

EARLY ICONOGRAPHY OF THE TREE OF JESSE HOLDS CLUE FOR
WOMAN AS COUNTER-PART OF SPIRITUAL IMAGE

A THESIS

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CHAPTER I

I N T R O D U C T I O N

Temporal woman is a created prototype in the image of the spiritual Goddess. To recognize this beginning of woman places her in a position that is God-given, a place she occupies in the beginning. The purpose of the study was to take woman as the particular subject and investigate all possible areas of human knowledge that could contribute to the proposal that woman is a temporal counterpart to a spiritual image.

What proof is there for woman as a counterpart? There is no clear-cut statement to be gleaned from written scripture describing the Tree of Jesse. However, there exists representations on windows and on ceilings of churches describing the Tree of Jesse in figures and prefigurations in early art interpretations. Watson (35) examined eleventh and twelfth century art for imagery, also themes portraying the prophets, kings, virgins, and doves, authentic figures of the theme. He believes the ideas conveyed in the Latin version of the Bible have lost clarity through translation and revision in the English Bible. The Tree of Jesse, in Latin, Arbre de Jesse, may stand for the iconographic

expression of Isaiah's prophecy, egredietur virga, extraordinary tree. There is a woman's image in the symbol.

Where can a spiritual identity for woman be found? Look for woman where she can be found. She is a very important member of the human family.

Where is the family found? Stephens (32) declared:

All societies have the family. There are no exceptions. The family is universal to all mankind.

The position woman holds in the family group and her obligations to the other members in the unit are not always the same. However, where there is "common residence," a home for family members, the residents are man, woman, sometimes children, and others.

Nickell (23) designated man and woman as home maker and responsible for the family's philosophy.

A family philosophy, or outlook upon life, forms a basic guide to the conduct of both individual members and the group, and from this philosophy grow the goals for home making and family life.

Taylor (34) revealed woman's spiritual existence where she resided with father, mother, and brothers and sisters as a sister spirit, in a heavenly home.

Knowest thou not that eternities ago thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods?

God tells Moses of how He created all things. An account of the creations similar to Genesis. Smith (27), Moses, 7:63, stated:

And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal and things which are in the heavens above.

Hebert (14) suggested that where there is failure in understanding the Old Testament by readers of the twentieth century, faith may be applied in seeking the meaning and in accepting His revealed word. The revealed word has been preserved in liturgy other than Bible scripture. The theme of the Prophet Plays was revelation. He stated:

However much they may fail, they nevertheless know the meaning of faith as their response to God's call and their acceptance of His revealed word.

He believed that some Hebrew prophecies will be fulfilled again and again, not necessarily by the same interpretation each time. The prophet concealed the meaning in symbols.

Smith (27) translated the Book of Moses from lost scripture. The account of the creation of Adam and Eve differs slightly but not significantly from Genesis, valuable as a retold story. Moses tells how God's word is revealed through the power of the Holy Ghost.

Written scripture records man's beliefs in God and furnishes a basis for his philosophy of living. Preceding written law, oral communication directed man and influenced his behavior. Woman too, according to Genesis is an important part of man's earthly existence and an ever present influence upon man.

Klausner (17) proposed that ardent Paul, trying to remove pagan mystery misunderstood symbols; he was too

fervent and not wholly successful his attempt. The Christians background of myth and symbol could not be completely replaced with one God and few ordinances. The Corinthians were steeped in a tradition that accepted many gods and goddesses. Israel had received direction from God through prophets centuries before Paul. Many Hebrew concepts of religion were expressed in symbols that were given to the people through the prophets.

Hastings (13) described prophecy as a religion-directed concept. Semi-civilized and savage aboriginal peoples venerate the position of the prophet; he is held in higher esteem than priests or mystics. An Arab word for prophet is Nebiim, "speaker," defined as one chosen to announce. Hebrew prophets, ascribing to the definition of "speaker" were heralds or messengers in the highest sphere of human interests. They were revered by the people and on occasion referred to as poets. Thus prophecy became the heart-throb of Israel's religion. Because they delivered a message of prophetic nature, they could never be classed under other religious titles such as "judges" of Roman origin or priests of pagan origin.

Hastings (13) printed:

Priesthood, broadly speaking owes its origin to the universal need felt by mankind of superior human assistance in the struggle for life.

The office of priest originated at a very early stage in man's social evolution.

Hamilton (12) declared religion to be the background for human beings need for a faith in their gods. The spread of a belief in one God by the Christians made necessary the elimination of many of the images known to and revered by the people before the doctrine of Christ and a monotheism. Anthropologists do not relate religion and mythology. Christians do not wish to accept evidence indicating influence of myth on Bible scripture.

Apostle Paul, a Hebrew, embraced for Christian doctrine many precepts from ancient Hebrew Law to strengthen monotheism, but man's likeness to his God is a Greek concept. Therefore, influence from man's early knowledge has a direct bearing on later development and design for his religion. Kubuen (19) admonished the Hebrews to search the prophecies made to Judah. Those directed to the plight of the Jew are fulfilled again and again. Eichrodt (11) wrote of the Cultus as a means of religious expression. He described it:

The Cultus gives expression of religious experiences and directs spiritual intercourse with God.

The Cultus is a medium by which divine power is presented to men for their participation.

Religious expression was given through women members of the cult as well as men. One very ancient order was the Cult of Helen whose symbol was the Plane tree with inscription, "I am Helen's tree, worship me."

Woman as a cultist, priestess, goddess, and prophetess appears in religious functions, more in ancient times than since the birth of Christ. Virgin, from Latin virgo meaning maiden, is substituted for woman in the New Testament.

More specifically, the objects of the study were to:

- 1) Rely on scientific contribution in studying human philosophy toward temporal and spiritual needs in living;
- 2) Observe the structure of the human family as it functions in the present society;
- 3) Examine cross-cultural patterns of the human family;
- 4) Recognize the importance of religion in man's (woman's) existence; and
- 5) Accept as essential, the part revelation and prophecy have played in developing and preserving woman's spiritual image.

Literature reviewed for the present study was from religions and scripture, sciences--family living in particular, works of ancient art and literature.

Watson (35), author of the published study of The Early Iconography of the Tree of Jesse, cited throughout the present study, alluded to a spiritual image for woman. The Old and New Testaments as interpreted by King James and Douay College, also, other scriptures on Isaiah's prophecies were compared for the purpose of the study.

Literature in the area of family living relating to purpose and organization of the family was reviewed. Particular

attention was given to the concept of woman's role in the home and cross-culture. General information about woman was gathered from mythology, religion and ethics, history, sermons and writings by theologians, latter day revelations, as well as translations of ancient and obscure scriptures.

Deen (8) proposed:

Women in Revelation represent apocalyptic symbolism, to which the key has been lost.

Xerox copies of the plates observed in Watson's study are presented in Appendix A for observation by the author of the present study. Arthur Watson, author, The Early Iconography of the Tree of Jesse, published by University Oxford Press, was contacted through the press, for permission to include Xerox copies. The bound book is in the open stacks in the Lloyd Reading Room, University College of North Wales, Bangor, Caerns., North Wales.

Surveys conducted by the author of the study were primarily to learn the extent of training available at the college level for persons interested in Genealogy. Appendix B contains the report of findings from forty (40), two year and four year colleges and universities in the United States. A form used to obtain the information is included.

Source materials used in compiling pedigrees in Appendix C was found in the following libraries:

- 1) Genealogical Library, Church of Jesus Christ of LDS,
Salt Lake City, Utah;

- 2) Atlanta Archives, State Archives for Georgia, Atlanta, Georgia;
 - 3) Library of Congress, National Archives, Washington, D.C.;
 - 4) Somerset House, London, England, Great Britian;
 - 5) National Library of Wales, Aberyswyth, Cards, South Wales
- contributed data for personal genealogy of the author.
Relatives have shared some genealogical data recorded
in Appendix C.

CHAPTER II

P R O C E D U R E

The overall purpose of the present study was to glean factual information about woman and woman's origin and background and a reason or reasons for the difficulties arising over woman's claim to equality. The author chose inductive reasoning as the approach. This method of reasoning applied in treating subjects and origins is described by Pitt-Rivers (25) quoted from the Introduction:

Inductive reasoning plunges at once into such a sea of particulars that it is difficult at first to find our bearings, then to begin to perceive general principles which reduce general chaos to order. It is a method of discovery. In all sciences which rest on observation, discovery proceeds from particular to general, from isolated observed instances to the abstract conceptions,--lends itself well to the extension of knowledge. It does not train for examination but for research. In order to make a sound induction large collections of facts are necessary--a period of collection precedes a period of generalization. Not until great masses of observations have been accumulated and classified do the general laws which pervade them appear on the surface. . . . This is especially true of that branch of the study which treats of origins.

Research that produced most of the observations for the present study was conducted at the University College of North Wales in Bangor, Caerns., North Wales. The college was established in the first part of the sixteenth century.

The open stacks provide books and manuscripts containing a wealth of information on history and religion, as well as genealogical records. History contributes facts to studies of origins and both science and religion can make useful discoveries from past events. Because the library card catalog was indexed by authors the usual approach in using the facility was limited. Many hours were spent in becoming acquainted with the materials in various reading rooms.

M. L. Clark, M.S. professor of Latin, University College of North Wales was available by appointment for counseling on the Latin prefigurations of the Early Iconography of the Tree of Jesse. Latin dictionaries do not give the earlier meanings and all possible accuracy was taken to interpret the meanings as well as make the translation.

The Early Iconography of the Tree of Jesse, an iconographic study by Watson published by the Oxford University Press, is in the library stacks in the Lloyd Reading Room. The study holds a clue to the image of spiritual woman that is of great importance for the present study. Watson (35) presented the Latin prefigurations and proposed the translations to convey the meaning of an earlier date, when the first virgin was (woman figure) the Theotokas, the Mother of God.

Science and religion have traveled separate paths for the past three hundred years--each using its own approach

to explore and to study the problems of people. The author of the present study borrowed from science and religion, and applied some methods of both in a combined effort to attempt to establish a case for woman's right position as equal to the rank of man.

The scientists will define, classify, analyse and rate by evaluating data for the study at hand. Each step requiring accuracy to be valid as a meaningful contribution. Watt (36) in behalf of psychology declared:

We must carry over the methods and spirit of the natural sciences into the systematic, constructive work of psychology and show how purely psychical laws will yield us a satisfactory knowledge of the world of spirit, just as purely material laws give us a satisfactory knowledge of the world of matter.

Theologians propose to exercise faith in God, pursuing the quest through inspiration and ultimately recognizing the will of God in revelation. Belief in God and a sincere desire to be of service to other human beings motivates the search.

Brigham Young (38) second president of the Mormon Church and an American colonizer, asked:

Who will?

Those who are valient and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. Will this apply to any of you? Your own hearts can answer.

Particular Subject

The particular subject and the direct object of the research for the present study was woman and the possibility that a spiritual image of woman hidden away or lost from history could be found. Search for woman where she may be found. The temporal origin of woman identifies closely with temporal man.

Woman's claim to temporal origin differs from man's claim to a being created in the image of his creator. The first woman is said to be taken from the body of the first man. Therefore, woman passes from age to age, always, to be identified with man--first as the daughter of the father, second if married, as the wife of the man and later as the mother of man's sons and daughters. Man supplies the name for woman, sons and daughters. Man, woman, sons and daughters are a family sharing a name in common and a common residence, a home. The man, husband and father in the home is referred to as the head of the family. The woman, wife, and mother is considered the homemaker.

Society's expectations for woman has been more oriented around her performance in the home. American mothers accept much of the responsibility of child-rearing because of the time the father must spend away from home earning the living. Inventions of convenience for the home allows the wife more free time for outside activities. Those same conveniences cost money that the husband cannot

always afford. The wife with more free time and education can work outside the home. Many compromises in accepting the female in a role outside the home are offering woman as an equal to hold a position beside man. Feminine need seeking expression with female ability performing for the betterment of society is an American dilemma. Is woman's place really in the home and is there no other way for her to serve as a single woman or as a wife?

A quote for Americans of the Twentieth century, Stephens (31) stated;

Women are wiser than men because they know less and understand more.

Origin and Background

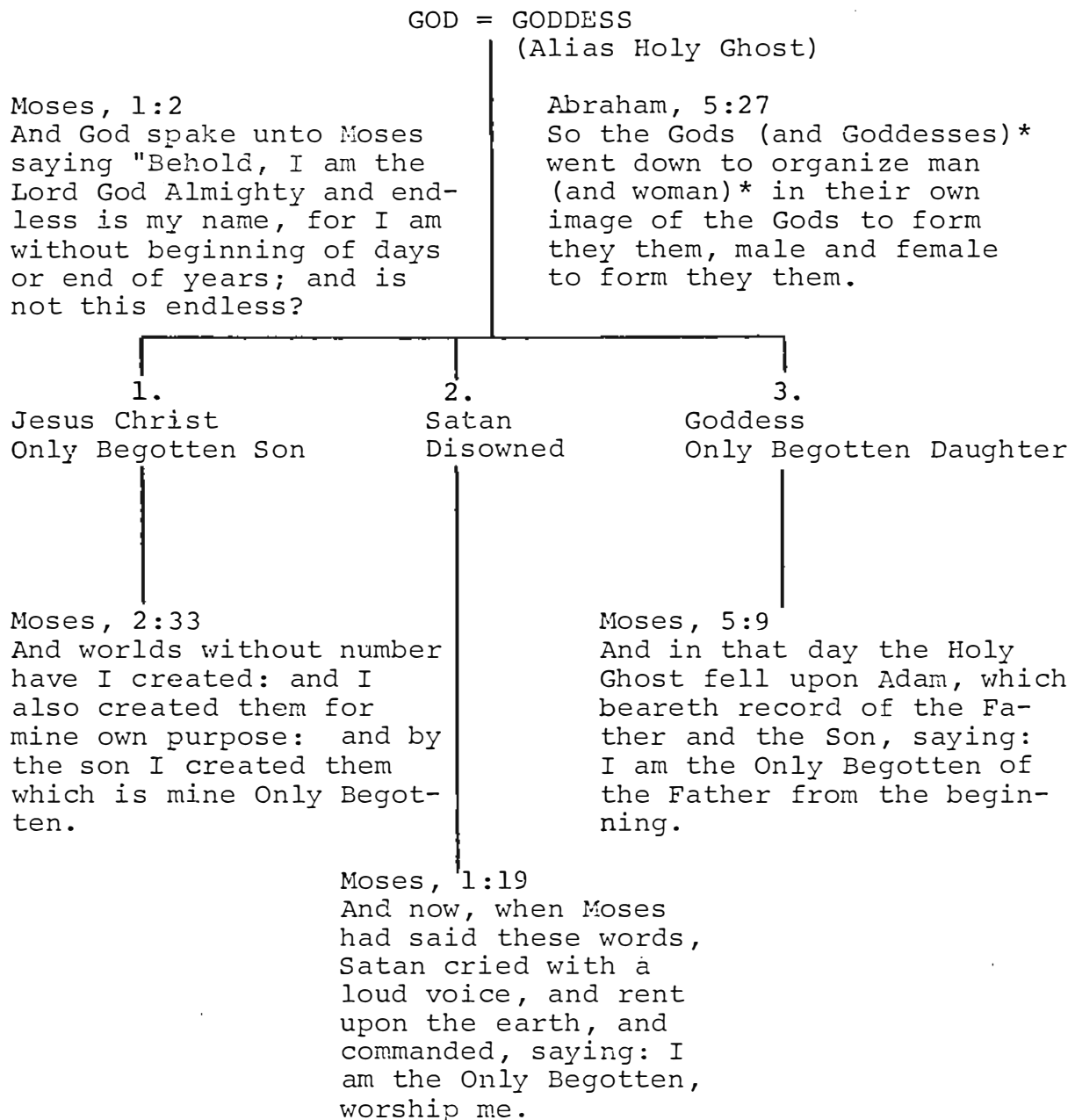
Who is woman? Modern revelation from God's word supplies an answer. Smith (25) in the Book of Moses, 4:26 stated:

And Adam called his wife's name Eve, because she was the mother of all living: for thus have I, the Lord God, called first of all women, which are many.

