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## Kingship and Seer Stones: A Comparison of European Regalia and LDS Scriptural Accounts of Oracular Objects

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**Abstract:** This article was originally delivered as a much longer paper at the 2010 Sydney B. Sperry Symposium at Brigham Young University.

# Kingship and Seer Stones: A Comparison of European Regalia and LDS Scriptural Accounts of Oracular Objects\*

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By Paul Douglas Callister<sup>†</sup>

## Introduction

The Latter-day gospel embraces the Liahona, Urim and Thummim, and the associated seer stones (hereinafter, “oracular objects”). The presence of such objects is necessary for any significant claim to authority—spiritual or temporal. The real challenge is not accepting their reality but understanding their meaning and nature.<sup>1</sup> Both the European regal orb and the oracular objects have the same two functions: to provide knowledge and grant dominion. With oracular objects, truth is coupled with power and authority to act. Any investigation into the nature of oracular objects must address their dual modalities of truth and dominion.

Borrowing from an intersections of academic fields, this article considers the geopolitical and institutional factors of the various milieu in which oracular objects present themselves, whether medieval Europe, the Book of Mormon, or Joseph Smith’s own time. All of these factors bear upon what are known as “cognitive authority” of a society—both of which are key to understanding the multifaceted effects and meanings of regal orbs, seer stones, Urim and Thummim, and Liahona. Cognitive authority has been described as “influence on one’s thoughts that one would consciously recognize as proper”<sup>2</sup> and “the act by which one confers trust upon a source.”<sup>3</sup> For our purposes, it may include those things (sacred writings, seer stones, orbs, and living prophets) that are accepted by society as authority. Cognitive authority is derived from the concept of “social epistemology,”<sup>4</sup> which describes the sharing of a web of beliefs (more precisely ways of knowing) among a social unit or society.

This article sorts through an array of evidence—art, historical scholarship, and scripture—to compare the European orb to the oracular objects in the scriptures and to cast light upon the dual nature of such objects. The objective is not to prove the veracity of Joseph’s Smith seer stones or to establish that European regal orbs were in fact working “crystal balls,” but it is to understand how those initiated into the rites of European kingship thought about the orb and to compare that with how the Book of Mormon peoples experienced the sacred oracles. To borrow from the gravestone of one of law’s finest historians, Fredric William Maitland: “By slow degrees the thoughts of our forefathers, their common thoughts about common things, will

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have become thinkable once more”;<sup>5</sup> However, in this instance, we seek to understand our ancestors’ “uncommon thoughts” about “uncommon things.” To that end, let us begin.

### ***Sacred Objects as Medium—A Brief Survey of Literature***

One of the oldest sacred media, introduced to Latter-day Saint scholarship by Hugh Nibley is the Mesopotamian “Tablets of Destiny,” which constitute part of the secret knowledge of kingship necessary for temporal sovereignty:<sup>6</sup>

In the Chamber of Destiny, where the oracle consultation . . . takes place, the divine assembly is summoned for fixing the fate by the rule of the gods, *who casts the lots by means of the tablets of destiny*. We now understand why these tablets are given various names: the Tablets of Destiny, the Tablets of Wisdom, the Law of Earth and Heaven, the Tablets of the Gods, the Bag with the Mystery of Heaven and Earth. All these names reflect various aspects of these mysterious tablets. They decide the destiny of the Universe, they express *the law of the whole world*, they contain supreme wisdom, and they are truly the mystery of heaven and earth.<sup>7</sup>

In essence, the regal orb and oracular objects, like the Mesopotamian Tablets of Destiny, represent everything needed to govern—including wisdom, destiny and law. Nibley has traced the tablets, based on their function to provide dominion, to the Byzantine Empire in the form of a “great round jewel” present at the coronation of the emperor, which in turn is handed off, per legend, by the Emperor Manuel Commenus “to appear in the hands of Baldwin at his coronation as King of the Franks.”<sup>8</sup>

In an article on the symbolism of kingship, appearing in the *Journal of Book of Mormon Studies*, Gordon C. Thomasson continues to “connect the dots” to the medieval European orb with the Liahona, by comparing their capacity as a compass and terrestrial globe.<sup>9</sup> Thomasson relies upon the German medieval historian Percy Schramm who starts his excellent study of the orb as regalia, or *Herrschaftszeichen*, with the first through fourth centuries A.D., based upon Andreas Alföldi’s work with semiotics.<sup>10</sup> Schramm traces the orb’s origins to various Greek models of the universe and earth, as far back as the sixth through fourth centuries B.C.<sup>11</sup> Thomasson also found support from J.T. Milik to attribute the orb to Babylonia in 600 B.C. in the form of map in which “the earth is represented by a circle surrounded by the ‘Bitter River’, . . . beyond which seven triangular regions appear.”<sup>12</sup> Thomasson concludes: “the orb in the king’s hand suggested not only his divine investiture within his cosmological framework, but also the king’s knowledge of his kingdom.”<sup>13</sup> Notwithstanding the wonderful inroads of Nibley and Thomasson on the subject of regal orbs and sacred oracles of Latter-day scriptures, this article will move further by considering the subject of oracular objects in light of geo-political and institutional factors, as well as social epistemology or cognitive authority--the combined approach being known as “Ecological Holism and Media Theory.”<sup>14</sup>

### *The Oracular Objects, the Orb and Geopolitics*

Although this article stresses the orb's aspects as a medium, its symbolic representation as dominion over the earth cannot be overlooked. Both the Jaredite and Nephite peoples were led to a new lands and kingdoms by virtue of sacred, oracular objects. As mentioned, the Nephite Liahona operates expressly as a compass, with spindles pointing the way, "according to their faith . . . ."<sup>15</sup> While the seeing stones of the Jaredite Urim and Thummim are not expressly identified as two of the sixteen stones used to light the barges, these instruments were "given to the brother of Jared upon the mount, when he talked with the Lord face to face,"<sup>16</sup> which is the same place and time that the sixteen stones, facilitating the crossing of the "great deep," were fashioned.<sup>17</sup> The implication is that the seer stones are from the same group of "transparent glass" stones.<sup>18</sup>

In more modern times, the Urim and Thummim were described by Joseph Smith's mother, after feeling them through a handkerchief, as "two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows connected with each other the same way old-fashioned spectacles are made."<sup>19</sup> William makes clear that the bow formed a figure eight and was not a hunting bow.<sup>20</sup> These were attached to a breastplate by a rod, but the glasses themselves were too large for Joseph, so that he could only gaze in one lens at a time.<sup>21</sup> As a result Joseph apparently detached them.<sup>22</sup> What is important is not the physiognomy of the Urim and Thummim, but their function. Through them deceased nations once again have a voice, and in the case of the Jaredite stones a new nation is established in a new land. The Liahona, the Jaredite shining stones and the Urim and Thummim played important roles in leading the Lord's people to establish new nations and uncover the words of deceased ones.

The regal orb, plays a similar, although more symbolic role with respect to European nations. Both the conquered King Harold, last of the Saxon Kings, and William the Conqueror are represented with the orb on the Bayeux Tapestry and William's Great Seal, respectively. See Figure 1 and Figure 2. Not only does conquest require the seizure of the orb (at least as a symbol), but the continuity of the English kingdom requires its unbroken representation. Turning to the Continent, in Figure 3, Rubens depicts the handover of the orb (embellished with the *fleur de lis* of the French monarchy) to signify the transfer of authority to rule France from Henry IV to Mari de' Medici.<sup>23</sup>





Figure 1— King Harold holding Orb, Bayeux Tapestry. André Lejard, *La Tappezeria Di Bayeaux* (Paris: Verdôme, 1947), unpaginated 11<sup>th</sup> page.



