We believe that this truly was the original form of the menorah and the curved-branch version that we see today came much later. The straight-armed menorah was the Tree of Life, the **Asherah Pole**, the light of the Shekinah, the secret fire of knowledge or gnosis, which leads later to the arrival of the wisdom goddess **Ariadne, Mistress of the Labyrinth**, the **silk-weaving spider** and **Princess of Knossos** (Gnosis), Crete the place of **bull worship**. [...] The conclusions

are there for all to see, we believe. The Knights Templar had become guardians of this sacred knowledge, either through direct contact with the treasures of Solomon's Temple or via communication with those who knew of the true nature of these sacred objects. Wherever we see this ancient symbol – the straight-armed menorah – we must acknowledge that those involved in depicting it were inheritors of the same secret knowledge that Maimonides was passing on, and there is more than a nagging suspicion that they might even have seen the true menorah, the mother menorah, with their own eyes." P. 25

T1, T2, T3, T4 "They also clearly came into possession of sacred knowledge that they brought back to Europe and infused into the architecture of the Gothic cathedrals of this time, resulting in a sudden, unprecedented magnificence to all they had a hand in building. [...]The wisdom of Solomon is sometimes taken to be a charter train, but legend states that the King had a vast library of esoteric knowledge. This has mostly been lost to history, but works have come to light over the centuries that, it has been claimed, originated from this ancient library. [such as] The Lesser Key of Solomon, Ars Goetia, Ars Notoria. Other works supposedly authored by Solomon had already been discovered and are present in the Apocrypha, including the book of Wisdom, a text seemingly composed in Egypt around the 1st Century AD. We know the Templars employed Muslim intellectuals, translators, interpreters, and scribes and we believe that there was a significant transmission of information from the east to the West, with Jerusalem at the heart of that transaction."

41. "On the Development of a Symbol: The Date Palm in Roman Palestine and the Jew." By Steven Fine, Jerusalem, Israel. Published in *The Journal for the Study of the Pseudepigrapha*, Vol. 4 (1989).

T4 "In 1916, Kohl and Watzinger determined a connection between the numismatic representation of the date palm and the date palms which appear on two consoles from the synagogue at Capernaum and in Jewish funerary reliefs. Following up on them, L. Kadman implicitly claimed continuity between the seven-branched image on Bar Kokhba coins and the consoles at Capernaum synagogue, upon which a seven-branched date palm appears. L. Mildenberg has stated a further connection: "Noteworthy, however, on Bar Kokhba pieces—and on a rare Herodian bronze coin... and a stone architectural fragment from the Capernaum synagogue is the fact that the palm tree always has seven branches—which can hardly be interpreted as anything but a reference to the menorah." Kohl and Watzingers dating of the Capernaum synagogue places its building in the late 2nd century AD, suggesting less than a hundred year spread between Bar Kokhba coins and the Capernaum synagogue. Personal correspondence, Sept. 15, 1986, Dr. Mildenberg has added, 'I simply think the rebels may have had in mind also the Menorah, not only other date palm Coins."

42. "The Many Faces of the Goddess: The Iconography of the Syro-Palestinian Goddesses Anat, Astarte, Qadesh, and Asherah c. 1500-1000 BCE." By Izak Cornelius, 2008. Posted at the Zurich Open Repository and Archive, University of Zurich.: <https://doi.org/10.5167/uzh-138019>

T3 “The goddesses of Syro-Palestine (today Syria, Lebanon, Jordan, Israel and the Palestinian regions) are known from the Hebrew Bible, the texts from Ugarit and Egypt (where they were popular, like the gods **Baal** and **Reshep**) and Phoenician and Graeco-Roman inscriptions. the “tree goddess” as **Isis**, **Hathor**, **Nut**, etc. (Keel 1992a:Chap. II and 1998:37-38). **P. 6**

T8 “The message hidden within the text of the plaque on Shakespeare’s Funerary Monument were encrypted by Francis Bacon. As you will see, he signed his work. Multiple times. There can be no question that he was responsible for it, and he unequivocally wanted everyone looking for his message to understand that.” **P. 13**

43. “The Holy Trinity Decryption: The Hidden Autobiography of Sir Francis Bacon.” By Jacob Roberts. SLEWFOOT Publishing, January 2020.