God declares that the name Adam gave Eve was His idea, Eve being a stereotype for woman who is the mother of all living. Smith (25) in the Book of Abraham, 5:27, reads:

So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

Figure 1, on the following page, shows the organization of the heavenly family as a pattern for the human family; the

HEAVENLY FAMILY

*Added by Author.

Fig. 1--Godhead organized to form heavenly family interpretation of scripture--The Pearl of Great Price

author of the present study diagrams interpretation of scriptures from the Pearl of Great Price.

When God created man (Adam and Eve) He placed them in the Garden of Eden, also His creation. He withdrew from them after they disobeyed the only commandment or law he had given them. They were told to repent and to know they were their own free agents. Smith (27), Moses 6:56, said:

And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

Their punishment was a blessing for mankind--man was to earn a living by the sweat of the brow and woman was to bear children in pain. They as parents, were to teach their children. Smith (27), Moses 6:57-9, wrote:

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell in his presence; for, his name, and in the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time.

Therefore I gave unto you a commandment, to teach these things freely unto your children, saying, That by reason of transgression cometh the fall, which fall bringeth death,

Adam was promised the influence of the Holy Spirit of God and the Spirit of the Holy Ghost because he and his descendants would be tempted by Satan. Smith (27), Moses 6:49, declared:

Behold Satan hath come among the children of men, and tempteth men, and tempteth them to worship him. And men have become carnal, sensual, and devilish, and are shut out from the presence of God.

Satan a disinherited son, cast down because of his desire for power became the first ego, Moses 4:7-9:

And he said unto the woman: Yea, hath God said--
Ye shall not eat of every tree of the garden? (And
he spake by the mouth of the serpent.)

And the woman said unto the serpent: We may eat of
the trees of the garden;

But of the fruit of the tree thou beholdest in the
midst of the garden.

Eve did eat and gave Adam an apple from the tree of life. The apple and the serpent as symbols are understood. The apple represents a token given with affection by one seeking favoritism; serpent as a deceiver becomes ego of kamic body. Eve gave Adam an apple from the Tree of Life, the Holy Ghost offers mankind Fruits of the Spirit for everlasting life. Will he accept?

Other commandments were given to Adam for the good of his descendants. He was told by the Holy Ghost, to keep a book of the generations and the generations from Adam and Eve as time passes are many.

General Information

The only solution to the problem is a symbol. The family is a growing thing. The tree grows and branches out. Extensions of the tree appear in two directions, the roots and the branches--origin and extension.

Woman's original image as a spiritual being is shown as a reflection in a mirror by temporal woman. The formula

for extending life places woman and man as equal. A genealogical symbol can picture the past and future generations and interpret the mission of man since creation.

The Bible, defined by Webster, as the sacred book of Christianity, Old Testament and New Testament, other sacred scripture, representation from art, imagery in literature, and recorded history have preserved for the generations of mankind a knowledge of his origin and background.

The above mentioned medias have relied on three methods of transmitting thoughts, 1) revelation, 2) interpretation, and 3) translation. The last two being almost completely dependent on the first, revelation. Revelation that has been meaningful through the generations has been the prophecies that were of multiple interpretations and have relation to different eras of time.

What is misleading and vague in translated scripture may be only the results of translation and interpretation. Kluckhohn (18) classified translation under three types: literal, official, and psychological. Literal or word for word translation always distorts except between languages of very similar origin. Official type respects terminology and idiomatic equivalents in a language. Terms have a more clear-cut meaning in any language. The psychological tries to give the words reproduced in the same effects of the original which is next to impossible. The Latin prefigurations of the Tree of Jesse describing the

representations may be translated from Latin to English to a degree accurately, typed as official terms, the meaning of the symbols are less likely to undergo change with interpretation.

Isaiah prophesied expressing the significance of the prophecy with symbolical representation. Therefore many of the ideas man has about his origin and background have been formed from sources with vague means of expression Smith quoted (27), Moses 6:61:

Therefore it is given to abide in you; the record of heaven; the comforter, the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, and hath power, according to wisdom, mercy, truth, justice and judgment.

St. John 14:16-7 recorded a promise Christ made to his disciples; a prophecy little understood in the present dispensation. Christ the mediator promised:

And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever;
Even the Spirit of truth; whom the world cannot receive,

Although clearly stated the identity of "another" is vague. The significance and meaning may come when an interpreter will reveal the revelation meant for man's guidance.

Dillistone (9) believed the Christian symbol, still expressed the past beliefs of Christians and he said:

How great, is the need for the symbol which reaches down to the depths . . . stretches up to heights . . . comes to terms with the past . . . leaps toward the future Wherever such symbols exist

today life is still open, progress still possible
 . yet in the last resort the Christian still
 finds the only symbol of unlimited expansiveness
 in an unbroken relatedness in Christ. . . . final
 reconciliation of all things in the perfect King-
 dom of God.

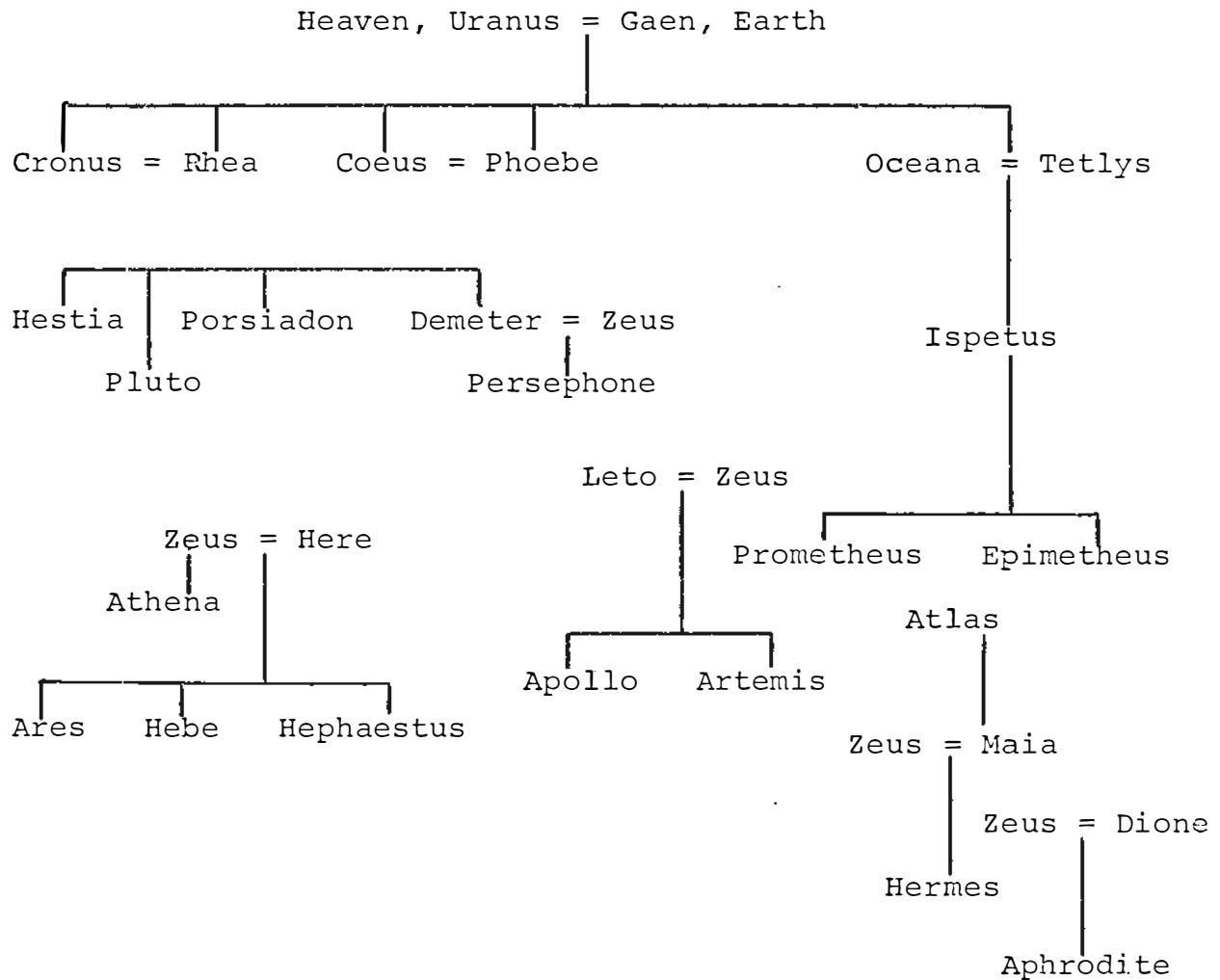
Man and his God were separated. Contact with the
 creator was no longer direct, Adam and his descendants were
 promised the guidance of the Holy Spirit and the still
 small voice of the Holy Ghost. The Holy Ghost's influ-
 ence was available upon request. Also man had free-agency
 to do as he thought best. Hamilton (12) offered:

The tales of Greek mythology do not throw any clear
 light on what early mankind was like. They do throw
 an abundance of light upon what early Greeks were
 like--a matter it would seem, of more importance to
 us, who are their descendants intellectually, artis-
 tically, and politically, too. Nothing we learn about
 them is alien to ourselves.

People often speak of the "Greek Miracle." What the
 phrase tries to express is the new birth of the world
 with the awakening of Greece. "Old things are passed
 away; behold, all things are become new." . In
 Greece man first realized what mankind was.

Women were goddesses who shared an equal status
 with the gods. Each had a name, and were identified by the
 name when united with a god. Figure 2 shows the principal
 gods and their descendants.

Mythology, in and of itself was not a religion.
 The gods were believed to live among the people and in time
 they became superior to their gods. Man's religious evolu-
 tion shows the influence of mythology even in Christian
 beliefs. The elements of the earth are given names, male



The Three Graces were Daughters of Zeus and Eurynome, a child of the Titan Ocean.

- 1) Aglaia--Splendor
- 2) Euphrosyne--Mirth
- 3) Thalia--Good Cheer

The Nine Muses were Daughters of Zeus and Mnemsoyne, Memory.

- | | |
|-----------------------|----------------------------------|
| 1) Cleo--History | 6) Calliope--Epic--Poetry |
| 2) Urania--Astronomy | 7) Erato--Love--Poetry |
| 3) Melpomene--Tragecy | 8) Polyhymnia--Songs to the Gods |
| 4) Terpsichore--Dance | 9) Euterpe--Lyric--Poetry |
| 5) Thalia--Comedy | |

Fig. 2--The principal gods from Greek mythology.

and female. Mother nature is a commanding figure who is given equal responsibility for earth functions with father time.

Babylonia, according to Hastings (13), had the oldest known order of the priesthood, about 4000 years before Christ, that shared the position between males and females, priest and priestess. Juda was enslaved by Babylonia for about 300 years.

The Hebrews were exiled in Egypt where women were officials in the temple of Amun. Egyptian gods and goddesses were believed to live among the people. Osiris and Isis were known for their teachings and influence of good. They were always identified with the living king.

All mankind seems to have been guided by prophets and prophetesses, in all dispensations of time. Dillistone (9) called prophets "symbolic persons." He refers to Israel and the Christian adherence to symbolisms, and prophets whose prophetic-calling made contributions to Israel's development. He said:

Nowhere is it clearer than in the historical record of Israel's development that the leader's task is never an easy one. The very fact that he has-been-granted a special vision means that he is a lonely man. Yet he dare not cut himself off from those whom he desires to lead to save. He must identify himself with them in order that the symbolism which his own life expresses, can be translated into a language "understood by the people." Moreover, the very fact that he strives towards that which is NEW, means that he is a marked man. Yet he must speak, he must act, he must cast himself forward in faith towards the goal of the rule of God.

The ancient prophets depended upon the symbol as a means of communication and a way to span the generation gap. Moses relied on the support Miriam offered during the years he was the leader of the Israelites. Miriam, too, must have possessed qualities of leadership where she had been an official in the temple with Egyptian women.

CHAPTER III

P R E S E N T A T I O N O F O B S E R V A T I O N S A N D D I S C O V E R I E S

Particular Subject

Observations of the iconographic study of the Tree of Jesse by Watson (35) were promising for identifying a spiritual image in the likeness of temporal woman. Woman, the particular subject, was a counter-part. The Virgin described by Latin prefigurations was assumed to be the spirit mother of God the Son.

The present study accepted the interpretations intimated by the iconographic representations in Watson's study of the Tree of Jesse. He stated:

Among the representations reproduced in the plates there is none in which the Tree of Jesse appears as described, at the beginning of Chapter XI of Isaiah.

King James Version of the Bible (16) Isaiah 11:1 stated:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;

Latin prefiguration used with representation of the artists' clearly showed the Tree of Jesse was a symbol. Latin titles using virga, showed the symbol was the tree as:

- 1) Virga Crucis, tree of torture, as the cross of Calvary.
- 2) Salutifera Arbor, tree of salvation, as cross of Calvary.
- 3) Arbre de Jesse, tree of Jesse as a tree of prophecy.
- 4) Egredietur Virga, extraordinary tree, as a growing tree, branching out.
- 5) Arbor Iuris, tree with many branches, tree of genealogy.

The tree that grows towering upward was in accord with the Latin prefigurations and Timor Domini, from the lowest grade up to Sopientia, the highest possible. The significance in the ascending order of the figures could be the descendants of heaven seeking a way to return. The descendants were not figures or represented in pictures seen in artists' work, they were intimated. The prefigurations indicate the Mother God and her spirit descendants ascending to return. The "bramble bush" that bears fruit and was associated with "emotions" was referring to the human family in the genealogical symbol of the tree. Mankind can retrack the way back.

