

THE PALM TREE IS ...

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PALMASUR ESTUDIOS Y PROYECTOS S.L.
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1.- The Dervish of the forest.

-.HERVÉ, ALAIN (1999) *Le Palmier*. Actes Sud. Arles. p. 24.

2.- A vegetable Bodhisattva.

-.DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bolonia. p. 67.

3.- The Tree of Life.

- .BILANCIONI, GUGLIELMO. p. XI. In: DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bolonia. [in general]
- . DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001). *Palma Palmae*. Pendragon. Bolonia, pp. 58, 129 (in Ancient Mesopotamia) and 131.
- . PICÓ MELÉNDEZ, F. “La palmera datilera, el Árbol de la Vida” in NUEZ, FERNANDO (Ed.). (2002) *La herencia árabe en la agricultura y el bienestar de Occidente*. Universidad Politécnica de Valencia, p. 205-48. In pp. 209 and 211: Tree of material and spiritual life. Other references in pp. 214, 234 and 243. [Phoenix dactylifera L.].
- . PICÓ MELÉNDEZ, F. (1977). *El Palmeral Histórico de Elche*. Ayuntamiento de Elche, p. 29. “...which, due to the array of beneficial properties it lends mankind, has come to be known as the tree of life.” [Phoenix dactylifera L.]
- . PICÓ MELÉNDEZ, F. (1977). *El Palmeral Histórico de Elche*. Ayuntamiento de Elche, pp. 30 and 61. [Phoenix dactylifera L.]
- . DUBOIS, R. et al. (1999). “Les Palmiers. Dinosaures du règne vegetal aujourd’hui seigneurs menacés”. *Hommes & Plantes*. 29. Printemps, p. 36. [in general]
- . JACQUEMIN, D. (1999). *Palmiers Ornementaux pour les Climats Méditerranéens*. Champflour. Marly-le-Roi, p. 9. [in general]
- . CAÑIZO DEL, JOSÉ ANTONIO (2002). *Palmeras*. Mundi Prensa. Madrid, p. 62. [Mauritia flexuosa L.f.]
- . GUNN, SPENCE (1998). “Trees of Life”. Kew. Summer, pp. 14-9. [in general]
- . LÓPEZ GONZÁLEZ, GINÉS A. (2004). “El árbol en la historia. El árbol en el mundo antiguo y en el mundo clásico”. *La cultura del ÁRBOL*. April. 38, p. 5. [in general]
- . DE KERCHOVE DE DENTERGHEM, OSWALD (1878) *Les Palmiers*. J. Rothschild. Paris, p. 92. [Mauritia flexuosa L.f.]
- . PSEUDO LEVÍ HISPANO (author). (2003) *Evangelio de los Hebreos*. Edibesa. Madrid. Mentioned in : e) Tercer Sermón Apocalíptico. 6. Restauración de todas las cosas. 24. [Phoenix dactylifera L.].
- . DeMASON, DARLEEN A. and CHANDRA SEKHAR, K. N. “The Breeding System in the Date Palm (*Phoenix dactylifera* L.) and Its Recognition by Early Cultivators”, p. 25, in: BALICK, MICHAEL J. (Ed.) *The Palm-Tree of Life: Biology, Utilization and*

Conservation. Proceedings of a Symposium at the 1986 Annual Meeting of the Society for Economic Botany held at The New York Botanical Garden, Bronx, New York.

[*Phoenix dactylifera* L.]

-. NIXON, R. W. (1951) "The date palm – "Tree of Life"- in the subtropical deserts". *Journal Econ. Bot.* 5 pp. 274-301.

-. MARINATOS, NANNO. "The Date-Palm in Minoan Iconography and Religion". *Opuscula Atheniensia*. Vol. XV: 9. 1984, p. 121. (the date palm in Mesopotamia)

-. SOTO CABA, VICTORIA "El otro árbol del Paraíso".

<http://www.palmerasyjardines.com/es/cgi-bin/article.asp?aid=2>

-. GALÁN, JOSÉ MANUEL. "Carácter simbólico de algunos árboles y plantas en el antiguo Egipto", p. 95, in OLMOS, RICARDO et al. (coords.) (2005). *El reino vegetal en el imaginario religioso del Mediterráneo: paraíso cerrado, jardín abierto*. Polifemo. Madrid, pp. 81-102.