Figure 2— William the Conqueror's Great Seal. "Seal of William Duke of Normandy as King of England," at Discover *Doomsday* (United Kingdom: National Archives), <http://tinyurl.com/3lv8wjy>, last accessed Jan. 23, 2015)



Figure 3— Pietro Paul Rubens, "The Consignment of the Regency" (c. 1622-1625), in Frans Baudouin, *Pietro Paulo Rubens*, 181, plate 44, 183.



Figure 4— Graphische Sammlung Albertina, *All Saints*, Vienna (1614), in Frans Baudouin, *Pietro Paulo Rubens*, 30, fig. 16.

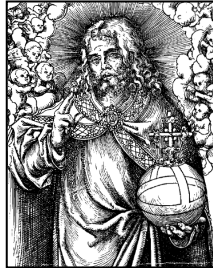


Figure 5—1471-1553 Lucas Cranach D.Ä. (München, Germany: Rogner and Bernhard, 1972) 248.

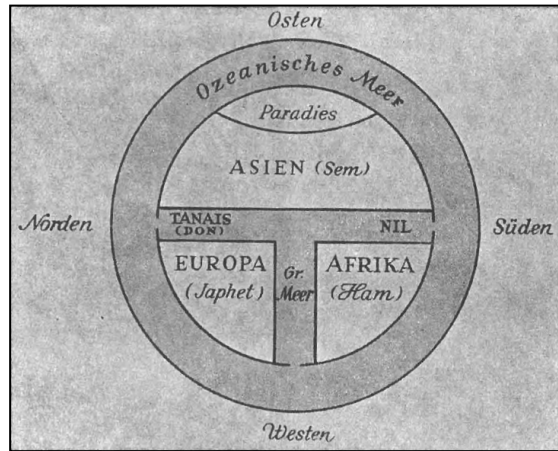


Figure 6—*Weltkarte Isidors von Sevilla* (c. 636 AD) in Percy E. Schramm, *Sphaira-Globus Reichsapfel*, 51, fig. 2.



Figure 7— Rubens, *The Glorification of the Holy Eucharist*, Antwerp, Church of St. Paul (c. 1672), in Frans Baudouin, *Pietro Paulo Rubens*, 96, plate 22.

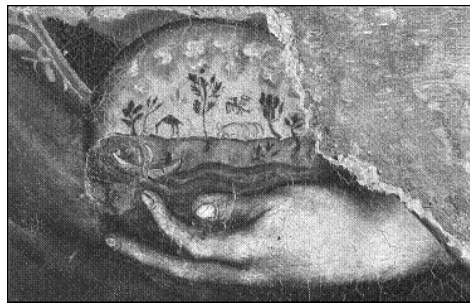


Figure 8— Orb held by Christ as depicted in panel of Westminster Retable. Copied with permission. Copyright: Dean and Chapter of Westminster.

Thomasson illustrates how the regal orb functioned as (or at least symbolized) a map, with the world's center being Jerusalem.<sup>24</sup> The orb often is divided in a "T" shaped band to divide three continents, Africa, Europa and Asia, with the bands representing various seas.<sup>25</sup> See Figure 4 and Figure 5. A map from Isodore of Seville (c. 636 AD), and laid out in the fashion of the orb, not only notes the continents but the three divisions of Noah's posterity: Japhet, Ham and Shem. See Figure 6. The symbolism thus extends beyond identification of continents to family nations and the beginning of geopolitics.

In sum, the geopolitical significance of the orb and oracular objects is that they exist in a context of general ignorance about the world's geography. Lehi has no geographic conception of where he is going except to follow the ball's spindles. The function of the sacred objects for Lehi and the Brother of Jared is to lead them to new lands to establish new kingdoms, and not cartography, but the central motif is the same, the oracular objects and orb play roles in defining nations.

### ***Institutional Context--The Royal Priesthood, Oracular Objects and the Orb***

Royal priesthood is the institutional context in which the orb and oracular objects operate. As shall be seen, kingship leads to priesthood, which invariably leads to the sacred oracles. The same is true--whether discussing the Book of Mormon or European monarchy. LDS scholarly literature already has an excellent foundation tying kingship in the Book of Mormon to the priesthood in a form recognizable from the Old Testament.<sup>26</sup> Stephen Ricks points to several important factors bearing upon the relationship of priesthood and kingship, including the anointing by one with authority.<sup>27</sup> Nibley has also connected the priesthood to kingship in ancient Mesopotamia and Egypt.<sup>28</sup> European monarchs also were connected, at least symbolically, to the priesthood, including in some instances, the priesthood of ancient Israel.

Norman, Saxon, and Frankish Kings were anointed, consecrated and ordained as kings. Apparently, in 1189 A.D. King Richard I (the "Lion Heart") was anointed or consecrated on his head, hands and chest, the latter of which occurred through special slits in his shirt.<sup>29</sup> According to legend, the Virgin Mary appeared to Thomas Becket, Archbishop of Canterbury and gave him holy oil for anointing the future kings of England.<sup>30</sup> Although viewed by modern historians as an anachronism, "St. Columba [of Scotland], according to Adamnan writing over a century later, 'ordained' a king in Scottish Dalriada as early as 574 A.D. by laying hands on him and blessing him."<sup>31</sup> The blessing included a prophetic warning regarding the King's descendents, which per Cummene the White, came to pass.<sup>32</sup> Remarkably, the same Adamnan, "recounts the vision of an angel bearing a *glass book*, 'of the ordination of kings,'"<sup>33</sup> which is reminiscent of the translucent orb. See Figure 5 and Figure 7. One historian connects the Israelite priesthood directly to anointing the kings of the Franks:

[T]he Franks “had begun to think of themselves as the new people chosen by God, the ‘new people of promise’ . . . . The rite of royal anointing was suited admirably to promote such views, and along with its introduction into the Frankish realms went an intensification of the clerical habit of comparing the position and attributes of the Frankish monarchs with the sacral position, and priestly attributes of the Old Testament kings, as well as with those of Moses and of Melchisedek, king and priest.<sup>34</sup>

The connection to Melchisedek is repeated in the Book of Mormon,<sup>35</sup> and the claim the Latter-day Saints make to the higher priesthood.<sup>36</sup> Another historian of medieval kingship, in discussing the practice of anointing medieval kings, points out the relationship to the Israelites, “The typological link existed not only between Carolingian and Davidic kingship and between reformed Frankish and Levite priesthood, but between the whole Frankish *gens* and the people of Israel.”<sup>37</sup> Anointing kings was part of the ritual to establish identity as a chosen people of God.