T8 “The inscribed plaque on Shakespeare’s Funerary Monument in Trinity Church at Stratford-upon-Avon, Warwickshire, England, **See P. 9 reads:**

IVDICIO PYLIVM, GENIO SOCRATEM, ARTE MARONEM,
TERRA TEGIT, POPVLVS MÆRET, OLYMPVS HABET

STAY PASSENGER, WHY GOEST THOV BY SO FAST,
READ IF THOV CANST, WHOM ENVIOVS DEATH HATH PLAST
WITH IN THIS MONVMENT SHAKSPEARE: WITH WHOME,
QVICK NATVRE DIDE: WHOSE NAME, DOTH DECK Y^S TOMBE,
FAR MORE, THEN COST: SIEH ALL, Y^T HE HATH WRITT,
LEAVES LIVING ART, BVT PAGE, TO SERVE HIS WITT.

OBIIT AÑO DO^I 1616

ÆTATIS . 53 DIE 23 AP^R.

T8 “The letters are initials of the number Thirty Three, which is the cipher signature for “Bacon” in Simple Cipher. This is used as a signal to the members of Bacon’s group, as the Triple Tau is also a symbol of Francis Bacon, the Brothers of the Rosi Crosse and Freemasons [some also include Jesus]. [...] The person who appears to be the creator and planner of this plaque, Sir Francis Bacon, not only had a masterful command of multiple languages, it’s been argued that he was responsible (as Shakespeare) for the creation of modern English itself.” **P. 11**

T8 “...[...] Based upon the Greek words “steganos” meaning concealed, and “-graphia” meaning writing, the art of concealing messages is an ancient one. The trick is to hide a message in such a way that the average passerby doesn’t know it exists. The average person looks at the message and they see a painting, a personal letter, book, play script, or in this case, a verse on a plaque. In terms of hidden messages, Bacon took an interest in steganography at an early age as a superior method to substitution ciphers, in that anyone who looks at a substitution cipher can tell that it contains a hidden message. Steganography appears as a “normal” message requiring a close examination and study of the image or text to discover what is secretly written.” **P. 13**

T8 “The execution of Mary Queen of Scots resulted directly from the decryption of a cipher intercepted by Queen Elizabeth I’s chief code breaker. As Bacon was a spymaster himself, he is known to have used multiple forms of cipher systems. Bacon used (now known) ciphers in his encryption scheme, namely his Bilateral

Cipher, Simple Cipher, Reverse Cipher and Kaye Cipher, which are explained in detail in the coming chapters. He also used a substitution cipher between the Simple and Reverse ciphers (an Atbash Cipher), and made use of phonetic messages, acrostics, anagrams and acrostic anagrams in English, Latin and Hebrew.” P. 14

T8 *“I hope you will agree with my belief that he [Sir Francis Bacon] wanted the truth to be protected and preserved until such a time that it would be safe to reveal it. He desired to preserve the story of his life so that others would know at some future date, who Francis Bacon really was, and everything he had accomplished and created. He left the keys there so eventually these secrets would be unlocked, and the truth would be told, In his day and in the centuries after his death, the secret would have challenged and upset the social order of Europe.” [and the world] P. 15*

T8 *“So in the complete English, the [Bacon] message states; “I made pit before the cave room in Acadia, La Baye de la Toutes Isles (The Bay of Many Isles) upon (or according to) maps.” According to author and Oak Island researcher James McQuiston, La Baye de la Toutes Isles is believed to be the original name of Mahone Bay, Nova Scotia, the location of Oak Island. [...] All of these messages together point to an island in Mahone Bay, Nova Scotia, Canada, where large cone-shaped stones exist, Oak Island. And if one were to understand how to “follow” these clues as a “stone Heracles,” they would point the way to the 1st folio that Bacon wrote as Shakespeare, apparently along with some gold.” P. 136*