-. BIRCHER, WARDA H. (1995). *The Date Palm. A Friend and Companion of Man*. Elias Modern Publishing House. Cairo, p. 28. (*Phoenix dactylifera* L.).

4.- The other Tree of Paradise.

-. SOTO CABA, VICTORIA. (1998). "El otro árbol del Paraíso".

<http://www.palmerasyjardines.com/es/cgi-bin/article.asp?aid=2>

-. HERVÉ, ALAIN (1999). *Le palmier*. Actes Sud. Arles, p. 60. "The palm tree is an inherent part of the history of our fundamental paradises."

-. *Evangelio del Pseudo Mateo o Evangelio de la Infancia*. In: SANTOS OTERO, AURELIO de (Ed.) (2003). *Los Evangelios Apócrifos*. Edica. Madrid, 10 ed. Critique and bilingual, pp. 212-4. Chapters XX. 2: [...And finally, Jesús said: "Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father..."] and XXI: [And on the day after, they set out thence. Before beginning the journey, Jesus turned to the palm and said, "This privilege I give thee, palm tree, that one of your branches be carried away by my angels and planted in the paradise of my father... and while he thus spoke, an angel of God appeared and stood upon the palm tree, and, taking off one of its branches, flew to heaven with the branch in his hand. And Jesus said to them: "Why are your hearts possessed with fear? Do you not know that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it has been prepared for us in this place of the wilderness?" And they rose up, filled with joy.

5.- The Tree of Paradise on Earth.

-. BILANCIONI, GUGLIELMO. p. XI. In: DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bologna. Also pp. 192-3 for the black, sugar and wine palms, Palmyra or Toddy (*Borassus flabellifer* L.), according to the Tamil poem Tala Vilasam (the glory of the palm tree).

-. DURNERIN, ALAIN (1990). *Histoire des Palmiers*. Champflour. Marly-le-Roi, p. 8. (in general, in Préface of ALAIN HERVÉ).

-. GIORGI, ROSA (2004). *Ángeles y demonios*. Electa. Barcelona, p. 14: "In environments influenced by Oriental tradition, it is possible to see [the Earthly Paradise] portrayed as a kind of oasis of palm trees [date palms] in the middle of the desert..."

6.- The Proof that remains of Paradise.

-. HERVÉ, ALAIN. (1995) *La Passion des Palmiers*. ROM. Nice, p. 47. (*Phoenix canariensis* Chabaud).

7.- Sacred Tree.