Also illustrating the Israelite roots of the priesthood of kingship, German Kings, beginning with Otto I (962 A.D.), and with whom the English Saxon monarchs shared a common heritage, fashion their crowns in semblance of the biblical breastplate of stones worn by Aaron.<sup>38</sup>

*[D]en vier Reihen von Edelsteinen an der Nackenplatte der Krone, die wir weiter unten auf die 12 Stämme Israels (und damit auf die parentes des Königs Salomon wie jedes Königs) beziehen werden, und . . . der Widerschein der göttlichen Herrlichkeit, in dem Stirn- und Leitstein der Stirnplatte, dem signum gloriae.*

[T]he four rows of precious stones on the neck plate of the crown, which, as we will later discuss, refer to the twelve tribes of Israel (and thus the *parentes* of King Solomon as with every king) and . . . the reflection of the glory of God in the forehead and guide [also, *lead* or *main*] stone of the plate, the *signum gloriae*.<sup>39</sup>

Percy Schramm, author of the aforementioned statement, also demonstrates that the eight plates comprising the crown of Otto (circa 961 AD) consisted of ten classes of stones, with the total stones in each class divisible by twelve, which he again ties to the Israelite tribes and Christ’s apostles.<sup>40</sup> See Figure 9. Some of the crown plates’ names bear biblical references: “David-Platte,” “Solomonplatte,” and “Hiskiaplatte.”

Fig. 18. Steinplan der Reichskrone (ohne Bügel und Kreuz).

Die acht Platten der Reichskrone sind so numeriert:

- I = David-Platte  
 II = linke Seitenplatte  
 III = Salomonplatte  
 IV = Stirnplatte  
 V = Pantokratorplatte  
 VI = rechte Seitenplatte  
 VII = Hiskiplatte  
 VIII = Nackenplatte

Platte										
Steinart	I	II	III	IV	V	VI	VII	VIII	Summe	
Scharnierperlen	3	3	3	3	3	3	3	3	24	2 mal 12
Kleine Perlen	—	30	—	—	30	—	—	—	60	5 mal 12
Kleine Perlen zusammen	3	33	3	3	3	33	3	3	84	7 mal 12
Pendilienperlen	—	6	—	—	—	6	—	—	12	1 mal 12
Kleine und Pendi- lienperlen	3	39	3	3	3	39	3	3	96	8 mal 12
Große Perlen	14	26	14	18	14	26	14	18	144	12 mal 12
Perlen zusammen	17	65	17	21	17	65	17	21	240	20 mal 12
Kleine Steine	—	5	—	14	—	5	12	—	36	3 mal 12
Große Steine	10	11	10	11	10	11	10	11	84	7 mal 12
Steine zusammen	10	16	10	25	10	16	10	23	120	10 mal 12
Steine und Perlen zusammen	27	81	27	46	27	81	27	44	360	30 mal 12
Verhältnis:	Große Perlen : kleine Perlen = 144 : 96 = 3 : 2									
„	„ Steine : „ Steine = 84 : 36 = 7 : 3									
Verhältnis	Steine : Perlen = 120 : 240 = 1 : 2									
Reihenfolge										
	Pendilienperlen									1 mal 12
	Scharnierperlen									2 mal 12
	Kleine Steine									3 mal 12
	Kleine Perlen									5 mal 12
	Große Steine									7 mal 12
	Große Perlen									12 mal 12
Gesamtzahl von Steinen und Perlen der Ottokrone von 961 : 240 = 20 mal 12										
„ „ „ „ „ „ Reichskrone: 360 = 30 mal 12										
Verhältnis der Reichskrone zur Ottokrone von 961 : 360 : 240 = 3 : 2										

Figure 9—Source: Percy Ernst Schramm, *Herrschaftszeichen und Staatssymbolik* 2: 589. The table illustrates that the stones (steine) in the crown were arranged in groups of 12. Also note the David, Solomon and Hezekiah crown plates.

Interestingly, the “guidance” or “lead stone” in the previous block quote is specifically identified with jasper, which in turn is linked by Schramm, to the white stone in Revelation 2:17 and which, per Doctrine and Covenants 130:10, can be connected to the Urim and Thummim.<sup>41</sup>

*Auf ihn ist “ein neuer Name” geschrieben, den niemand kennt . . . . An dem weißen Stein, den Gott spendet, erkennt er also die von ihm Ausgewählten.*

On it is written “a new name,” which no one knows . . . . It is through this stone, given by God, that we recognize those who have been chosen.<sup>42</sup>

From the crown jewels, to the Israelite breastplate stones, to the lead stone, to the white stone in Revelations—in the end it is the same story, the dependence upon some object, signifying knowledge and foresight for kingly rule, and not just religious authority. The implication perhaps being that claims to the priesthood is common to both.

It is not only the German Saxon Kings who connect to the “white stone” of the Book of Revelation, but perhaps three notable English Saxon Kings: Alfred, Edgar and Ethelred sit on their heavenly thrones with the center figure (Edgar) holding up a small stone between his thumb and index finger. See Figure 10. This agrees with the LDS understanding of Revelation 2:17, referring to the white stone that is given “to him that overcometh.” Doctrine and Covenants 130:10-11 makes clear that the stone has a revelatory function as a seer stone.

The diminutive size of Edgar’s stone should not preclude it from representing a seer stone or similar object. In 1779, in Chatham, Kent, laborers and soldiers on some military works discovered several ancient burrows or sepultures, known as Tumuli. According to an exhaustive account of the opening of the tombs, published in 1793, crystal balls were discovered in two of the Tumuli.<sup>43</sup> See Figure 11. Interestingly, one of the crystal balls is only about 1.5 inches in diameter,<sup>44</sup> correlating with Edgar’s stone. A remarkably similar orb to that in Figure 11, which also had a chain attached to it, was found in a grave in Picquigny on the Somme and dates from the fifth to sixth centuries B.C.<sup>45</sup> While we cannot be certain that the Chatham tombs were occupied by chiefs or kings, the inhabitants were persons of importance. The author of the Chatham account notes that in 1653 a crystal ball was found in the tomb of King Childeric (interred 436 A.D.), a Merovingian King of the Salian Franks.<sup>46</sup> Finally, Frankish King Karl der Große is depicted with sword in one hand and crystalline globe in the other. See Figure 12.

Related to the King’s role as seer, Germanic kingship involves claims to the priesthood as part of its very nature.

It is to the king as priest that we must look for the religious head of the folk. Among the Germanic tribes to whom political and religious authority were not bifurcated, the king, who not only was the war-chief of his people, but . . . their high-priest who dealt with the gods.”<sup>47</sup>