T8 *“These messages together tell us, apparently in Francis Bacon’s own words, that files from the Royal archives will confirm his mother was Mary Queen of Scots, and this is the reason for the work on the “Nova Isles.” He continues to state that using the “worked” cone-shaped stones as a pattern or map to the knee of Heracles as mentioned in the first 19 lines of Key 38, a hidden keystone can be found. This is an obvious recreation of the Royal Arch degree of Freemasonry involving the discovery of a keystone, the discovery of a chamber and the recovery of lost documents. It is based upon “**The Legend of the Three Sojourners**” in the book of Enoch, a story about rebuilding the Temple of Solomon. Bacon wrote an allegory called “New Atlantis” promoting this very idea as “The College of the 6 Day’s Work.” By calling the island “a garden of roses,” the message identifies all of this as the work of the Fraternity of the Rosi Crosse. Lastly, the message ends with the warning to make preparations to avoid “snares” or traps, which could be related to the “garden of roses” statement, in that these snares could be thought of as “thorns” amid the roses.” [or flood tunnel booby traps] P. 142-143*

T8 *“By developing the mind, the philosopher would be able to take the baseness of physical human existence and transmute all experience into intellectual, spiritual and idealized truth, something to be prized above gold. The idea is to take the base gray matter of the brain, and enlighten it with the golden light of truth. [...] Stone of the Wise Man is “Supreme and unalterable Reason. To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun.” P. 145*

T8 “This acrostic (with GONE as an anagram) supports the idea that Sir Francis Bacon underwent a “philosophical death” and lived on under a new identity, and he lived out that life in the colonies.” P. 158

T8 “This section of Bacon’s message claims to reveal not only some of Bacon’s aliases, but an impressive role as a navigator and artist. The messages as they appeared are as follows: ‘Tiberio Tinelli that good, but best alias was Samuel de Champlain’. ‘I am native party there au St. Tongois dock. I led fleet voyage west’. ‘King sent me to oversee work, but I reign my nation’. ‘James send me to stop Captain Walt Raleigh Caribbean campaign’. ‘I time the meridians. F. Drake chose me as the wisest astronomer’. And, ‘That alias fed bait to trap ass Roi Louis. I used the grants as I figured he tied to the debt’.” P. 174

T8 “Following the clues from the cipher texts, in particular the statements of “I wrote books at sea,” “See my pictures of ships/boats,” and the acrostic “See hat” and the acrostic anagrams of “See hat/see trees,” [No. 33 is key for Bacon] explicitly tell us where to look, and what to see. [...] now apply to Samuel de Champlain’s illustration called “Deffaite des Yroquois au Lac de Champlain,” meaning “Defeat of the Iroquois at Lake Champlain.” P. 255 See Chapter 4 “Serving Up Some Bacon.”

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T6 “King Solomon Decoration of Temple with Date Palm Motif -

6:29 And all the walls of the house he surrounded with figures, carved figures of cherubim and date palm trees and open flowers; from within and for the one without. “There were ornaments like timmorot (date palm trees) in the Temple. (**Ez. 40:16**).

6:31 For the entrance of the Sanctuary, he made doors (of) olive-wood; the lintel and sideposts (were) of five parts. **6:32** And two doors of olive-wood, and he carved upon them carvings of cherubim and date palm trees and open flowers, and he overlaid (them) with gold; and spread the gold upon the cherubim, and upon the date palm trees. **6:34** And two doors of cypress wood; the two leaves of the one door (were) folding, and the two leaves of the other door (were) folding. **6:35** And he carved (thereon) cherubim and date palm trees and open flowers; and he overlaid (them) with gold fitted upon the carved work. **7:8** Solomon made a palace like this hall for Pharaoh’s daughter, whom he had married. **Ber.57a** – Date palm branch indicates one is serving God wholeheartedly.”

Finally, as in *Appendix B, “Date Palm Deity,”* a summarized listing of ample enumerations of the divination afforded the date palm tree and its fruit throughout the Fertile Crescent, from the beginning of time. This compilation provides the basis for the *Thesis* stated earlier (**T2, T3, T5, T6, T8, T9**). On the following page, lists some of the gods, demi-gods, angels, deities, spirits, and other assorted deifications assigned to or directly and indirectly associated with this specific tree species, which

the Templars would have been introduced to, during their own investigation into the sacred knowledge espoused from past wisdom:

*Alpiel ▪ Apollo ▪ Anfiel ▪ Angel of Fertility ▪ Angel over Fruit
Angel of Knowledge ▪ Angel of Light ▪ Anath ▪ Aphrodite ▪ Ashera
Asherah ▪ Ashteroth Aššur ▪ Astarte ▪ Atum-Ra ▪ Baruch ▪ Bel
Bennu Bird Chalkydri ▪ Cherubim ▪ Dumuzi/Tammuz ▪ Ea ▪ Geb
Gilgameš Hathor Ilaniel ▪ Helios ▪ Heh ▪ Inanna ▪ Ishtar-Venus
Isis ▪ Iusaas ▪ Jeliel ▪ Julii ▪ Magna Marduk Min ▪ Nanna
Nephtys Nut ▪ Ogdoad ▪ Osiris ▪ Palm of Deborah ▪ Phoenix
Phoenixes (sun birds) ▪ Raphael ▪ Rempha ▪ Renpet ▪ Sachluph
Šamaš Sepa ▪ Seref ▪ Seshat ▪ Set ▪ Tefnut Thoth ▪ Venus ▪ Yofiel*

In addition to deity association, the date palm tree, symbolized or provided affinity to the common man, important attributes with which he could learn or espouse. Below is a quick list of some of the stated attributes or representations associated with the date palm:

*Life ▪ Prosperity ▪ Fertility ▪ Peace ▪ Victory ▪ Righteousness ▪ Wealth
Hospitality ▪ Sustenance ▪ Endurance ▪ Resilience ▪ Tranquility
Renewal ▪ Plentifulness ▪ Blessing ▪ Beauty ▪ Axis Mundi ▪ Spring
Youth ▪ Passage of Time ▪ Transitions between Different Life Phases
Marker of Time ▪ Control over the Spiritual Realm ▪ Divine Light
Guiding Souls Through Their Journey in the Afterlife ▪ Tree of
Knowledge of Good and Evil ▪ Multiplicity in Unity ▪ Regeneration
Wisdom ▪ Resurrection ▪ Self-Renewal ▪ Growth ▪ Grace ▪ Elegance
Martyred Saints in their victory over Sin and Death ▪ Fecundity
Devotion ▪ Tree of Life*

Clearly, The Poor Fellow-Soldiers of Christ and of the Temple of Solomon would find their mission had dramatically been altered and expanded by the circumstances they had uncovered. From protecting pilgrims looking for salvation and guarding Church property, the Knights Templar would take on the role of relocating relics of antiquity to a New Jerusalem. Worried of corruption by man of such divine knowledge and principles, they sought to secure and protect them for a future generation. A future generation which could in unadulterated safety and security, find a new pathway to the divine knowledge and understanding they themselves had discovered.

This New Jerusalem would have to be far away and in a New World, and thus, these brave, dedicated warriors would become Knights for a New World.



The pieces to this *Thesis* are innumerable and have become visible to one who looks carefully, over the longterm. Yet no receipt for date palm fiber belonging to Bernard of Clairvaux, Hugues de Payens, Jacques De Molay, or King Baldwin II has been found. This is why this project requires this Thesis.

For more Date Palm deification and reverence, see *Appendix B*, “*Date Palm Deity*.”

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bananas and sugar cane. The mill was driven by water brought by one of the aqueducts from the springs of Nu'eima and Duyuk to the Jericho plain. This magnificent supply system, established in the time of King Herod, was still in working order, and was also repaired by the Crusaders. A stone chute with a plastered channel 40 centimeters in width was built on the slope of a hill and conveyed water from it to the waterwheel of the Crusader mill. The wheel pit is completely preserved in the mill structure; it is ten meters long, three meters wide and two meters deep. In the centre of the basin is a round hole with a raised lip, through which once turned the shaft of the waterwheel. The upper millstone has disappeared. The aqueduct, supported by a circular arch, runs along the slope where the mill stands with the opening of its wheel tunnel facing east. To the north-east of the mill house, close by it, stands the ruin of a groin-vaulted hall, where the sugar was probably boiled. There is further evidence that the Crusaders possessed the technical knowledge necessary to repair the conduits and restore them to working order. Lord Hugh of Caesarea reserved for himself (in AD 1162) the right "to repair the ancient water-line and to bring the [waters of the] spring to grow sugar cane." The system of conduits, reservoirs and distribution channels erected in the Plain of Jericho by Herod, and improved by his successors, was still partly working. Remains have been discovered in a section of the conduits bringing water from the springs of Wadi Qilt, Duyuk and Nu'eima which show that they were repaired in the Crusader period, and the sugar mills elsewhere described were driven by the water from one of these conduits."

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