- . AGRIPPA, ENRIQUE CORNELIO. (2003) *Numerología Oculta*. Obelisco. Barcelona, p. 74. (*Phoenix dactylifera* L).
- . JIMÉNEZ LOZANO, JOSÉ. (2004) *Guía espiritual de Castilla*. Ámbito. Valladolid. 6 ed. p. 15. (the date palm in Ancient Mesopotamia).
- . PLA DALMAU, J. M. “Las palmeras y el Beato de nuestra catedral”. *Revista de Girona*. (79). 1977. p. 137.
- . JACQUEMIN, D. (1999) *Palmiers Ornementaux pour les Climats Méditerranéens*. Champflour. Marly-le-Roi. pp.11(Egypt, the date palm) 13 (Greece, the date palm), 15(France, the date palm), 22(Sicily, the date palm) and 42(*Cocos nucifera* L., *Phoenix dactylifera* L., *Borassus flabelifer* L., *Elaeis guineensis* Jacq).
- . BIRCHER, WARDA H. (1995). *The Date Palm. A Friend and Companion of Man*. Elias Modern Publishing House. Cairo, pp. 27, 29, 33 y 36-9.
- . DE KERCHOVE DE DENTERGHEM, OSWALD (1878) *Les Palmiers*. J. Rothschild. Paris, pp. 119 (in general) and 121-4. (Cartago, the date palm, in p.124).
- . TÄCKHOLM, V. “Ancient Egypt landscape, flora and agriculture”, p. 57, en RZÓSKA, JULIAN (Ed) (1976) *The Nile, Biology of an Ancient River*. Dr. W. Junk B.V. The Hague, pp. 51-68. (Egypt, the date palm).
- . MARINATOS, NANNO. “The Date-Palm in Minoan Iconography and Religion”. *Opuscula Atheniensia*. Vol. XV: 9. 1984, p. 115. (Crete, the date palm). An alternative interpretation can be found in: PALMER, L. R. “Bull and palm tree in Aegean iconography”. *Nestor*. 10:9. December 1983, pp. 1762-4.
- . DE MICHELI, GIANFRANCO. “Alle origini del símbolo della palma”. *Carte. Viaggi e d’Avventure*. Aprile 2000, 2, p. 5. (in general).
- . DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bolonia, p. 58.
- . DANTHINE, HÉLÈNE (1937). *Le Palmier-Dattier et les Arbres Sacrés dans l’Iconographie de l’Asie Occidentale Ancienne*. Paul Geuthner. Paris, passim.
- . BUROLLET, T. (1999) “Représentations dans la symbolique et dans l’Art”. *Hommes & Plantes*. 29. Printemps, p. 40.
- . CLAESEN, MARGUERITE. “Le palmier, symbole d’Apollon”. *Bulletin de l’Institut Historique Belge de Rome*. XIX. 1938, pp. 85 and 102.
- . DURNERIN, ALAIN (1990). *Histoire des Palmiers*. Champflour. Marly-le-Roi, p. 16.
- . GOOR, ASAPH and NUROCK, MAX (1968). *The Fruits of the Holy Land*. Israel Universities Press. Jerusalem, p. 123.
- Note: “The religion of certain prehistoric populations was also based on the notion of a host for theophany: the tree as the surviving evidence of some kind of divine manifestation. This idea can also be detected in the pre-Israelite tribes near the Beersheba tamarisk in the Negev region (Gen. 21, 33). Without changing the constant feature of the traces of God - which should not be confused with the appearance or the identification – numerous examples can be taken from the array of variants concerning the classical world: ...the palm of Leto in Delos” REVILLA, FEDERICO (1999). *Diccionario de iconografía y simbología*. Cátedra. Madrid, p. 45.

8.- Tree par excellence.

-. DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bologna, p. 56.

9.- The Axis of the world.

-. BILANCIONI, GUGLIELMO. p. XI. In: DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bologna.

10.- A Giant Herb.

-. HERVÉ, ALAIN. (1995) *La Passion des Palmiers*. ROM. Nice. Back Cover.

11.- The Predecessor of all plants.

-. Goethe: "Urpflanze", according to TROLL, W. (1926) *Goethes morphologische Schriften*. Jena, p. 47. Quoted by: KOHLMAYER, GEORG and VON SARTORY, BARNA (1991) *Houses of Glass. A Nineteenth-Century Building Type*. The MIT Press. Cambridge. Massachusetts. 2 ed., p. 49.

12.- Prince of the plant world.

-. According to LINNEO (1753). Orden: Principes. In HERVÉ, ALAIN (1999) *Le Palmier*. Actes Sud. Arles, p. 10 and BIRCHER, WARD H. *The Date Palm*. Elias Modern Publishing House. Cairo, 1995. p. xvii.

13.- Queen of plants.

-.BILANCIONI, GUGLIELMO in DE MICHELI, GIANFRANCO e DE SANTIS, FRANCESCO (2001) *Palma Palmae*. Pendragon. Bologna, p. XI.

14.- The Reflection of Perfection.

-. HERVÉ, ALAIN. (1995) *La Passion des Palmiers*. ROM. Nice, p. 48.

15.- Music under leaves.

-. HERVÉ, ALAIN. (1995) *La Passion des Palmiers*. ROM. Nice, pp. 39 and 40. (Phoenix canariensis).

16.- Gleaming Proof of Beauty.

-. HERVÉ, ALAIN. (1995) *La Passion des Palmiers*. ROM. Nice, p. 48.

17.- Meditation, Erection, Orgasm.

-. HERVÉ, ALAIN. (1995) *La Passion des Palmiers*. ROM. Nice, p. 13.