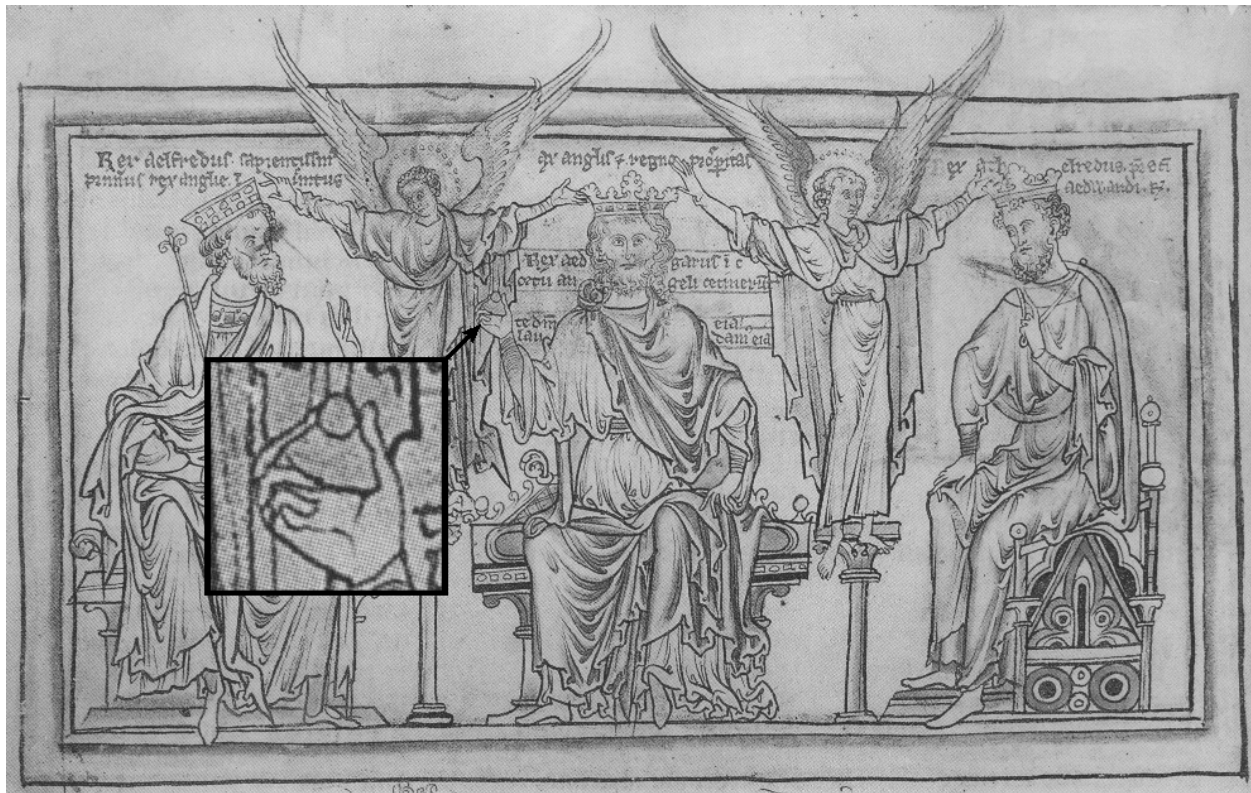


Figure 10– “Holy kings of England crowned in heaven, Alfred, Edgar and Ethelred,” in *La Estoire de Seint Aedward le Rei*, CUL MS Ee. 3:59 fol. 3v, c. 1255, in Paul Binski, *Becket’s Crown: Art and Imagination in Gothic England 1170-1300* (New Haven, CT: Yale University Press, 2004), 124, fig. 103.



Figure 11– Crystal ball in “lap of silver from Chatham, Kent Tombs. James Douglas, *Nenia Britannica, or Sepulchral History of Great Britain* (London: imprinted by John Nichols, 1793) 3, unnumbered page, plat 4



Figure 12–Karl Der Große mit Reichsapfel. Schramm, *Sphaira Globus Reichsapfel* (Stuttgart: Anton Hiersemann), tafel 41, abb. 84 (Paris, Louvre).

There is a similar unity of priesthood and kingship with Book of Mormon Kings. Mosiah interprets the Jaredite stone “by the gift and power of God.” Amaleki testifies that King Benjamin was not only a just man, but we also know of his acting in the capacity of a prophet through his famous sermon, and that Amaleki, the last of Jacob’s priestly line, delivers up the small plates to Benjamin, effectively uniting the priesthood of the church to that of the king. Mosiah II also can translate, being expressly named as a seer by Ammon, who adds, a “seer is greater than a prophet” and is a “revelator and a prophet also”—the greatest of all the gifts of God. Per scripture, Mosiah II’s possession of the interpreters qualifies him “seer, after the manner of old times.” However, the interpreters and the sacred are transferred by being “conferred,” the same word John the Baptist uses when ordaining Joseph Smith and Oliver Cowdery to the Aaronic priesthood. Even Alma’s religious authority must come through Mosiah. Notwithstanding, that Alma “having authority from God” ordained priests of fifty to what is “called the church of God” while in Noah’s kingdom, Mosiah II, “granted” Alma authority to establish churches throughout his kingdom and “gave him power to ordain priests and teachers.” There are ample examples from the reigns of Mosiah I, Benjamin and Mosiah II of their authority and roles, both in temporal and spiritual realms, to support their positions as seers possessing sacred records and oracular objects, such as the interpreters. Indeed, the kings are the center of cognitive authority for Nephite culture during much of the Book of Mormon, even after the monarchy is ended.

In summary, in both the Book of Mormon and Europe, claims to the priesthood serve as the institutional aspect of the informational environment in which the royal orb and other sacred objects make their appearance and function in actuality as media or symbolically. Priesthood both legitimizes the kingship through anointing and ritual, and belongs to the nature of kinship itself.



### ***Cognitive Authority and the Orb: The Orb as Oracular Object***

Cognitive authority is part of the concept of social epistemology, or the accepted way of knowing the world. For our understanding of the medieval society, the question is whether the orb is really part of their way of knowing their world, at least symbolically as regalia, and as part of their traditions. The orb's meaning is usually described without any reference to functioning as a medium, but rather as symbolizing the world, God's power over the world (see Figure 4 through Figure 5 and Figure 7 through Figure 8), and imperial dominion (see Figure 1 through Figure 3);<sup>48</sup> however, even a casual survey of art of the Renaissance and Middle Ages suggests more portentous meaning. By grasping the underlying meaning of the orb, its function as cognitive authority and an oracular object will become apparent.

The regal orb is archetypal among Western monarchs. In England, King Harold, last of the Saxon Kings, and the Bayeux Tapestry (Figure 1), on the Great Seal of William the Conqueror (Harold's successor) (Figure 2), and appearing in regalia of various monarchs until the present day, the orb has occupied a central place in British regalia,<sup>49</sup> as well as in Europe.<sup>50</sup> Indeed, the orb was so important as to even appear coinage of many Roman and European monarchs. See Figure 14 through Figure 18. Apparently, the orb was one of the monarch's most cherished possessions and signs of authority. Suggesting its oracular function, the orb even appears in Aaron's hand on the frontispiece of the original King James Bible.<sup>51</sup> See Figure Figure 28. Such a detail would not have escaped King James' notice, nor imprimatur.

The motif of the orb is equally present on the Continent. In the seventeenth century in Antwerp, a series of gates demarcating a route for procession and honoring various Spanish monarchs was constructed and decorated with statuary from Flemish artists such as Rubeens, de Vos, Van Thulden, and Van Den Hoecke.<sup>52</sup> Numerous manifestations of the orb are present in surviving sketches of these gates. The orb is held by the goddess Juno as she consults with Jupiter,<sup>53</sup> by the goddess Providentia,<sup>54</sup> by emperors Maximilian I and II, by Charles V, by Rudolph I and II, by Frederick IV, by Mathias I, by Ferdinand I,<sup>55</sup> and by various angelic ministers,<sup>56</sup> but the most telling drawing, by Van Den Hoecke, depicts Providence holding the orb. The entire image bears the caption, "The Foresight of the King,"<sup>57</sup> (see Figure ) suggesting the King's role as seer, via the orb. To the renaissance and medieval mind, the orb, whether held by divine or regal image, represents foresight and providence (through such foresight). As previously mentioned,<sup>58</sup> it fills a role similar to that of the Mesopotamian "Tablets of Destiny," part of the secret knowledge of kingship necessary for temporal sovereignty. In essence, the orb, like the Mesopotamian Tablets of Destiny, represents everything needed to govern—including wisdom, destiny and law. Also linking the orb to law is Andrea di Buonaiuto's fresco, *Triumph of St Thomas of Aquinas: Allegories of Civil and Canon Law*, from 1365. It presents seven women seated in thrones above seven men also seated. Each man holds a book, but two of the



women hold orbs.<sup>59</sup> See Figure 13. The question that suggests itself whether the law book is interchangeable with the orb in terms of its symbolic function as a medium.