Egredietur virga, iconographic expression of Isaiah's prophecy meant extraordinary tree symbolizing growth, the increase by generations.

Rubus igneus, and three other prefigurations appeared in the Dijon Manuscript, 641 A.D., were clearly to the glory of the Theotokas, the Mother of God. The rubus was a bush--like a bramble bush or berry bush--and igneus was like fire--as emotions, as feelings or energy.

Watson (35) suggested the artists' representations be set to an exacting formula:

- a) a recumbent Jesse
- b) a genealogical motif including kings
- c) the Virgin
- d) Christ
- e) the seven doves
- f) Prophets
- g) other imagery to be excluded

The earliest Tree of Jesse was a window in the Abbey Church, Sainte-Denis (Plate XXIV, p. 73). The representations in this window were restored in 1848 and included both twelfth and nineteenth century work.

The figures on Plate XXIV appeared as follows and in the order numbered: vertical and in Arabic numerals, one (1) to five (5) on left side and six (6) to 10 on right side--Roman numerals between the columns differentiate the prophets and the other figures as to meaning. Arabic 1 and 6 St. Matthew and Abbot Sueger, respectively, had to be added figures by 1848 restoration. Some of the prophets, Arabics 2, 3, 4, 5 and 7, 8, 9, and 10, total of 8 prophets, might have been added.

Roman numerals through the center indicate positions of:

- I). Jesse, whose lineage was blessed to be rulers
of the earth,
- II,III&IV) Kings who would be righteous leaders, receivers
of gifts from God,
- V) The Virgin, a woman of Spiritual stature, The-
otokas, Mother of God the Son in heaven and
Mary, Mother of Christ the Redeemer on earth,
- VI) Christ, descendant of Jesse, King of the Jews,
- VII) Doves, after the likeness of the Holy Ghost of
heaven an embodiment on earth. Seven in num-
ber, corresponds to the seven Gifts of the
Spirit.

The Sainte-Denis window portrayed figures as re-
quired by Watson's formula:

- | | |
|-------------------------------------|---|
| 1 St. Matthew writing
his gospel | 6 Abbot Sueger offer-
ing his window |
| 2 Prophet | 7 Prophet |
| 3 Prophet | 8 Prophet |
| 4 Prophet | 9 Prophet |
| 5 Prophet | 10 Prophet |

- (I) Jesse
- (II) King under foot
- (III) King
- (IV) King
- (V) The Virgin
- (VI) Christ, encompassed by doves

The prophet figures differed from those of the formula.
Each held text inscribed scrolls.

The gifts of the spirit as gleaned from the Bible,
I Cor., 12:8-11, are:

- I Wisdom and Knowledge,
- II Faith,
- III Healing,
- IV Miracles,
- V Discerning spirits,
- VI Speaking and interpreting tongues.

The Latin prefigurations showed that emphasis was taken from one representation and given to another, probably a means used by the artist for individual expression. However, Isaiah's prophecy of the Tree of Jesse remains the theme. Watson (32) stated:

the virga Jesse tended to shift from its simple adherence to Isaiah's words and to become genealogical to such an extent as to cloud its close association with the Virgin.

Drama, adopted from legends, presented the virga crucis in a crucifixion scene with the skull of Adam at the foot of the cross, thus joining the stories of the New and Old Testaments. Adam, responsible for the "fall" will be given salvation for himself and his descendants through the cross, the Tree of Salvation.

All trees had one thing in common, the ascending position of the figures. The genealogical tree ascended

to heaven, showing the generations returning to heaven the way they descended. Watson (35) referred to the Charters Window and the ceiling of St. Michael when he said:

In some trees the Jesse genealogy was expressed with majesty and magnificence as showing the supreme sacred line which was to bring means of salvation.

Some representations showed Adam as top figure, others placed Adam and Eve at the top position showing Adam and Eve the parents of the human family.

The Roman tree of genealogy, Arbre Iuris, had some influence on the representations assuming a definite genealogical meaning. The recumbent Jesse in the thirteenth century Madrid Manuscript (Plate XXXVI, p. 74) supported the tree of genealogy that towered heavenward with his hand. The inscriptions began in the trunk and branched out as the tree ascended forming an Arbor Iuric. The Church at Rome adopted the Arbor in an Act of the Council of Douzy, 874 A.D., to bar from membership, consanguinity in marriage.

The ladder of Jacob's dream and the tree of Jesse found representations in two recumbent figures. Manuscript belonging to the Cathedral of Trier, twelfth and thirteenth century, showed Jacob at the bottom left and Jesse at bottom right with other ascending figures following the formula. This indicated a means for direct communication with heaven for both figures. Jesse in manuscript of Trier Evangeline Cathedral, same century, is non-recumbent with extended arms and hands (Plate XIX, p. 72).

Watson (35) saw analogy in the positions of Jacob and Jesse. He stated:

The twelfth century artist may then well have borrowed. In his representation of Jesse, imagery from the attitude of Jacob as lying down and dreaming of the ladder which was the means of transit from earth to heaven and had this in common with the Tree of Jesse, which in its line of genealogy rose up to the Virgin and to Christ.

Other representations suggested the "extraordinary tree" to be the Virgin Mary and associated the Tree with the Immaculate Conception through the birth of Christ, the son of Mary who descended from King David the son of Jesse.

In the Mariale of Josephus Hymnographus Watson found many references to the Virgin's prefiguration as virga Jesse, the virga Aaron and less distinct reference in rubus, bramble bush, wellus, shorn off and scala flight of stairs.

Collections of twelfth century poems used mystic names address to the Mother of God as the flowers of the field in Spring:

Si cut pratum picturatur
Et ver uerous florebus,
Master dei figurathur
Mystics nominibus.

Watson (35) asked:

What do you think the virga is if it is not the blessed Mother of God from whom proceeded the Flower of the field?

Later as the virga Jesse became more associated with genealogy the significance to the Virgin became less. When

association with the Virgin was made Ecce Virgo Concipiet Immaculate Conception became substituted for egredietur virga of Isaiah's prophecy of the extraordinary tree.

The present study accepted Watson's (35) interpretations of representations in his study of the Tree of Jesse. He stated:

The authorized and revised English Bibles cannot be taken as clearly representing the ideas conveyed in the Latin version; they do not entirely correspond with the imagery of the authors and artists by whom the ascending sequence *radix, virga, flos, spintus* was understood.

The scripture did not give the details that representations supplied and ascribed to as part of the meaning of Isaiah's prophecy. King James (16) Authorized Version of the Bible, Isaiah 11:1 stated:

And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots.

Scholars of theology interpreted Isaiah's "rod of Jesse" to be a symbolical tree. Nouns like stock, rod, root, stem and tree were substituted for Latin arbre when translated to English versions of the Bible. The scripture lacked detail that works of art, drama and poetry associated with the very early "Tree of Jesse." The Hebrew prophet may or may not have predicted in such detail as the artists portrayed. However, the remaining Latin pre-figurations indicated the artists' version in designs in colored glass windows of paintings on ceilings and of

sculptors in stone had not had to endure translation. Therefore, the meaning originally portrayed by artists had not been subjected to change as had the interpretations of scripture. Smith (28) gave an interpretation of a translation from Isaiah that differed from the King James version; "There shall come forth a sprout from the cut-down trunk of Jesse, and a sucker shall bud forth from among his roots." Smith proposed:

Messiah was not to come till after the house of David had fallen into obscurity.

This interpretation still related the text to the birth of Jesus through the lineage of King David. Smith (26) revealed the "root of Jesse" was predicted by a prophet to come forth in latter days, a descendant of Jesse.

Four parts of a tree, stem, branch, rod and roots were named in the King James version. Two verbs connected two nouns as objects made two nouns subject as named as parts of the tree. The "rod come forth out of the stem" and "a branch grow out of his roots." The different meanings given to Isaiah's prophecy may be the results of impressions created with translation of the scripture from Latin to English or the meaning of the prediction was meant to have more than one interpretation.

Origins and Background

Woman as a member of an organized group can be observed in the human family. Scientific studies of the family

in the universe concluded that woman is a very important member of the nuclear family, man and woman with their offspring. The human family set up in formula shows procreation as follows:

$$A + B \longrightarrow a + b$$

Where,

A is man

B is woman

a is son

b is daughter

Then,

a becomes A

b becomes B

Therefore,

$$AB = \infty$$

Since the Bible declared there is no beginning or end, the formula can be applied to pre-existence as well. Man to fulfill the commandment to keep a book of the generations designed a chart to expand and grow with the family. The human pedigree doubles in number with each generation. It is the population explosion. No chart is adequate to depict centuries of mankind's progeny. Earth creatures must cope with boundaries and time limits.

Recorders of genealogy use charts that branch out and double the increase with each generation added. Webster gives the following as a fifth definition of a tree: something in the form of or suggesting, a tree; specifically a diagrammatic representation, which indicates a branching

from an original stem; as a genealogical tree. The forked extensions resemble a tree--thus a family tree shows the generations that have produced the family returning in the order of chronological descent. A diagram of the genealogical chart is shown in Figure 3 on the following page.

The pedigree chart indicates the ancestors, paternal and maternal in sequence of the generations, for the person occupying position number 1. This order doubles the number of ancestors as long as time and space permits. The paternal line takes the top row of each fork and the maternal relatives names fill the lower position of the diagram. Other information as to birth, death, and marriage is charted with each entry. Location of birth and death can be added when available and the information about each individual will identify that person and the relationship to the number 1 (one) person on the pedigree chart.

A motif for representing the generations has taken a variety of forms; the tree and the ladder are the most popular. Each one is limited by space with increasing progeny. Therefore, Isaiah chose a symbol that offered natural accommodation for growth. Infinity signifies an acting force in either direction. The structure of the tree is both below and above the ground. Expansion and growth is in roots and branches. Roots are not seen but evidence of support given the branches enables the tree to tower heavenward. God promised Abraham that his seed would be as

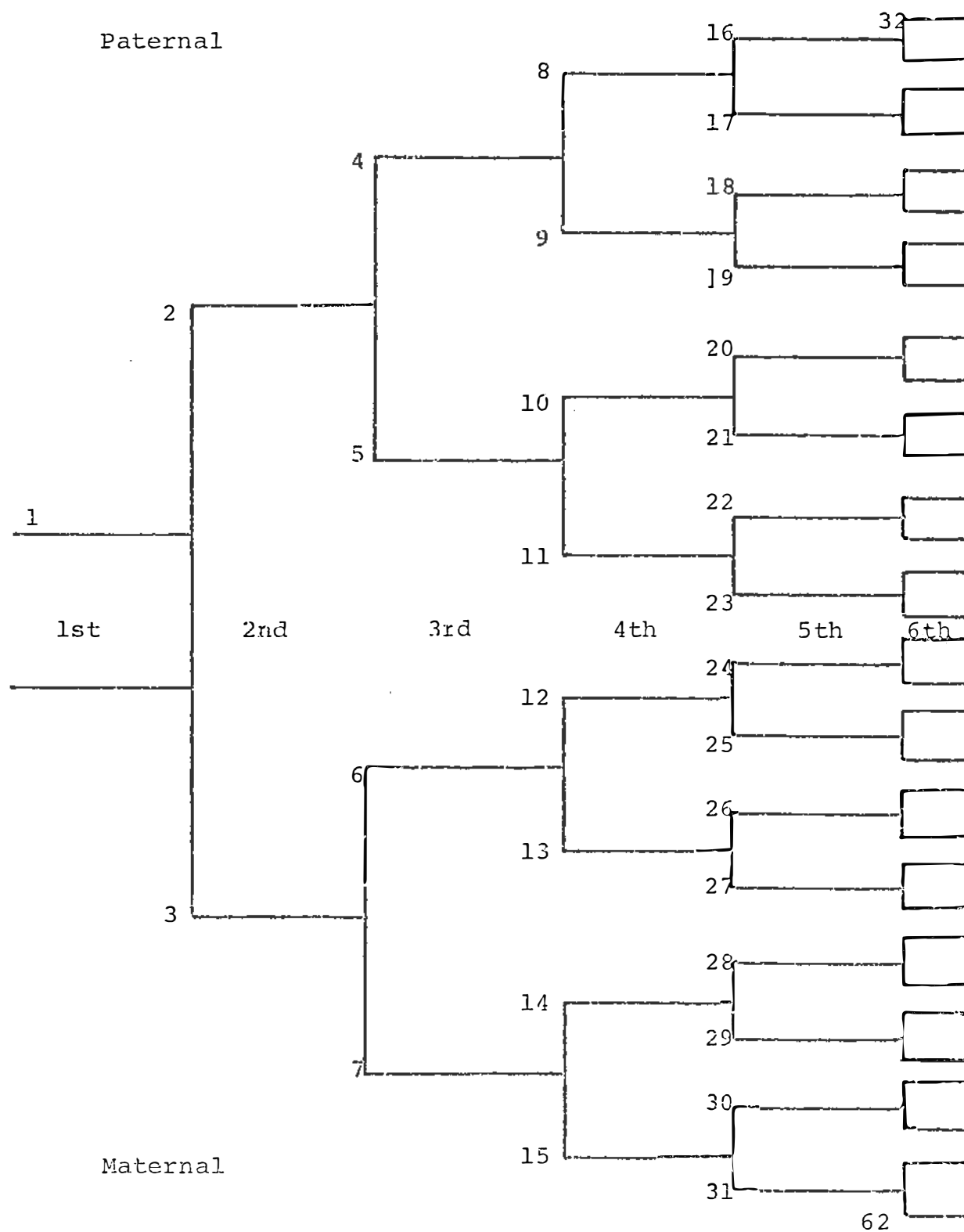


Fig. 3--Open fork pedigree chart

numerous as the stars. Thus, a tree out of the roots of Jesse.

Jesse's origin as a descendant of Adam and Eve, God's temporal creation, is given in the Bible. Ruth 4:17, named Jesse as the father of David, son of Obed, who was the son of Ruth the Moabite and Boaz of Judah. Matthew 1:1, names the generations and divides the dispensations until the birth of Christ:

The book of the generations of Jesus Christ the son of David, the son of Abraham.

Abraham lived 1948 years after creation. The number of generations from Abraham to David were fourteen and the number of generations from David to Christ were twenty-eight.

Names listed in the chronology of the generations did not always include the names of women. Instead a woman is identified by country or by other descriptives, i.e., Ruth the Moabite, and "of her that had been the wife of Urias" who was Solomon's mother. The prominence of the woman's family or some other distinguishing factor is associated with her name. So it was also with Joseph, the husband of Mary, of whom was born Jesus.

Temporal woman is different from man. The physical body, feminine traits and spiritual reactions are all very different. Man was a duplicate. Was woman a duplicate as was man? Since she was identified only as the wife of a man and had no identity singularly, has woman had to earn

her place as an equal to a man?