The instances of persons of the Christian trinity and of saints in identical poses in religious iconography holding orbs and books or scrolls are too numerous to fully cite.<sup>60</sup> For instance, compare the Christ child in Figure 23 through Figure 25. In Figure 23, he holds a scroll, in Figure 24, a book, and in Figure 25, a crystal or glass orb. As another representative example, from England, consider the illustrations of a mid-thirteenth century illuminated Book of Revelation, known as the *Douce Apocalypse*, held at Oxford's Bodleian Library. See Figure 19 and Figure 20. In these figures, identical poses of Christ, holding a book in one hand and the orb in another, appear on the 22 verso and 23 recto of the codex, for pages beginning with Revelation 7:9 and Revelation 8:1 respectively. John the Revelator appears with a book off to the left. In the accompanying passage for the first image, the multitudes stand before the throne. In the second, seven angels await the opening of the "Seventh Seal." In either case, the interchangeability of orb and book as media is apparent.

The importance of these illuminated registers is what they reveal about the mind-set of mid-thirteenth century English people, and how they viewed the relationship of authority, the throne, the book, and the orb. In another example from mid-thirteenth century England, the revelatory or informational aspect of the orb is apparent in a panel of the "Westminster Retable," an altarpiece constructed for Henry III.<sup>61</sup> In the panel depicting Christ on the throne, the Lord holds a sphere. Unlike those found among English regalia (appearing to be gold or copper),<sup>62</sup> the sphere is transparent, revealing a paradisiacal scene of a world, with birds in the clouds, grazing animals, abundant trees and a great whale in the ocean. See Figure 8. What Christ holds is a medium, signifying, as in Van Den Hoecke's depiction of Providentia, the "foresight of the King."<sup>63</sup>

Also supporting the role of the orb as a medium is its description in German as *Reichsapfel* and in Dutch as *Rijksappel*,<sup>64</sup> literally "realm apple." In Figure 26, Mary holds the fruit and the Christ child who holds the orb, and in Figure 27, the Christ child holds fruit. Indeed the museum placard for Figure 27 notes that "the Christ Child holds in one hand a fruit variously identified as an apple, the symbol of Man's fall in the Garden of Eden, or as a pomegranate, which represents fertility and resurrection [perhaps the fruit from the Tree of Life]."<sup>65</sup> Given that man's fall is driven by knowledge, specifically to "be as the gods knowing good and evil,"<sup>66</sup> and is effectuated by partaking of forbidden fruit, the parallelism between fruit and the orb is particularly apt. Since man had been given dominion not only over all classes of creatures, but "over all of the earth,"<sup>67</sup> the correlation of knowledge (as represented by the fruit) to the orb is likewise appropriate. Like the interchangeability of books and scrolls for the orb in religious art, the substitution of fruit for orb also supports claims that the orb is a medium—the original apple of knowledge of the gods.



Figure 13— Andrea di Buonaiuto’s fresco, *Triumph of St Thomas of Aquinas: Allegories of Civil and Canon Law* (cropped image).



Figure 18— Fifteen Shilling Piece, James I holding orb (17<sup>th</sup> century). *The Pictorial History of England: Being a History of the People, As Well as a History of the Kingdom* (London: Charles Knight, 1838-41) 3:550.



Figure 14—Roman coin with the goddess Providence next to the orb. Percy Ernst Shramm, *Sphaira Globus Reichsapfel* unnumbered page Tafel 2, no. 4e.



Figure 15—Coin of Otto II (c. 974-975). Percy Ernst Shramm, *Sphaira Globus Reichsapfel* unnumbered page Tafel 12, no. 51b.



Figure 16—Coin of Roman Emperor. Percy Ernst Shramm, *Sphaira Globus Reichsapfel* 12, unnumbered page Tafel 2, no. 6.



Figure 17—Byzantine coin of Justinian with orb. Percy Ernst Shramm, *Sphaira Globus Reichsapfel* unnumbered page Tafel 10, no. 22a.

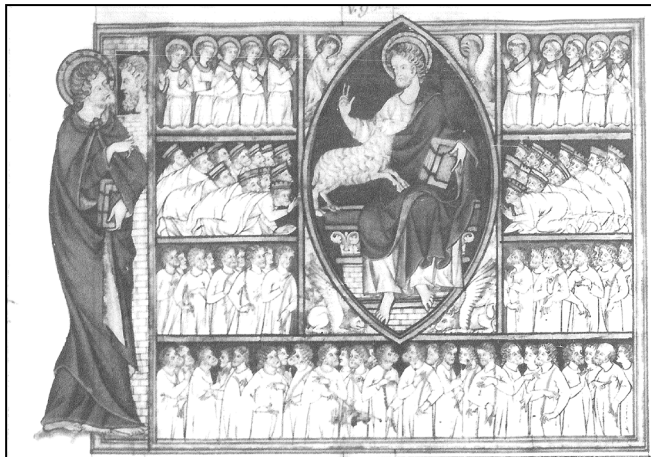


Figure 19— Christ holding book on throne. *Ms. Douce 180* (Oxford University: Bodleian Library, 1270-1272) verso 22. [Author will license].



Figure 20—In recto opposite to previous figure, Christ holds orb in identical pose. Ingo F. Walther and Norbert Wolf, *Codices Illustres: The World’s Most Famous Illuminated Manuscripts 400-1600* (Köln, Germany: Taschen, 2005).



Figure 21—King Edward (Edward the Confessor) with bible (source: author's photo at Canterbury Cathedral).

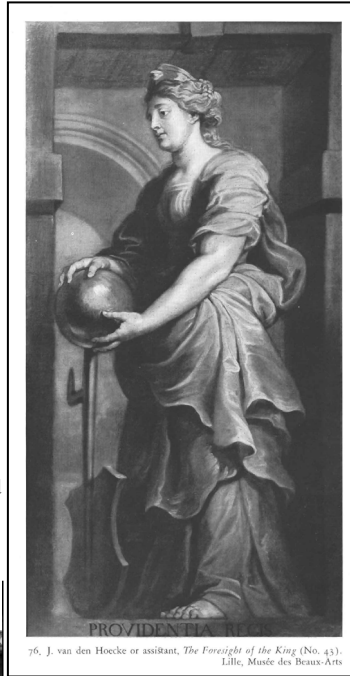


Figure 22— J. van den Hoecke or assistant, *The Foresight of the King*, Lille de Musée des Beux Arts. John John Rupert Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, plate 76.



Figure 27— *The Virgin and Child*, Germany (c. 1520). Nelson-Atkins Museum of Art, Kansas City (photo by author).



Figure 23—Lippo Memmi, *Virgin and Child* (Italian, c. 1325-1330), Kansas City, Nelson-Atkins Museum. Photo by author. Note Christ with scroll.

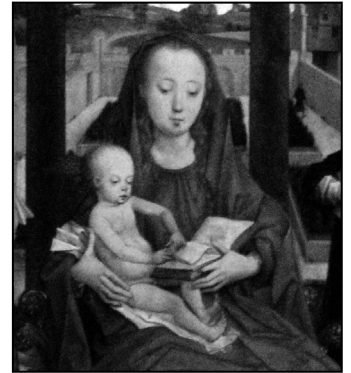


Figure 24—Hans Memling, *Virgin and Child Enthroned* (Bruge, c. 1465-1470). Kansas City, Nelson-Atkins Museum. Photo by author. Note Christ with book.



Figure 25— (Right) Petrus Christus, *Virgin and Child in a Domestic Interior* (Bruge, c. 1460-1467). Kansas City, Nelson-Atkins Museum. Photo by author. Christ child with crystal orb.

Figure 26— *The Virgin and Child*, France or Flanders (16th Century), on stained and painted Glass. Nelson-Atkins Museum of Art, Kansas City (photo by author).

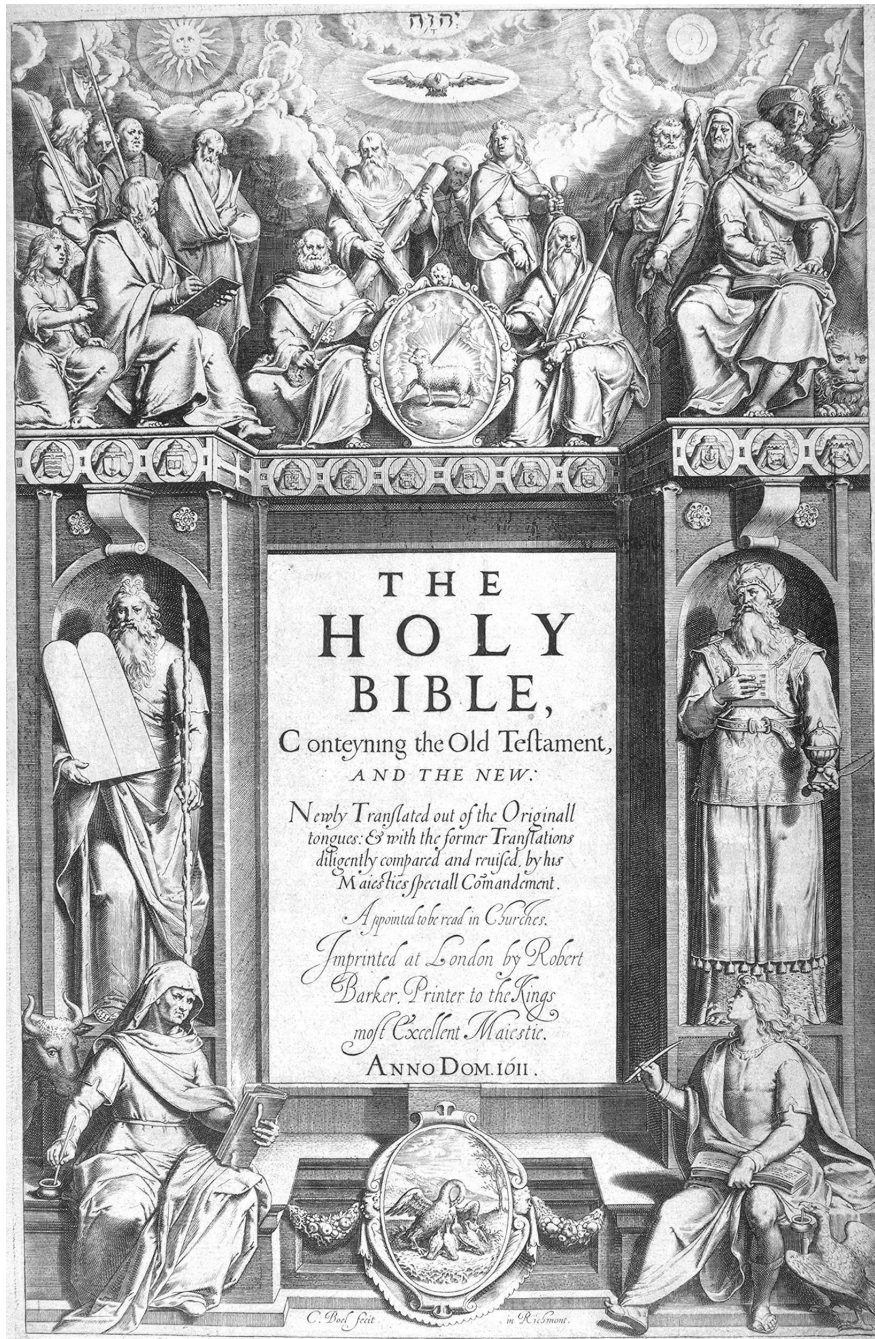


Figure 28--Title Page to First Edition of King James Bible. BYU Harold B. Lee Library, L. Tom Perry Special Collections Library. Note the orb in Aaron's hand.

Returning to the Book of Mormon, while Nephi is loath to accept kingship over his people,<sup>68</sup> he ultimately acknowledges that the people “look [to him] as a king or a protector . . . on whom ye depend for safety . . .”<sup>69</sup> It is noteworthy that Nephi carries with him all of the regalia necessary for a European king (see Figure 2 and Figure 12)—the sword of Laban and an orb of brass (which acts as both compass and medium).<sup>70</sup> Indeed it is the brass ball which ultimately leads Nephi to a land of promise to establish his own kingdom. He also has the sacred records (codices of the four gospels and the Bible play an important role in European icons and regalia, see Figure 19, Figure 21, and Figure 24).<sup>71</sup> Much later, when Mosiah is made king and is charged with keeping the records (both the plates of brass and Nephi), he is also given the sword of Laban and the “ball or director.”<sup>72</sup> Considering it is over 400 years from Nephi to Mosiah’s coronation, a well-set ritual is being followed.

What can be said for Joseph Smith who opened this dispensation with that self-same regalia as the Nephites and Jaredites of old? In Section Seventeen verse one of the Doctrine and Covenants, the Three Witnesses are promised:

view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.<sup>73</sup>

The whole of the Nephite and Jaredite regalia and oracular objects operate to bear symbolic testimony of the Book of Mormon and Joseph Smith’s authority as a seer.

## **Conclusions: Uncommon Thoughts about Uncommon Things**

This article has considered a range evidences concerning the geopolitical and institutional factors in the information environments of medieval Europe and the Book of Mormon peoples. These factors profoundly impact and are impacted by an additional factor—the social epistemology and cognitive authority of the operative culture. Regardless of the how the factors influence one another or are to be balanced, there is a common, preeminent feature of both Book of Mormon and medieval societies—the relative scarcity of knowledge, including limited access to maps, sacred records, codex books, and the sacred objects themselves. Access to such resources granted a certain stature of authority to the possessor. From Mesopotamian myth, to the Nephite and Jaredite seer stones and the Liahona, to the regal orb of the Romans, Franks, and Saxons, the message is the same—anyone who possessed the sacred *Tablets of Destiny*, had access to “the destiny of the Universe, . . . the law of the whole world, . . . supreme wisdom, . . . and . . . the mystery of heaven and earth”<sup>74</sup>—the whole package necessary for rulership.