Christians claimed to have improved woman's status in the world. Maurice (21) differed with this claim. He stated:

I have a word to say . . . we are told by Christian apologists, that women have acquired an honor since the preaching of the Gospel . . . it is not true . . . observe Jewish feelings about mothers. Deborah is a judge and a prophetess. Miriam leads the songs and celebration We do not honor Christ by disparaging that which took place before He dwelt on earth.

Many generations passed from the creation of Adam to the time of Christ. God had a plan for the creation in the beginning. Smith (27), in Moses 7:63, revealed:

And behold, all things have their likeness, and all things are created and make to bear record of me, both things which are temporal, and things which are in the heavens above and things which are on the earth, and things which are under the earth, both above and beneath; all things bear record of me.

The above scripture can be applied as the formula for the universe set up by God as his plan for creating the heavens and earth. John Calvin (6) a colleague with Martin Luther during the Reformation, never thought of deducing the fall of Adam from God's plan for mankind. God's abuse of human freedom was ordained as necessary and His eternal decree brought it about. Beza (4) supplied the reason:

God wished on the one hand to show mercy and on the other to reveal His justice. Adam was created morally just and holy; for from God's hand nothing unclean can come forth. But how can God unfold His

mercies, since the sinner can only be subject to these? How could He manifest His justice if no one committed wrong, and thereby incurred punishment? Hence, the Deity must prepare a channel which was found in ordaining the fall of the first man.

Figure 4 on the following page shows a plan for incarnation, salvation and exaltation of God's children. Moses was told of God's plan for the creation and salvation of man. Smith (27) stated God said to Moses, 1:6:

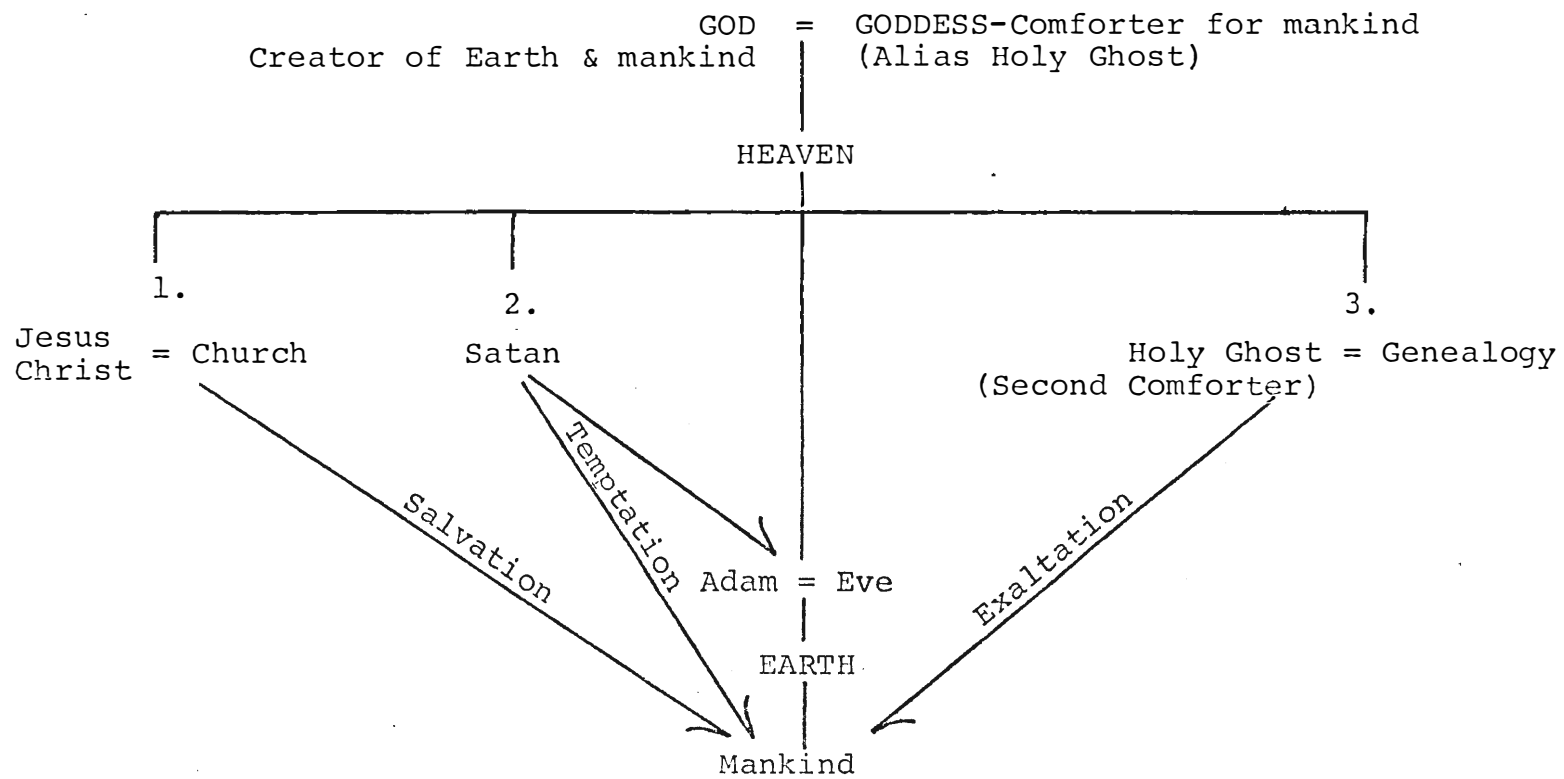
And I have a word for thee, Moses, my son; thou art in similitude of mine Only Begotten, and mine Only Begotten is and shall be the savior, for he is full of grace and truth but there is no God beside me, and all things are present with me and I know them all.

There were other members of the Godhead who knew of the plan God had for the earth. The Holy Ghost told Adam he could be redeemed and all mankind as well. Moses 5:9 recorded:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that thou has fallen thou mayest be redeemed, and all mankind, even as many as will.

Figure 5 on page 39 shows the contact Adam had with his creator while he was in the Garden of Eden and following the fall. After the fall, Adam was denied direct contact with God and was given the Spirit of the Holy Ghost, with the gift of prophecy as is stated in Moses 6:8:

Now this prophecy spoke Adam, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying, in the day that God created man in the likeness of God created He him



Mission of God's Only Begotten to Earth:

1. Jesus Christ--Only Begotten Son
offers salvation, atonement on the
cross for Adam's sin.

2. Satan--said Only Begotten Son
offers temptation, knowledge of
good and evil to Adam and Eve.

3. Goddess--Only Begotten Daughter
offers exaltation, atonement by
descendants for Eve's sin.

Fig. 4--Plan for incarnation, salvation and exaltation of God's children.

<u>Time</u>	<u>Place</u>	<u>Influence</u>
Creation	Garden of Eden	God appears to and talks with Adam
Fall	Way towards Garden of Eden	God's voice to Adam and Eve --shut out of His presence
Lord to Only Begotten		Behold, the man is become as one of us to know good and evil
After the fall	Way towards Garden of Eden	And they heard His voice speaking unto them
After the fall	Earth	Angel of the Lord talks to Adam and Eve
After the fall	Earth	God gave Holy Ghost to Adam
God commanded	They saw him not	Worship the Lord God, offer firstlings of the flocks
Angel of Lord	Appears and spake	Sacrifice is a similitude of sacrifice of the Only Begotten of the Father
Holy Ghost fell upon Adam		Adam prophesied concerning all the families of earth
Adam and Eve blessed the name of God		They were to teach their sons and daughters
Satan came among them		Man became carnal, sensual and devilish
Lord God by Holy Ghost	Everywhere	Man was to repent of sins
Satan to Cain	Earth	Swear unto me in secret-- Mater Mahan--secret order
God displeased	Cursed the Earth	Sons of men with a sore curse
Sent from the Presence of God		The Gospel
Seth offered acceptable offering		God revealed to Seth
Begin to end of world		Priesthood
Jared begat Enoch	Face of the land	Jared taught Enoch in the ways of God
Enoch was 430 years	Zion	Enoch and all his people walked with God
	Zion is fled	God received it up into His own bosom

Fig. 5--Spiritual influence on Adam and his descendants at
the time of Creation and after the fall.

The Holy Ghost told Adam of his creation. Here again is a hint that there was a female embodiment present at the creation. The Holy Ghost was there.

General Information

The present study included some general purposes of the human family as a basic unit for the individual in society and as a contributor in the development of a culture. The family living in a home environment is a subject of much interest to social scientists in the area of Family Living. A broader scope for gathering information is the universal family. Anthropology has evidence of co-habitation of man and woman since the earliest dawning of time. Social scientists report that human beings are a product of the environment, both as it exists inside and outside the home. Stephens (32) said:

Kinship tie between individuals means not only a specification of the genealogical bond between them and the linguistic term used to denote the bond, but a classification of their behavior in many aspects of their life.

The individual is a contributor to the culture and the culture provides growth for the individual. The culture is next in importance to the family in determining the religious experiences and educational opportunities of the members.

Benedict (3) lists some influence the culture has on the aspects of life of the individual in society:

The course of life and the pressures of environment, not to speak of the fertility of human imagination, provide an incredible number of possible leads, all of which, it appears may serve a society to live by.

. there are the guilds and cults which may give structure to the society, there is economic exchange; there are the gods and supernatural sanctions.

The growth and development of man's religion through the ages will reflect influence of the cultures. Webster gives as a second definition of culture: act of developing, by education, discipline, training, etc. Scientific method of experimentation and observation proceed toward discovery. The medium of expression here is the symbol. The scientific symbol is an exact expression of quality. Vagueness in connection with expression, interpretation and translation is reduced. The revelation is the result of the applied method.

Some theologians as scientists as well as thinkers have carefully examined the scriptures and isolated certain dispensations for concentrated observation. The study of Christ's influence on the people at the time and since he lived, Christology, has cleared some controversial points. Pannenberg (24) explained:

The differentiation of the thought from the thinker makes it possible to express the distinction between Father and Son within the deity more sharply,

God's "Word," an expression that--in order to be true pre-supposed a substantiation outside itself for the fact that God is revealed in the person of Jesus. However, this concept of the Word does not have the ontological significance of an independent hypostasis beside God the Father, and thus does not have the significance of the patristic Logos concept.

He sees a restricted acceptance of facts presented as scientific discoveries and reflected:

They can be tolerated only when one perceives the necessity of their emergence from the circumstances of the proleptic appearance as the eschaton in Jesus' history.

Not all scientific discovery is accepted; not all revelation is recognized as the divine Word of God.

Boren (5) is afraid that woman herself, will not be moved to accept a new concept about woman! He stated:

In fact our thesis would have no value to woman's great cause at all if it were not based on highly scientific evidence, which simply means that woman must be willing to sharpen their wits if they really want to advance to their true central position of honor and power!

Apostle Paul must have believed in a union in the Godhead when he stated that man is not without the woman, nor woman without the man in the Lord. President Lorenzo Snow (30) presents an accepted Mormon belief:

As man is, God once was;
As God now is, man may be.

If man has evolved or progressed, so has woman; man is not without the woman, nor woman without the man in the Lord. The author of the present study takes the liberty to restate, Barron (1970), substitute female form for male form:

As woman is, Goddess once was;
As Goddess now is, woman may be.

President John Taylor (34) stated:

Leaving they father and mother's bosom and all thy kindred spirits thou camest to earth, took a

tabernacle, and imitated the deeds of those who had been exalted before you.

The Heavenly Father, God, dwells in the heavens above. Where is thy Heavenly Mother? A very beautiful Latter-Day Saint Hymn written by Eliza R. Snow (29) placed a woman in heaven.

Truth is reason, truth eternal
Tells me I've a mother there.

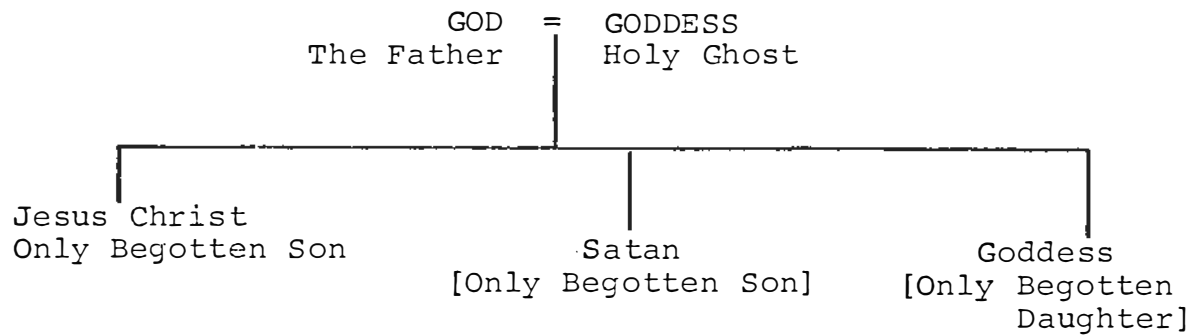
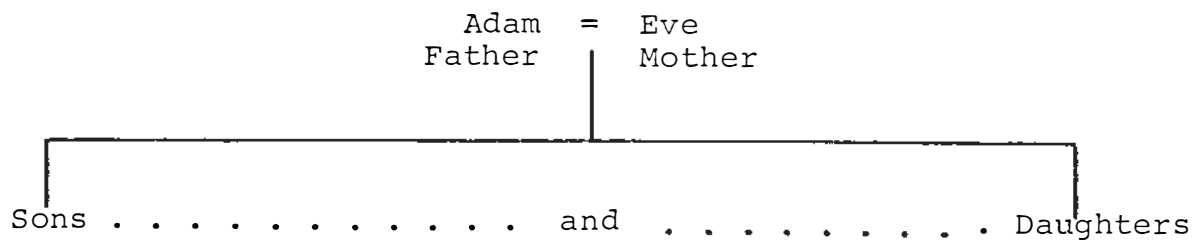
God the Father is identified in His heavenly residence as the Godhead. According to Widtsoe (37):

The Holy Ghost, sometimes called the Comforter is the third member of the Godhead, and is a personage, distinct from the Holy Spirit. Little has been revealed as yet concerning the Holy Ghost; but it is evident that his mission is to bear witness to men of the existence of God and the truth of the Gospel of Jesus Christ, and also to fill men with knowledge and power and to inspire them to works leading to happiness. The Comforter beareth record of the Father and of the Son.

The Heavenly Mother must be somewhere near. She will be identified with the head of the family. Taylor continued, "That the man is the head of the woman and the glory of the man is the woman." Figure 6, on the following page, shows the Holy Trinity likeness to the Human Family. Look for woman and find the varied roles ascribed to a female entity. Hamilton (12) believed Greek and Norse mythology have a very different esteem for the goddess by comparison:

In Asgard goddesses were not as important as they were in Olympus. No one among the Norse goddess is comparable to Athena.