The evidence of European imagery of the orb as medium is difficult to ignore. What is most remarkable about the European monarchs is their symbolic use of the orb in regalia and in a

manner reminiscent of the Israelite Urim and Thummim.<sup>75</sup> Aaron, as depicted on the title page of the King James Bible, holds the orb in the manner of European kings. Compare Figure 1 and Figure 2 with Figure 28. The question frequently raised by scholars of the middle ages is why the Frankish kingdoms identify with the Israelites, rather than their previous Roman masters. Describing the Frankish kings, one scholar observes “they endeavored, as it were, to wheel into Church history as the continuators of Israel’s exploits rather than into Roman history as the heirs of pagan Rome.”<sup>76</sup> The reason for this is attributed to the victory of the Franks over the Arab invaders in the eighth century, which led to the Franks considering themselves as “a new people chosen by God.”<sup>77</sup> Latter-day Saints may wish to push the matter further, especially considering their doctrines concerning the dispersal and gathering of Israel, knowledge of which comes to us by way of the Book of Mormon, translated by aid of the seer stone. Perhaps additional investigation into regalia, traditions, beliefs, and legal systems of the European and British tribes will yield additional clues.

The implication of Joseph’s translating the Book of Mormon through use of a seer stone is that it places the book on a different footing than the Bible. The very words come through a source independent of Joseph, one that will only work for one who has authority and is worthy. It is not Joseph that is to be tested—he is after all a flawed human being—but the book itself. Indeed, the claim to translation by and possession of the seer stone is a sign of a claim to authority, a veritable ensign, that must accompany the Book of Mormon. Furthermore, the book is linked to the mythical “Tablets of Destiny” in the sense, that it is *THE BOOK*, whose possessor can master all things and have access to all knowledge.

Similar conclusions are reached by Terry Givens in *By the Hand of Mormon*. Givens identifies “three important roles in the shaping of the Book of Mormon’s status as a kind of ‘authoritative discourse’”: (1) the Urim and Thummim connects Joseph to Moses and Aaron and raises the status of the Book of Mormon to the “the sacred tablets themselves”<sup>78</sup> (meaning the tablets of Moses, written by the finger of God);<sup>79</sup> (2) “these interpreters . . . intrude themselves so conspicuously into the whole process as to violently polarize the Book of Mormon’s reception around the issue of authenticity rather than theological merit”;<sup>80</sup> and (3) the text is not mere “inspirational literature” but an “unimpeachable” translation that is “precisely in accord with the original plates—no approximation or near hits.”<sup>81</sup> In other words, translation of the Book of Mormon by the sacred oracles is a brazen declaration of unimpeachable accuracy and equivocation of the Book’s status to the Ten Commandments—an act that challenges all comers to test the book’s authenticity. The claim to translation by seer stone is a claim to the cornerstone of cognitive authority. The presence of the sword of Laban, the brass ball or miraculous directors, and the Urim and Thummim evoke a regal seal upon the Book of Mormon, granting it both dominion and authenticity. No other book claims such a lineage.



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<sup>1</sup> Hugh Nibley sets forth reasons and precedent for Joseph Smith use of sacred “gadgets” in Hugh Nibley, *The Message of the Joseph Smith Papyri: An Egyptian Endowment* (Salt Lake City, UT: Deseret Book Co. 1975) 51-52. This article, however, considers the issue from the standpoint of authority.

<sup>2</sup> Patrick Wilson, *Second-Hand Knowledge: An Inquiry into Cognitive Authority* 15 (Westport, Conn.: Greenwood Press, 1983).

<sup>3</sup> Robert C Berring, “Legal Information and the Search for Cognitive Authority,” *California Law Review* 88, no. 6 (2000): 1673, 1676.

<sup>4</sup> Ronald J. Deibert, *Parchment, Printing, and Hypermedia: Communication in World Order Transformation* 94 (New York: Columbia University Press, 1997).

<sup>5</sup> Inscription of the crypt of F.W. Maitland, 1850-1906, Westminster Abbey (author visited and recorded Aug. 8, 2007).

<sup>6</sup> See Hugh W. Nibley, “Genesis of the Written Word,” 110, 113-114; Hugh Nibley, *The Message of the Joseph Smith Papyri: An Egyptian Endowment* (Salt Lake City, UT: Deseret Book Co. 1975) 121. See also Paul Douglas Callister, “Law’s Box: Law, Jurisprudence and the Information Ecosphere,” *UMKC Law Review* 74, no.2 (2005): 263, 286-87.

<sup>7</sup> Geo Widengren, *The Ascension of the Apostle and the Heavenly Book* (Uppsala, Sweden: Lundequistska Bokhandeln, 1950), 11 (emphasis added).

<sup>8</sup> Nibley, *The Message of the Joseph Smith Papyri* 121.

<sup>9</sup> Gordon C. Thomasson, “Mosiah: The Complex Symbolism and Symbolic Complex of Kingship in the Book of Mormon,” *Journal of Book of Mormon Studies* 2(1): 21, 27-32 (1993).

<sup>10</sup> Percy E. Schramm, *Sphaira-Globus Reichsapfel* (Stuttgart: Hiersemann, 1958) 12.

<sup>11</sup> Schramm, *Sphaira-Globus Reichsapfel* at 9-11. See also Gordon C. Thomasson, “Mosiah: The Complex Symbolism and Symbolic Complex of Kingship in the Book of Mormon” 28, citing Tonio Hölcher, *Victoria Romana* (Mainz am Rhein: Verlag von Zbern, 1967) 41-47.

<sup>12</sup> J.T. Milik, *The Books of Enoch* (Oxford: Clarendon, 1976) 15, 17, cited by Gordon C. Thomasson, “Mosiah: The Complex Symbolism and Symbolic Complex of Kingship in the Book of Mormon” 28.

<sup>13</sup> Thomasson, “Mosiah: The Complex Symbolism and Symbolic Complex of Kingship in the Book of Mormon” 32.

<sup>14</sup> See Deibert, *Parchment, printing, and hypermedia* 37-38. Technology is also one of Deibert’s factors but due to space constraints is not considered here.

<sup>15</sup> Alma 37:40.

<sup>16</sup> Doctrine and Covenants 17:1. For thorough comparison of the Jaridite stones to medieval Europe, see John A. Tvedtnes, “Glowing Stones in Ancient and Medieval Lore,” *Journal of Book of Mormon Studies* 6 (2): 99-122 (1997).

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<sup>17</sup> Compare Ether 3:1 with Ether 3:23, 28.

<sup>18</sup> Ether 3:1.

<sup>19</sup> Scot Facer Proctor and Maurine Jensen Proctor, eds., *The Revised and Enhanced History of Joseph Smith by his Mother* (Salt Lake City: Bookcraft, 1996), 139, and in Terry L. Givens, *By the Hand of Mormon: The American Scripture that Launched a New World Religion* (Cary, NC: Oxford University Press, 2002) 22.

<sup>20</sup> See Dan Vogel, ed., *Early Mormon Documents*, 3 vols. (Salt Lake City: Signature Books, 1996–), 1:508) and Givens, *By the Hand of Mormon*, 22.

<sup>21</sup> See Vogel 1:508 and Givens, *By the Hand of Mormon*, 22.

<sup>22</sup> See Vogel 1:508 and Givens, *By the Hand of Mormon*, 253, n.50.

<sup>23</sup> Pietro Paul Rubens, “The Consignment of the Regency” (c. 1622-1625), in Frans Baudouin, *Pietro Paolo Rubens* (New York: Abrams, 1977), 181, plate 44, 183.

<sup>24</sup> Thomasson, “Mosiah: The Complex Symbolism and Symbolic Complex of Kingship in the Book of Mormon” 29-31.

<sup>25</sup> Thomasson, “Mosiah: The Complex Symbolism and Symbolic Complex of Kingship in the Book of Mormon” 29-31.