The most noted goddess was:

HOLY TRINITYHUMAN FAMILY

Begotten Sons and Begotten Daughters
unto God.

Fig. 6--The heavenly family as likened to the human family
(From Smith's Book of Moses)

Frigga, Oden's wife, reputed to be very wise, but she was very silent and she told no one, not even Odin, what she knew. She is a vague figure.

The Kingdom of Death belonged to a goddess. Elder Edda tells of the realm of death ruled over by Heda.

The cold pale world of the shadowy dead was woman's sphere in Norse mythology.

Another bleak belief was:

The fierceness of men rules over the fate of women.

Hamilton suggested the pre-Christian period was enriched by mythology. She said:

By race we are connected with the Norse; our culture goes back to the Greeks. Norse mythology and Greek mythology together give a clear picture of what the people were like from whom comes a major part of our spiritual and intellectual inheritance.

There can be little to wonder about that woman has found no special role or part to consider truly feminine or belonging exclusively to the female. No example was set by another woman. Mention is made of Ruth, a widow and her mother-in-law, Naomi. Miriam, a singer, and Deborah, a prophetess of Ancient Hebrew times, received honorable mention. A prostitute, Mary of Magdalene, and the Virgin Mother Mary were associated with Jesus Christ on a memorable occasion at the tomb. Mary and Martha were referred to as sisters of Lazarus and held in high esteem by Jesus. We have them all: single, married, widowed, mothers, and prostitutes.

Deen (8) declared of the references to women in
the Book of Proverbs:

The strange woman, who was a loose woman or a harlot,
appears more often than any other.

CHAPTER IV

I N T E R P R E T A T I O N S A N D I M P L I C A T I O N S

Watson's (35) iconographic study of the early Tree of Jesse presented representations and prefigurations in word descriptions and photographed plates of the Tree of Jesse. The author of the present study has carefully read, observed, and determined the value of the representations and prefigurations in discovering a hidden image for temporal woman. The prefigurations and representations clearly indicate a woman of heavenly standing, a spiritual mother.

The Bible names but six Gifts of the Spirit. Watson stated:

Herveu's writing of the twelfth century adds a seventh because of the representations of the Tree of Jesse.

Latin prefigurations directing from Timmor Domini to Sopientia, completed the ascent of the scala or stairs. The virgin, not as the Mother Mary but as a greater mother of all the human race seemed to prevail over the other figures. There was no name given this spirit; the impression came only from sequence of the prefigurations and

implications of the generations represented by the ascending order given the identifiable figures. Where in the scriptures was there such another vague personage?

The Holy Ghost had no revealed identity, always a personage identified with the Holy Trinity. The Holy Ghost, alias Holy Goddess, Mother in heaven, was concerned over earth's sons and daughters. Vagueness of Latin prefigurations concealed the identity of the heavenly being as a superimposed figure. The feeling of concern intimated in Latin terms can only be the emotions of mother for child. The tree of Jesse is a symbol, an extraordinary tree, egredietur virga. Isaiah chose a symbol to lend versatility to his prophecy.

Bible scripture answered the call for revelations through prophecy in time after Isaiah, for rod of Jesse, stem of Jesse, root of Jesse and other terms associated with the tree. The original meaning concealed in works of art and literature is waiting to be revealed. However, as the theme shifted from one object to another, the prophecy was fulfilled, Arbre de Jesse, tree of prophets. Fulfilled prophecies of the symbol are:

Egredietur virga, became the Ecce Virgo Concipiet and gave Israel a savior descendant of the House of David.

Virga crucis, tree of suffering, was born by Christ to Calvary to redeem mankind.

Salutifera arbor, literal translation is the tree of salvation, representing the sacrifice made for the sin of Adam.

Arbor Iuris, literal translation is tree with growing branches as the generations of Adam and Eve.

Virga Jesse, becomes the stem of Jesse, a descendant of Jesse.

Virga Aaron, becomes the stem of Aaron, a descendant of Jesse.

Other Latin prefigurations suggested closer association with the virgo, Virgin figure. The symbol was more important than the literal translation of the words that describe it. Literal translation lost the depth of meaning and misinterpretation redirected the significance to a figure rather than the symbol. Note the vagueness of:

Rubus igeus, suggested a bush bearing much fruit with feelings, emotions, a mother's concern for her children.

Ecce Virgo Concipiet, shifted from virga, tree, to virgo, maiden associated with the Virgin Mary.

Watson (35) added the seventh gift to the other six given in the Bible and set up a formula for the representations of the Tree of Jesse as discussed in Chapter III. The six gifts are received by six figures and the seventh is received by the prophets. The gift of revelation

given through prophecy is hidden in the symbol and revelation is said to have been taken from the earth.

A tree representing the generations that has someone concerned over its growth is directed by a spirit of equal vagueness. God promised the gift of the Holy Ghost to bear witness of God the Father and the Only Begotten Son to be a teacher and source of inspiration to man. The power of the Holy Ghost will reveal a knowledge of all things.

The Holy Ghost is a member of the Godhead. A family unit is the most universally known organization that has a head who is also the father. The human family to be able to represent a likeness to that in heaven must find adequate representation in a nuclear family unit in heaven. The known representatives are father and son. Another member of the family of equal importance to the father is the mother. So, restating the formula of procreation:

$$A + B \xrightarrow{\quad} a + b$$

Where,

A is father

B is mother

a is son

b is daughter

Human family likeness is,

A as man substitute father

B as woman substitute mother

a as son

b as daughter

We find that,

$$ab = \infty$$

The Holy Ghost is alias for Holy Goddess, an equal to the Holy Father as to the Holy Mother. Heavenly Father has acknowledged his Only Begotten Son but Heavenly Mother whose image is concealed in the Father has not declared herself or her daughter. Both are known as an influence that can be felt by the other members of the family. The woman as mother in the home has a direct influence on the other family members. However, woman need not concentrate her attention on just the home. The woman's influence as contained in the power of the Holy Ghost can be felt wherever woman is. Given in the Bible (10), Luke 12:12, said:

For the Holy Ghost shall teach you in the same hour what ye ought to say.

Woman's intuition was an important inspiration. Spiritual guidance was responsible for fore-warning and revealing unknown events. Religious leaders rely on inspiration from the Holy Ghost. Smith (26) 35:14, declared:

Wherefore, lift up your voice and spare not, for the Lord God hath spoken: Therefore prophecy, and it shall be given by the power of the Holy Ghost.

The position woman holds in the family group and her obligation to the other members is not always the same. However, where there is "common residence," a home for family members, the residents are man, woman, sometimes children and others. Nickell (23) designated man and woman

as homemaker and responsible for the family's philosophy.

A family's philosophy, or outlook upon life, forms a basic guide to the conduct of both the individual members and the group, and from this philosophy grow the goals for homemaking and family life.

Woman as a revered personage was known in ancient times among the Hebrews. The Queen of Heaven Cult caused Jeremiah concern (Jeremiah 44:15-7):

. all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah saying,

As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well and saw no evil.

The queen of heaven described above resembled in attitude the American mother's protective attitude toward her children.

Deen (8) referred to the queen of heaven as an ancient Semitic goddess, probably of Phoenician or Babylonian origin. The Maid of Orleans, burned as a heretic in 1429, was canonized in 1920. A Christian martyr honored five centuries after the cause had been forgotten and the sacrifice of life for a cause so worthy was no longer permitted by society.

Florence Nightingale pioneered nursing and offered woman as an angel of mercy to serve mankind in time of war where woman had not served before. Service and love have

endeared the memory of many gentle women.

Music was very important in Ancient Egypt where there was a daily service to worship the Gods. Its origin was ascribed to divinity, sometimes to the Goddess Isis or Gods Thoth or Tebatis. The musical office at the temple was usually occupied by a woman.

Among the ancient Hebrew temple officials there was no suggestion that woman was in temple music. Stewart (33) wrote:

Speak of singing women among the returned exiles.
Hebrew women shared a like status to the Egyptian woman who served in the temple.

In Egypt under the XVIIIth dynasty many women of high rank were appointed to the offices connected with the worship of the temple of Amen, some bearing the title of Singer of Amen. Erman (13) Life in Ancient Egypt, stated:

We scarcely meet with one lady under the New Empire, whether she were married or unmarried, she belonged to the family of a High Priest or Artisan, who was not thus connected with the temple.

The singing women in the temple suggested that the Hebrew may have adopted this office from Egyptian religious worship. The Christians of a later date adapted Hebrew music to the Christian church service. Klausner (17), a Jew, declared of his own Hebrew background:

The Jewish foundation, it is pagan, built upon such mystery religions as prevailed in Greece, Egypt, Persia, Asia Minor, whose Gods were Dionysus, Osiris, Attis and Mithros.

Moses may have reflected some influence in his scripture of the Egyptian culture from the years he spent in the home of Pharaoh's daughter. Moses saw a God in his own image, who is Lord over many creations. Smith (27) in Moses 2:37 recorded:

And the Lord God spake unto Moses saying "The heavens they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine."

Christian usage of terms and titles for offices and officers in church organizations since Christ reflect the influence of Babylonia although in different or modified meaning. Revelation to inspired leaders would change the meaning and reveal the new interpretation. Babylonia furnished the title, priest, which Judah modified and re-defined for later Christian adaptation.

The Babylon priesthood goes back to over 4,000 years before Christ. Hastings (13) defined the Babylon term, priest, possibly as non-semitic, from original sign sag, meaning "head." Later definitions associate the character of the man, he could be a "hero" or "a man of worth" (worthy character). Many titles were self-appointed because of individual esteem. This type of priest was the image for the first Hebrew priests, not figures who performed rites, who were in close communication with the King and served in the court.

Israel may have made a few accommodations as it survived associations with Egypt and Babylon (Figure 7). To the known was added the unknown but in the light that experiences provided. Adaptation was the key to the prophets for revelation. Prophecies, clearly, were not given with literal meanings. Old Testament prophets used symbolical terms to predict a forth-coming event. The interpretation of the symbol can undergo change with the times. Revelations pertinent to the Hebrew are believed to have a meaning for today.

The consensus of religious leaders and Students of Theology is a need for interpretations of the Old Testament scriptures that would apply to today's world. St. Paul of New Testament dispensation pleaded, "The whole creation waiteth for the revelations of the sons of God." The people, at any time, were hesitant to accept a prophet. If the prophecies of old applied over and over there was no need for a prophet--just an interpreter.

Alington (1) urged man to exercise faith and seek everlasting life. From The Pilgrim's Progress:

So I saw in my dream that the men began to run. Now he had not run far from his own door, but his wife, perceiving it, began to cry after him to return; but the man put his fingers in his ears and ran on crying, "Life, Life, eternal life."

Did man really believe that woman has held him back or was he admitting that he had tried to go on leaving her behind?

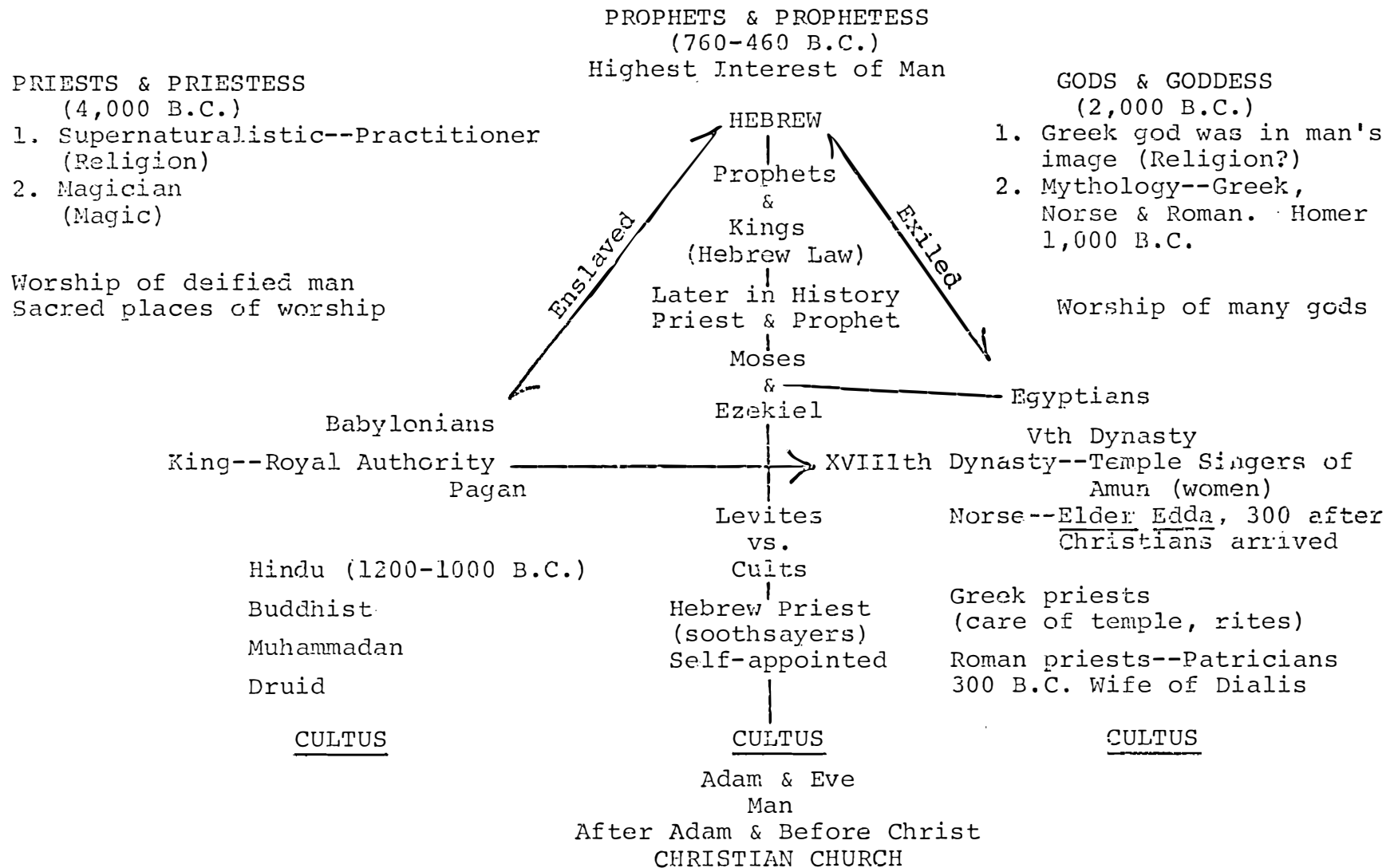


Fig. 7--Post-Adam and Pre-Christian religious influences of man's cultures on Christianity

God promised Adam a comforter, the Holy Ghost; if he accepted all the gifts of the comforter he could not fail to live by the law God had given Adam and Eve. He was promised guidance through the Holy Spirit of God and teaching by the Holy Ghost (Figure 8). Widstoe stated:

Certain it is, that only with the aid of the Holy Ghost shall we be able to rise to the heights of Salvation of which we dream and for which we pray.

The Holy Ghost knew of the plan for Christ's birth. Mary would know and be comforted by the Holy Ghost. A mother and daughter share confidences. In 1 Corinthians 2:13 (2) Paul wrote:

Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The Holy Ghost was described as a peacemaker, teacher, inspirer to works of happiness and as a reminder. Woman had been looked to for comfort and inspiration both in the home and among those in need of help. Mother was the peacemaker in the home. Not all teachers were women but the women outnumbered the men. Woman as mother and wife was a reminder.

A woman at all times can be to the man a being of true joy! She was meant to be! Hamilton (13) wrote about the Muses and Graces of Greek mythology who dwelt in Olympus. The graces had separate identities, but the Muses were generally referred to in a group as an attitude to

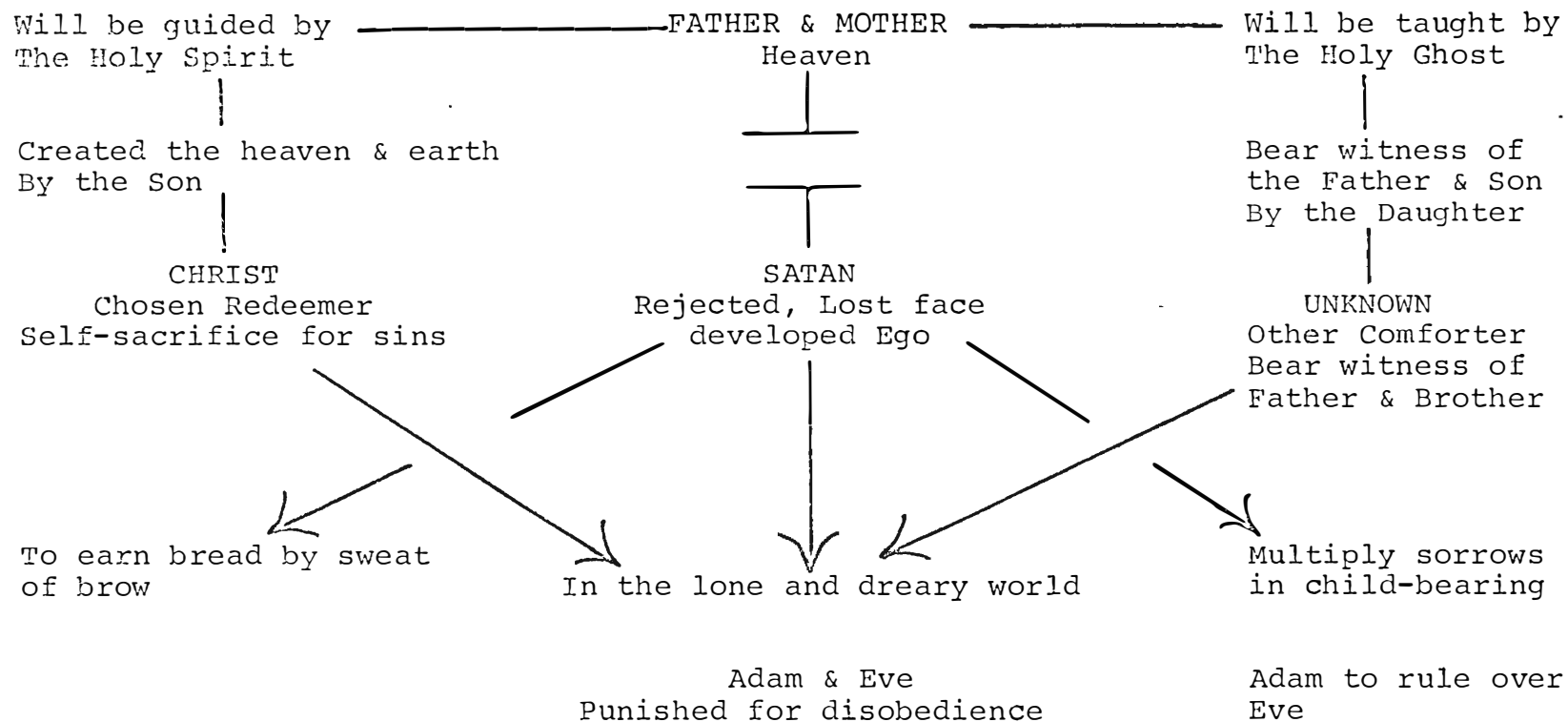


Fig. 8--Adam and Eve after the fall

prevail upon man, a spirit rather than a being. Hamilton stated:

He is happy whom the Muses love. For though a man has sorrow and grief in his soul, yet when the servant of the Muses sings, at once he forgets his dark thoughts and remembers not his troubles. Such is the Holy gift of Muses to men.

Deen (8) wrote:

The oneness of man and woman in true marriage comes onto fullest meaning in Genesis 2:24.

Marriage was a holy ordinance in the beginning and has come under sanctions of the various churches. The bonds of matrimony whether performed in civil ceremony or by an ordained minister represented a uniting of man and woman forming "one" in purpose. The ending at this point is sad! .Man and woman do not always realize the "Oneness" of the Godhead but life goes on and on and on.

CHAPTER V

S U M M A R Y A N D R E C O M M E N D A T I O N S

A summary of the present study condensed the findings, contributing to the spiritual image of woman from three areas: a) the arts, b) the sciences, and c) the scriptures. The main point for the study was woman, and a way to identify temporal woman as a counter-part to a spiritual woman. The Tree of Jesse, subject of Isaiah's prophecy, is a tree of symbolic meaning. Isaiah's prophecies have been applicable to other generations; there is a meaning for the woman of today.

The Virgin of the Tree of Jesse, in the earliest art figures, iconography by Watson, was a representation of the spiritual Mother of God. The prefigurations in Latin and the position of the ascending figures indicate a return to heaven by way of the scala or stair, beginning at the lowest level, Timor Domini upward to Sapiencia, the highest possible level.

The rubus, bramble bush or berry bush, yields bounteous harvest and is described by igneus, by fire, a feeling as intense emotion. Egredietur virga, an

extraordinary tree, was the earliest interpretation of the Tree of Jesse, as a tree of the generations of mankind. Mystic phrases from early poetry described the Mother of God in imagery. The spiritual image is still concealed.

Watson for his purpose tested the validity of the trees, preserved by artists' representations, with an exacting formula. The author of the present study examined the meaning of the Latin prefigurations. The spiritual image of a woman is concealed in the Tree of Jesse.

The feeling permeating the interpretation of Isaiah's prophecy by the above medium showed woman as mother of the spirit generations beside the Father who created all things spiritually before the temporal creation. The concern intimated in the Latin word imagery, described a mother's emotions of intense concern over the return of the generations of earth to heaven.

There is a woman in heaven, an influence given to woman by intuition, who is a prompting spirit. Earthly woman reflects the same concern for her children as she strives to influence them to accept the father's guidance.

The author turned to science to find a mother figure in heaven; a mother on earth was associated with the home. Science formulates to find the thing that is unknown.

Where, And behold, all things have their likeness,
 and all things are created and
 made to bear record of me,

Therefore, both things which are temporal and
things which are in the heavens above.

State the known:

Where, Male A is father of heavenly home;
Male a is son of Heavenly Father.
Female B is mother in earth home;
Female b is daughter of mother.

Question for unknown:

Where, A is God of Heaven . B is ?
a is Only Begotten b is ?

The unknown of heavenly structure is the female.

Known figures are God, Only Begotten Son and Holy Ghost--
the Godhead. God is the Heavenly Father. The only or-
ganization in the universe with a father-head is the human
family. Therefore, B is Holy Ghost, and alias for Heavenly
Goddess, Heavenly Goddess, Heavenly Mother.

Formula:

Where, A is God
is Goddess
a is Only Begotten Son
is Only Begotten Daughter.

Therefore, $a + b = A + B$.

The Only Begotten Daughter is as the Heavenly Mother, a pre-
vailing influence finding spiritual embodiment in temporal
woman.

Christian religion gives woman less status than many
ancient religions. The Bible as accepted by sectarians has
been translated and revised many times. Woman's earliest
and clearest identity in the scriptures is with man, accounted

in Genesis and the Book of Moses. Adam and Eve were in the Garden of Eden. God punished them for disobedience and gave Adam his spiritual mother for heavenly guidance in the form of the Holy Ghost. He gave Adam Eve and told him that he would rule over her. An applied formula could be--woman is always identified with man, both become one in purpose. God and Goddess form a "Oneness" in heaven that has a likeness in the earth.

Three witnesses are required to establish a truth. Woman, per se is a well known entity. To establish her counter-part the author of this study calls forth three other witnesses. Thoughts must be communicated although not tangible can be accepted.

Three areas of thought expressing man's knowledge of his surroundings contribute to the identity of a spiritual image for temporal woman. First the Tree of Jesse, an iconographic study by Watson, second scientific findings by the present author set to formula, and third logistics applied by the author to reveal woman as human counter-part to a heavenly being.

The author of the present study offers to temporal woman the belief that there is a spiritual image, recommending the belief as a meaningful contribution to both men and women. Woman and man were equal counter-parts in the spiritual realm before God created Adam from the dust

and took a rib from man to create the woman, Eve. She became flesh of his flesh and bone of his bone on the earth, and Adam and Eve were created in likenesses of a spiritual father and mother. A personal image is important to an individual because it is how one sees self that helps the self present to others the ego's image. A person's self confidence is greatly influenced by how others see him as well as by how he sees himself. Stature development is enhanced when the individual feels worthy of the responsibilities and capable of living up to the expectations of a position. Since his self image re-enforces his beliefs, it becomes of significance to others. Woman needs recognition to give her status. Man's free agency could have been hampered had the identity of the woman God gave unto him as a helpmate disclosed all the qualities that woman can claim and share with her husband and family. The female member of the heavenly family, the Holy Ghost referred to as the Comforter, is described as knowing the "peaceable things of immortal glory, the truth of all things, that which quickeneth all things (gives life), and hath power, according to wisdom, mercy, truth, justice and judgment."

Adam was given a savior for his sin, Christ, named as the second Adam. The first Adam responsible for life and death; the second responsible for redemption and

salvation. Eve was not given a redeemer for her sin; God's punishment for Eve was the same for all women, sorrow in conception as Adam and Eve fulfilled God's commandment to multiply and replenish the Earth. The generations, God's children come to earth, are Eve's redeemer. Together Adam and Eve were to subdue the world, and again they failed God in order to bring about the Plan. God gave all of His creation free agency and the generations have been disobedient to the will of God.

Man should be happy to learn of woman as his equal, of woman as his helpmate and of woman who bears witness of him--all to the glory of God. God's plan was to bring to pass the immortality and eternal life of man and woman. How will this be accomplished? A prophecy from the "Odes of Solomon" reads:

But a wheel received it and came over it
And there was with it a sign of the Kingdom and
of the government:

The head went down to the feet, for down to the
feet ran the wheel, and that which was a sign
upon it.

And there was seen at its head, the head which
was revealed even the Son of Truth from the most
High Father.

Truth will roll forward as a wheel and encircle the earth. Prophecy given in symbolical language must be interpreted again and again for the application of the symbol will accommodate for different dispensation. Many symbols of meaning to the early Christians have been adopted by

governments and fraternities.

The dove is a Christian symbol for the Holy Ghost.

John described the occasion:

And thus he was called the son of God because he received not the fulness at first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove and sat upon him, and there came a voice out of heaven saying, "This is my beloved Son," and I John bear record that he received a fulness of the glory of the Father.

The dove appears on coins, in the Peace Palace and as a symbol of peace wherever a symbol is needed to express the desire man has for peace in his world. Why is not woman recognized as the living symbol for peace? Woman you are a daughter of the Holy Ghost, and through so close a bond you are entitled to the Spirit of the Holy Ghost to identify with the woman role.

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A P P E N D I X A

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August 17th, 1970

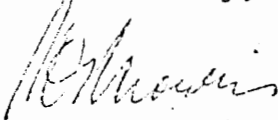
Miss Monese Myrick Barron,
307 South 10th Street,
Carlsbad,
New Mexico 88220,
U.S.A.

Dear Miss Barron,

Your letter of June 3rd addressed to Oxford University Press has been forwarded to ourselves via the Trustee Department of the National Westminster Bank who are looking after the estate of the late Dr. Watson. The Oxford University Press edition of THE EARLY ICONOGRAPHY OF THE TREE OF JESSE is out-of-print and in 1968 University Microfilms entered into an agreement to issue the book by xerography.

Since both the OUP and the Trustees have indicated that the decision is ours, we have pleasure in confirming that we have no objection to your including xerographic copies of the plates in your thesis.

Yours sincerely,

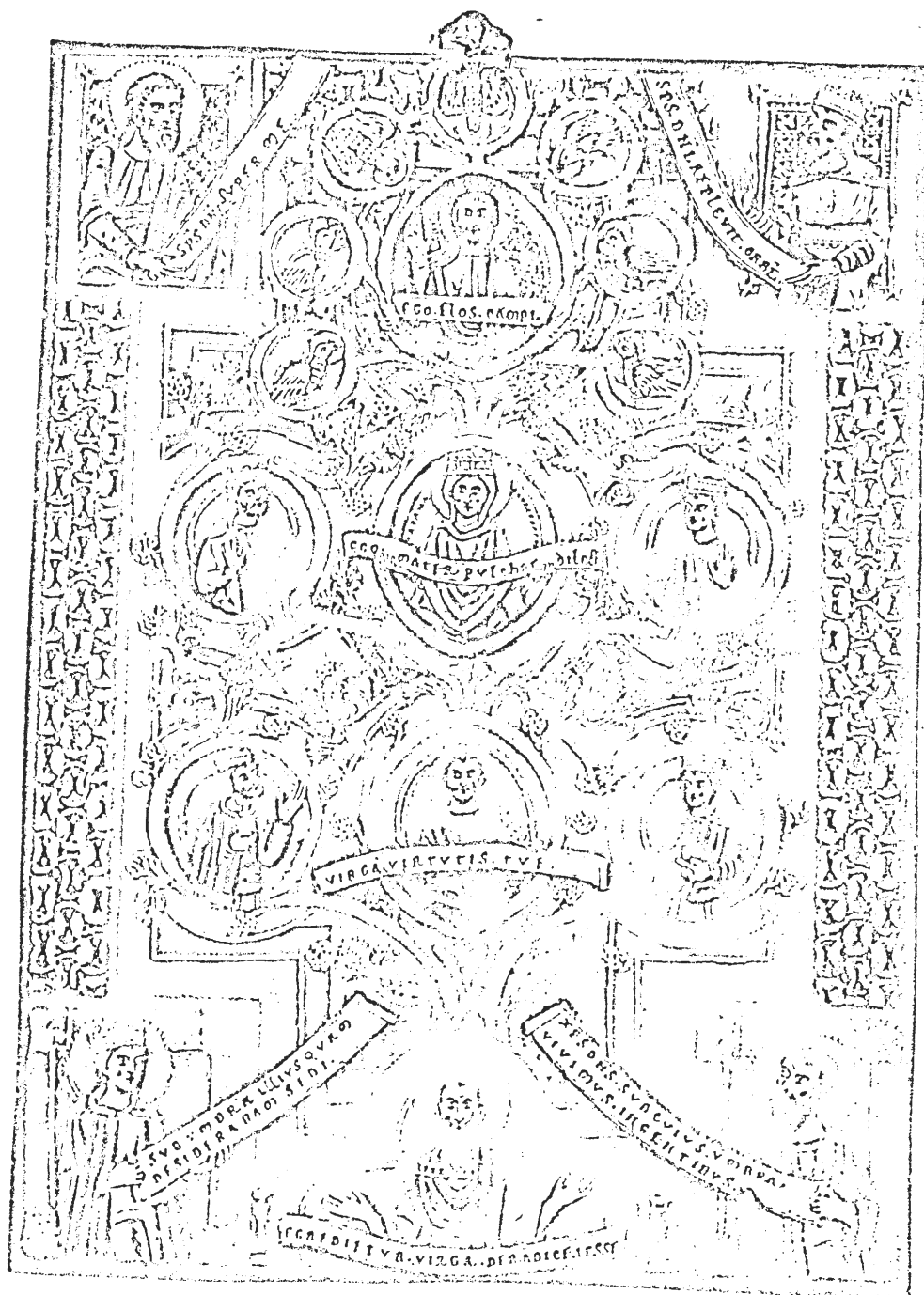


M.E.L. Morris
Managing Director

x.c: D.M. Doubleday Esq., Trust Officer,
National Westminster Bank Ltd.

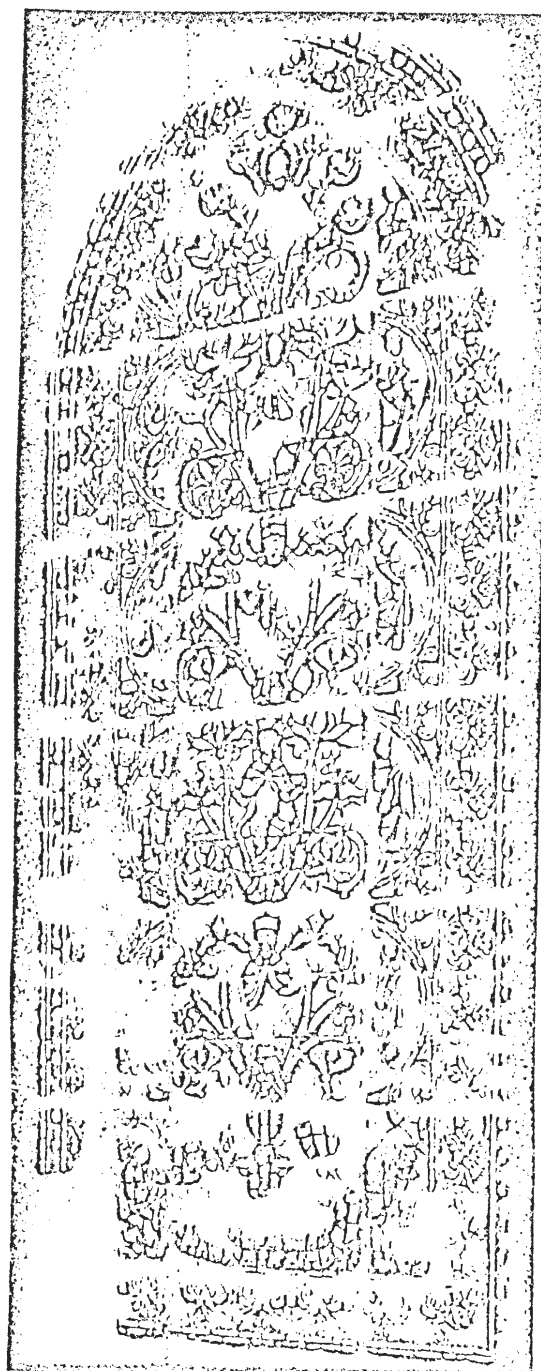
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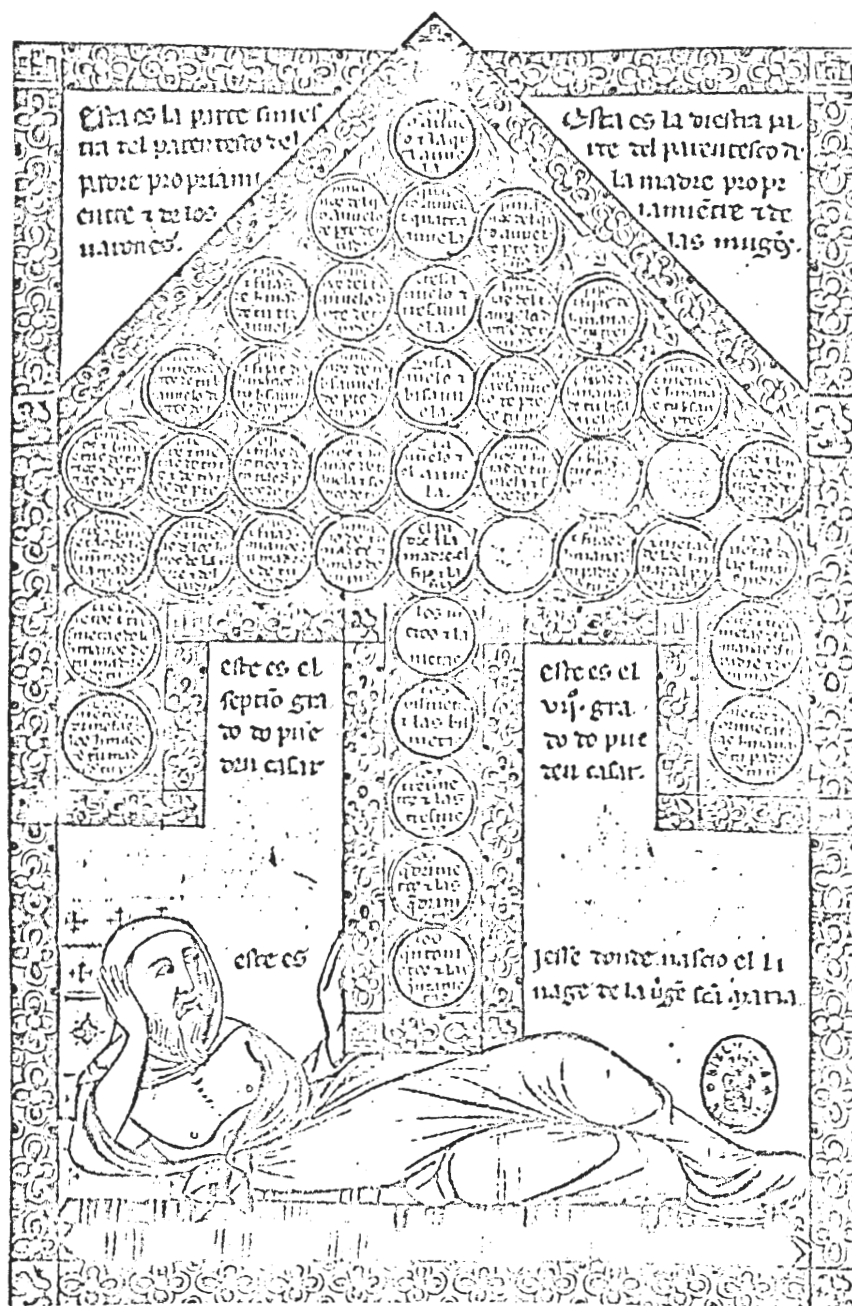
Phot. M. Batz, Trier

PLATE XIX. TRIER. CATHEDRAL MS. 142. A. 124,
EVANGELIUM, fol. I



Phot. Archives
Photographiques,
Paris.

PLATE XXIV. SAINT-DENIS. WINDOW
IN ABBEY CHURCH (From
the inside).



Phot. Casa Moreno, Madrid

PLATE XXXVI. ARBOR CONSANGUINITATIS.
MADRID, BIBLIOTECA NACIONAL,
Hh 51, FUERO JUZGO

A P P E N D I X B

SURVEY

Purpose

A survey of universities and colleges of the United States will indicate the interest in Genealogy in the area of courses offered by institutions of higher learning. Also, the limits to obtaining training in universities or colleges for persons pursuing researches on their family tree or research for public service.

Procedure

The first twenty letter-forms were mailed the month of February, 1967, to universities, longest established in the United States. Stamp-addressed envelopes were enclosed.

The second twenty letter-forms were mailed during March of 1967 to Colleges known to offer training for technicians in various areas. Stamp-addressed return envelopes were enclosed.

Results

All twenty forms were returned with signatures. No course was offered by any university. Some universities proposed introduction to Genetics in Biology as the only course offering the students help on Genealogy. One University trained for research technician, no degree.

Of the second twenty forms mailed, only sixteen were returned, and four of those without a signature. One college with business machine courses, suggested training in computers would help the genealogical technician.

Conclusions

The author of the survey concluded there is no training at university level for persons interested in genealogical research. Facilities for such research in the United States at local and national level are extensive. Also the layman who is collecting family information is an interested portion of the population that needs help. It is believed by the author that many students taking undergraduate courses would register for genealogical courses as electives.

Recommendations

The author of the survey recommends to universities the teaching of courses in family living which include a course for undergraduates which would teach how to research for family information. Such a course would be of benefit to students who belong to families who are already actively searching the family tree. Also, as history inspires patriotism, a family genealogy can contribute unity of the family.

A teacher or instructor in the science of family living could teach the under-graduate course. Ample texts are available on research in all parts of the world. E. K. Kirkham, Research in American Genealogy, L. G. Pine, Methods and Research in Genealogy, and others have appropriate works on the subject. Curriculum has challenge in variety. The University of North Wales has a separate reading room containing genealogical records. However, the records were used most by history majors. University College of South Wales sends students to the National Library, a few blocks off campus for genealogical and historical information. Courses for training as archivist includes genealogical research methods.

Dear _____ :

As a part of my graduate program, I am making a survey of colleges and universities that are offering courses in Genealogy.

Will you please read and check the entry as it applies to your situation and return in the enclosed envelope.

Thank you,

Monese Myrick Boss
P.O. Box 72
Fort Stanton Branch of
LOS LUNAS HOSPITAL &
TRAINING SCHOOL
Ft. Stanton, N.M. 88323

PLEASE RETURN:

1. Do you offer a course in Genealogy? Yes _____ No _____
2. If so, in what college or department? _____
3. Please give your catalog description. _____

4. Do you confer a degree? Yes _____ No _____
5. Advanced degree? Yes _____ No _____

Signature _____

A P P E N D I X C

PEDIGREE

(Meurig, Meyrick, Myrick & Merrick)

Major sources for the information forming the ladder pedigree on the following pages were:

- Steps 1 through 5 -- Bible records, wills, county court recordings, census, U.S.A., and family information.
- Steps 6 through 10-- The Story of the Myricks, a compiled book of family records and history by Allie Myrick Bowden.
- Steps 10 to 20 Dwnn, Lewys: Heraldic Visitations of Wales, Welsh MSS Society. Compiler Sir Samuel Rush Meyrick, 1846.
- Steps 20 to Shared information in the records of Nolan Olsen, Logan LDS Temple, Logan, Utah.

ANCESTRAL DESCENT FROM ADAM

1.	Adam and Eve,	4000-3070 B.C.	
2.	Seth,	3870-3978	
3.	Enos,	3765-2860	Compiled From: "The Kinship of Families," by Archibald F. Bennett.
4.	Cainan,	3675-2765	
5.	Mahaleleel,	3605-2710	
6.	Jared,	3540-2578	
7.	Enoch,	3378-3013	"Adam to Now Chart" by Mrs. F. S. Jarger.
8.	Methusalah,	3313-2344	
9.	Lamech,	3126-2349	"Europe's Royal Family Tree," by E. L. Sandberg.
10.	Noah,	2944-1994	
11.	Shem,	2442-1842	
12.	Arphared,	2342-1904	"The Holy Bible"
13.	Salah,	2307-1874	"Pearle of Great Price"
14.	Eber,	2277-1814	
15.	Palez,	2244-2004	"Secular History"
16.	Reu,	2213-1973	
17.	Serug,	2181-1951	
18.	Nahor,	2152-2003	
19.	Terah,	2122-1917	
20.	Abraham and Sarah,	2046-1872	
21.	Isaac and Rebekah,	1946-1766	
22.	Jacob and Leah,	1886-1739	
23.	Judah by Tamar,	1755-	
24.	Pharez, #24 & 24-1 were twins.	24-1.	Zarah,
25.	Hezrom, B.C.	25-1.	Darda,
26.	Aram,	26-1.	Erichtonios,
27.	Ammiadab,	27-1.	Tros,
28.	Nahshon,	28-1.	Ilos, md. Eurydike,
29.	Salmon,	29-1.	Laomedon,
30.	Boaz, md. Ruth,	30-1.	Priamos, K. of Troy,
31.	Obed,	31-1.	Dau. of Prem, Memon
32.	Jesse	32-1.	Tror (Thor),

K i n g s o f J u d a h	33.	David,	1085+1115, B.C.	33-1.	Vingeher
	34.	Soloman,	+976,	34-1.	Hioritha,
	35.	Reboboam,	+975,	35-1.	Einridi,
	36.	Abijah,	+957,	36-1.	Vingethorr,
	37.	Asa,	+955,	37-1.	Vingener,
	38.	Jesophat,	+915,	38-1.	Moda,
	39.	Jehoram,	+893,	39-1.	Magi,
	40.	Ahaziah,	+885,	40-1.	Seskef,
	41.	Joash,	+878,	41-1.	Bedweg,
	42.	Amaziah,	+841,	42-1.	Hwala,
	43.	Uzziah,	+811,	43-1.	Athra,
	44.	Jotham,	+758,	44-1.	Ithormann,
	45.	Ahaz,	+742,	45-1.	Heremond,
	46.	Hezekiah,	+726,	46-1.	Sceaf,
	47.	Manassah,	+697,	47-1.	Scealdea,
	48.	Ammon,	+642,	48-1.	Beowa,
	49.	Josiah,	+640,	49-1.	Tecti,
	50.	Zedekiah,	+596,	50-1.	Geata,
	51.	Tamar Thepi,		51-1.	Godwulf,
K i n g s o f S c o t l a n d	52.	Iriak Faidh,	10th King,	52-1.	Flacwald,
	53.	Eithrial,	King,	53-1.	Finn,
	54.	Fallain,	Prince,	54-1.	Freduif,
	55.	Tighernmas,	13th King,	55-1.	Fredalaf,
	56.	Earbotna,	Prince,	56-1.	Wodan or Odin, North.
	57.	Sciorguil,		57-1.	Balder or Beldeg,
	58.	Fiachaidh,	King,	58-1.	Brand,
	59.	Angus I,	20th King,	59-1.	Frithogar,
	60.	Maion,	Prince,	60-1.	Freawin,
	61.	Rotheachta,	22nd King,	61-1.	Wige,
	62.	Dain (Dan),	Prince,	62-1.	Gewis,
	63.	Siorna Saeghalah,	King,	63-1.	Esla,
	64.	Oliolla Olchavin,	Prince,	64-1.	Esela,

	65. Giallachadh, 37th King,	65-1. Cedric, Viking Chief 508 A.D., Saxony Empire
	66. Huadha Ficnn Fail, 39th King,	66-1. Cynric,
	67. Simon Breace, 44th King,	67-1. Ceawlin,
	68. Muireadhach, 46th King,	68-1. Cuthwine,
	69. Faichagh Bolgrach, 55th King	69-1. Ceolwald,
	70. Duach Laidrach, Prince,	70-1. Coenred,
	71. Eochaidh Buiglaig, Prince,	71-1. Irgild,
a n d F r e n c h	72. Againe, The Great, King, md. French Princess, Caesaire, B.C.	72-1. Eoppa,
	73. Cobhtach Coalbreag, 69th King.	73-1. Eaba,
	74. Meilage, 71st King,	74-1. Eahlmund,
	75. Juran Glosfathach, 74th King,	75-1. Egbert, 839 A.D. King of Essex, England
	76. Conla Cruach Cealgach, 76th King,	76-1. Ethelunelf,
	77. Ouiolla Caisfliaclach, 77th King,	77-1. Alfred, The Great, 901 A.D.
	78. Eochaidh, King,	78-1. Edward I, +925 A.D.
	79. Angus II, King, died 324 B.C.	79-1. Edmund I, +946 A.D.
	80. Eanda Aighnach, 84th King,	80-1. Edgar, +975 A.D.
	81. Labbra Dure, Prince,	81-1. Ethelred II, +1016 A.D.
	82. Blathlathta Eamboa, Prince,	82-1. Edmund, Iron-side, +1016,
	83. Easmair Eonbna, Prince,	83-1. Edward, The Exile, +1057,
	84. Raighneim Eonbra, Prince,	84-1. Margaret Atheling, md. Malcolm III, Conmore, King of Scotland. See #129 below.

K i n g s o f S c o t l a n d	85. Firligha,	Prince,	
	86. Finn Eochardh Feid,	93rd King, +130 B.C.	
	87. Bias Fineambnas,	Prince,	
	88. Lughaidh Rieodarg,	98th King,	
	89. Chiomhthan Naidh,		
	90. Roar, 100th King of Ireland, died 9 A.D.		
	91. Fioraidhach Fionfaehtnocht,	King, +36 A.D.	
	92. Fiachadh Teachtmán,	105th King, +56 A.D.	
	93. Tuathal Teachtmán,	106th King,	
	94. Feidhlinbidh Teachimán,	108th King,	
	95. Coan Ceadchadhach,	King, +157 A.D.	
	96. Art Aonfhir,	116th King, died 195 A.D.	
	97. Conmas Cfhada,	King,	
	98. Cairbre Ultbada,	117th King, died 284 A.D.	
	99. Faichadr Streadhuire,	King,	
	100. Liurreadback Tireach,	King, died 356 A.D.	
	101. Lochadh Loimeadbain,	King, died 365 A.D.	
K i n g s o f A r g y l l s h i r e	102. Naill Mar Nain,	126th King, died 405 A.D.	
	103. Eoghan,	Prince, died 405 A.D.	
	104. Muireadhach, md. Erca, dau. of King Lodham of Albam, Scotland.		
	105. Mortough,	King,	A.D.
	106. Tergus More or Mac Erca,	King,	
	107. Dongard,	King, 497-513 A.D.	
	108. Caron,	King, 513-535	
	109. Constantine,	King, 535-570	
	110. Aidan,	King, 570-604	
	111. Eugene III,	King, 604-622	
	112. Donald,	King, 636-650	
	113. Dongard,	King, 651-688	
	114. Eugene IV,	King, -692	
	115. Findon,	Prince,	
	116. Eugene V,	King, -721	
	117. Eitha Find,	King, -761	

118. Achaid's, King, -819
119. Alpin, King, -834
120. Kenneth MacAlpin I, King, -858
121. Constantine II, King, 862-874
122. Donald II, King, -903
123. Constantine, -940
124. Malcolm I, King, -958
125. Kenneth II, King, -994
126. Malcolm II, King, 1005-1034
127. Beatrix, Princess of Scotland, md. Crinan, The Thane,
died 1095
128. Duncan I, King, 1034-1040
129. Malcolm III, Canmore, King, 1057-1093,
md. Margaret Atheling, dau. of Edward, The Exile.
See #84-1 above.
130. Edith Matilda, 1080-1118, Princess, md. Henry I,
1068-1135, King of England and son of King William I,
'William the Conqueror.'
131. Matilda, 1102-1167, md. (2) Geoffrey IV, Plantaganet,
Count of Anjou.
132. Henry II, 1154-1189, King of England, md. Eleanor
of Aquitain.
133. John 'Lackland' 1166-1216, King of England, md.
Isabella of Taillefer.
134. Henry III, 1207-1272, King of England, md. Eleanor
of Provence.
135. Edward I, 1239-1307, King of England, md. Eleanor
of Castile.
136. Edward II, 1284-1327, King of England, md. Isabella
of Phillip IV, France.
137. Edward III, 1312-1377, King of England, md. Philippa,
of Holland.
138. Lionel, 2nd, son of Edward III, Duke of Clarence,
md. Elizabeth, Ulster.
139. Philippa, Countess of Ulster, md. Edmund Mortimer, 3rd,
Earl, March.

- 140. Elizabeth Mortimer, md. (1) Henry 'Hotspur' Percy.
- 141. Henry Percy, 1394-1455, Earl of Northumberland, md.
Eleanor Neville.
- 142. Henry Percy, 1421-1461, Earl of Northumberland, md.
Eleanor Poynings.
- 143. Henry Percy, -1489, Earl of Northumberland, md.
Maude Herbert.
- 144. Henry Percy, 1477- Earl of Northumberland, md.
Katherine Spenser.
- 145. Sir Thomas Percy, -1537, executed for treason,
md. Eleanor Harbottle.
- 146. Johanna Percy, dau. of Sir Thomas Percy, md. Arthur
Harris, son of William Harris and Anne Jernigen,
of Pritwell and Hertford.
- 147. William Harris, -1556, md. (2) Joanna Cooke.
- 148. Arthur Harris, -1597, md. Dorothy Walgrave.
- 149. Sir William Harris, -1616, md. Alice Smith, of
Kent.

Reference :

"Ancestral Descent from Adam" is from the files of
Joe C. Harris, compiler and publisher of Harris family
genealogy Captain Thomas Harris, English Immigrant in
1611.

HARRIS FAMILY DESCENT FROM SOVEREIGN
PRINCES OF WALES

1. Rhodri Mawr, The Great, 844-878 A.D.
2. Anarawd, 878-916
3. Idwal Foel, The Bold, -942
4. Mourig, -986
5. Idwal, -996
6. Iago, 1023-1039
7. Cynan,
8. Gruffyd AP Cynan, 1018-1137
9. Owan Gwynedd, 1137-1170
10. Iorwerth Drwyndwn,
11. Llywelyn Fawr, The Great 1194-1240
12. Cwaladus Ddu, Dark Eyed, md. Ralph Mortimer
13. Roger Mortimer, md. Maud, dau. of William de Braese,
co-heir
14. Edmund Mortimer, 1st Lord of Mortimer
15. Roger Mortimer, 1st Earl of March, died 1330
16. Sir Edmund Mortimer,
17. Roger Mortimer, 2nd Earl of March, died 1350
18. Edmund Mortimer, 3rd Earl of March, md. Philippa, coun-
tess of Ulster. He died 1383.
19. Elizabeth Mortimer, md. (1) Henry 'Hotspur' Percy, 1366-
1403, was Knighted by King Edward III, most noted
Knight of his time, killed in battle of Shrewsbury in
revolt against King Henry IV.
20. Henry Percy, 2nd Earl of Northumberland, 1394-1455, md.
Eleanor Neville, dau. of Ralph Neville, 1st Earl of
Westmoreland
21. Henry Percy, 3rd Earl of Northumberland, 1421-1461, md.
Eleanor Poynings, dau. of Sir Richard Poynings
22. Henry Percy, 4th Earl of Northumberland, -1489, md.
Maude Herbert, dau. of 1st Earl of Pembroke
23. Henry Percy, 5th Earl of Northumberland, 1477- , md.
Katharine Spenser, dau. of Sir Robert Spenser.

24. Sir Thomas Percy, -1537, executed for treason, md.
Eleanor Harbottle
25. Johanna Percy, md. Arthur Harris, son of William Harris,
Anne Jernigen, of Hertford, William Harris of Prit-
well, Essex.
26. William Harris, -1556, md. (2) Joanna Cooke of
Bocking.
27. Arthur Harris, -1597, Woodham Mortimer, md. Dorothy
Walgrave
28. Sir William Harris, -1616, Crixie, Essex, md. Alice
Smith, Kent. (Parents of Capt. Thomas Harris, immi-
grant).

Reference :

"Royal Line of Succession," P. W. Montague-Smith,
Associate Editor. (The Family Tree of Elizabeth, Second,
of England).

LADDER PEDIGREE
(Adapted and modified for redording
Welsh Visitation)

Ascending sequence on following pages

Meurig ap Llewelyn ap Heilin = Marged do to Rolant ap Howel
of Bodorgan ap Gruffydd ap Ierwerth ap
Maðog ap Howel o Iarddur

Roland Meyrick Prin. New Inn = Katerine Barret dau. Owen
Hall Oxf. Chan. St. David's Barret of Pembrokeshire
Cath. Bish. Bangor

Francis Meyrick of = Anne Laugharne dau. Frs
Pembroke Priory Laugharne, St. Brides &
Ienett Phillips

John Myrick =

Thomas Myrick =

Owen Myrick =

Francis Myrick =

Francis Myrick, Jr. = Rebecca Middleton

Lt. Rev. John Myrick = Ann Thompson

John Myrick, Jr. = Molly

William (Buck) Myrick = Sarah Giles Harris

Albert Ciscero Myrick = Mary Louise Gilliland

12 descendants, 5 sons and 7 daughters--youngest was

Edmon Wiley Myrick = Ethel Virginia Westerman

Monese Ava Lee Virgil W. La Vern

NOTE: The chronological order begins with the present generation and reading from the bottom of the page to the top, the generations "climb the ladder."

- Cynfyn abt 994, m. 1023 = Angharad abt 982 ap Maredudd ap Owen = Angharad d. Llewelyn ap Mervyn ap Rhodri Mawr
- Bleddyn abt 1025, King of Powys 1083-75, Killed 1073 = Haer ap Cynyllyn ap Blaidd abt 1029, Caernarvan, Wales
- Meredydd ap Bleddynn abt 1047, Prince of Wales, 1063, died 1129 = Eva ap Bledrws ap Eduywain
- Cydafael Ynnyd abt 1170, Lord of Cydewain, Montgomeryshire, Wales, Judge of Powys, Liv. 1212 = Arienon ap Jarwarth, eldest Prince Meredydd ap Bleddynn, Prince of Wales in 1063-- Maud de Manlay
- Samuel abt 1205 = Eigyr ap Madog ap Cadwallyn ap Madog ap Ideneith ap Cadwgan
- Mado abt 1240 = Eva ap Meredydd Vychan a Meredydd ap Rhys ap meredydd Hen
- Tydyr abt 1275 =
- Tudur ap Madog Esgwier = Nest \bar{v} ag aeres Tudur ap Llywelyn ap Kyswallon ap Howel ap Owen Gwynedd
- Ierwerth ap Tudur Esgwier = Annew wen sol eyr to Robyn Vachan ap Robyn goch of Kaer-gyby of Iarddur Msm homo Lleuku do to Gruffydd ap Madog ap Ierwerth ap Heilwy O Gilmin troed ddu.
- David ap Ierwerth, Esgwier = Sioned do to David ap Ierwerth goch ap Howel ap Adda o'r Llechwedd issa
- Einion Sais of Bodorgan, Esq. = Efa do and sol aer to Mredydd ap Kydwgan ap Llowarch ap Bran
- Heylin, abt. 1415, Bodorgan ap Einion Sais Esgwier = Angharad \bar{v} Howel ap Ithel ap Ierwerth ap Kynavrig ap Aclaw ap Howel
- Llewelyn ap Heylin, Esq. abt. 1450 = Angharad, abt. 1453 Gwillim ap Gruffydd ap David ap Gruffydd Vachan O Owen Gwynedd

Einion	=	
Caswallon	=	
Malgo or Maelgwyn abt 550	=	
Rhun abt 584	=	
Beli	=	
Iago, died 616	=	
Cadvan, King of N. Wales	=	
Cadwallon, Reigned 616-35	=	_____ of Mercia ap Wibba King of Mercia ap Crida 1st King of Mercia ap Cunebal
King Cadwalladr, Reigned 635-64, last king of British, burried at Rome	=	
Idwal Ywrch	=	
Rhodri Molnynog, Reigned 720-54	=	
Conan abt 755, Prince of N. Wales died 817	=	
Mervyn Frych ap Gwriad King of Powys died 844	=	Essylt ap Conan
Rhodri Mawr (Rhodro the Great) abt 789, King of Wales 843-77, died 877	=	Angharad abt 825, Queen of S. Wales ap Meurig King of Cere- digion ap Dyfnwal
Cadell abt 861, King of Debeubarth died 907	=	Rheingar abt 865
Howell the Good, King of Wales, abt 887, Wrote Welsh Law, died 950	=	Elena abt 983, Dyfed, Wales ap Llywarch ap Hymeid ap Trancoyst
Owen abt 913, King of Wales died 967	=	An gharad
Gwaethfoed ap Eunydd ap Cadifor	=	
Gwrystan abt 968	=	Nest ap Cadell

Melchi	=	
Levi	=	
Matthan	=	
Joseph of Arimathea	=	
	=	Anna, cousin Virgin Mary
Beli the Great, King of Britain	-	
Amalech	=	
Aballac	=	
Eugein	=	
Brithguein	=	
Dubun	=	
Cuman	=	
Anguerit	=	
Amguoloyt	=	
Gurdumn	=	
Dumn	=	
Guordoli	=	
Doli	=	
Guorcein	-	
Cein	=	
Tacit	=	
Patern	=	
Aetern	=	
Cunedda abt 404, King of Wales	=	Daughter of Coel Hen