<sup>26</sup> See, e.g., Stephen D. Ricks, “Kingship, Coronation, and Covenant in Mosiah 1-6” in *King Benjamin’s Speech: “That Ye May Learn Wisdom”* (Provo, UT: Foundation for Ancient Research and Mormon Studies, eds. John W. Welch and Stephen D. Ricks, 1998); John M. Lunquist and John W. Welch, “Kingship and Temple in 2 Nephi 5-10” in *Reexploring the Book of Mormon* (Provo, UT: Foundation for Ancient Research and Mormon Studies, ed. John W. Welch, 1992) 66.

<sup>27</sup> Ricks, “Kingship, Coronation, and Covenant in Mosiah 1-6,” 249-50.

<sup>28</sup> See Hugh Nibley, *Lehi in the Desert, The World of the Jaredites, There were Jaredites* (Provo, UT: Foundation for Ancient Research and Studies, eds. John W. Welch, Darrell L. Matthews, and Stephen R. Callister, 1988) 168-71; Hugh Nibley, *Abraham in Egypt* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2<sup>nd</sup> ed., ed. Garry P. Gillum, 2000, orig. 1981) 232-34.

<sup>29</sup> David Hilliam, *Crown, Org, & Sceptre: The True Stories of English Coronations* (Gloucesterchire: Sutton Press, 2001) 34.

<sup>30</sup> Hilliam, *Crown, Orb & Sceptre*, 32.

<sup>31</sup> Janet L. Nelson, “Inauguration Rituals 52 (emphasis added) (citing *Adomnan’s Life of Columba* (Edinburgh, Scotland: Thomas Nelson and Sons, eds. and trans. Alan Orr Anderson and Marjorie Ogilvie Anderson, 1961, originally dating from seventh century) 473-75).

<sup>32</sup> *Adomnan’s Life of Columba* 475, 477.



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<sup>33</sup> Janet L. Nelson, "Inauguration Rituals," in *Early Medieval Kingship* (Leeds, England: University of Leeds, eds. P.H. Sawyer and I. N. Wood, 1977) 52 (emphasis added). See also *Adomnan's Life of Columba* 473, 475 (angel appears three successive nights to the reluctant St. Columba, commanding him to ordain Aidan as king).

<sup>34</sup> Francis Oakley, *Kingship: The Policies of Enchantment* (Malden, MA: Oxford, 2006) 97.

<sup>35</sup> Alma 13: 14-15, 17-18.

<sup>36</sup> D&C 107: 1-2, 4, 6-10, 14, 17-18, 22, 29, 71, 73, 76.

<sup>37</sup> Nelson, "Inauguration Rituals," 58.

<sup>38</sup> Percy Ernst Schramm, *Herrschaftszeichen und Staatssymbolik; Beiträge zu ihrer Geschichte vom dritten bis zum sechzehnten Jahrhundert*, (Stuttgart, Germany: Hiersemann, 1955), 2: 578, 581, fig. 16, 583-96, table (tafel) 68-69.

<sup>39</sup> Schramm, *Herrschaftszeichen und Staatssymbolik* 2: 580.

<sup>40</sup> See Schramm, *Herrschaftszeichen und Staatssymbolik* 2: 584-586 ("Die Korrespondenz zweier Platten ist vielmehr durch die von der Bibliallegorese hergestellten Korrespondenz von Altem und Neum Testament zu erklären. Dadurch rückten die zwölf Apostel, die das Chrstentum in die ganze Welt trugen, in die Nachfolge der zwölf Söhne Abrahams und der von ihnen begründeten Stämme Israels.")

<sup>41</sup> John M'Clintock and James Strong. *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, (Grand Rapids, MI: Baker Book House, 1981) 679.

<sup>42</sup> Schramm, *Herrschaftszeichen und Staatssymbolik* 2: 610.

<sup>43</sup> James Douglas, *Nenia Britannica, or Sepulchral History of Great Britain* (London: imprinted by John Nichols, 1793) 3-4, with intervening unnumbered pages of nearly identical plats. The first crystal ball is identified on page 4, as fig. 8. However, on one of the intervening plats it is identified as fig. 13. A second crystal ball is identified on p. 21, as fig. 3 on the preceding unnumbered pages, plat 5.

<sup>44</sup> Douglas, *Nenia Britannica*, 21, 103

<sup>45</sup> Schramm, *Sphaira-Globus Reichsapfel* at 23-34, tafel 9, abb. 21.

<sup>46</sup> Douglas, *Nenia Britannica*, 14, n. †. For image of Childerich's crystal ball (c. 482), see Schramm, *Sphaira-Globus Reichsapfel* at tafel 9, abb. 20.

<sup>47</sup> William A. Chaney, *The Cult of Kingship in Anglo-Saxon England* (Manchester, England: Manchester University Press, 1970) 63.

<sup>48</sup> George Ferguson, *Signs & Symbols in Christian Art* (New York: Oxford University Press, 1954) 313 (entry for "globe"); Hilliam, *Crown, Org. & Sceptre* 226; Anna Keay and Claire Murphy, *The Crown Jewels* (Surrey, England: Historic Royal Palaces, 2002), 18.

<sup>49</sup> See e.g., *The Cambridge Illuminations: Ten Centuries of Book Production in the Medieval West* (London: Harvey Miller Publishers, eds. Paul Binski and Stella Panayotova, 2005) 136-37 (orb present at coronation of Edward II, c. 1335-1339), 283, no. 134 (King Henry III on throne with orb, c. 1388 A.D.); Anna Keay

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and Claire Murphy, *The Crown Jewels* (Surrey, England: Historic Royal Palaces, 2002) 18-19 (includes image of Charles II on throne with orb from 1661 A.D. and Queen Mary's orb from 1689 A.D.), 63 (King James I holding the orb, c. 1606 A.D.); David Hilliam, *Crown, Orb & Sceptre: The True Stories of English Coronations* (Stroud, England: Sutton Publishing 2001) 137 (two current photos of regal orbs), 138 (photo of stain glass window of crowning of King Edgar, 973 A.D.), 225-26; *Henry VIII: A European Court in England* (London: Collins & Brown, ed. David Starkey, 1991) 85, fig. V.35, 86, figs., 38-39, 95, fig. VI.5, 141, fig. XI.2 (Henry VIII is depicted with his orb on manuscripts, The Great Seal, and *Black Book of the Garter*); John N. King, "Godly Women in Elizabethan Iconography," *Renaissance Quarterly* 38, no. 1 (1985): 65, fig. 13., 80, fig. 19 (Queen Elizabeth, 1603-4, with sphere).

<sup>50</sup> The orb is present with Charlemagne in a manuscript and murals depicting the "worthies" of Arthurian legend. Roger Sherman Loomis and Laura Hibbard Loomis, *Arthurian Legends in Medieval Art* (New York: Kraus, 1966), illus. 13-14, 60 (pages unnumbered). See also *Cambridge Illuminations*, 238, fig.33 (Charlemagne holding orb).

<sup>51</sup> It is noteworthy that in the frontispiece, the depiction that Aaron holds the orb since the Urim and Thummim are also associated with him. See Exodus 28:30 and Leviticus 8:8.

<sup>52</sup> John Rupert Martin, *The Decorations for the Pompa Intoitus Ferdinandi* (London: Phaidon, 1972), 23, 30, 142, plate 1.

<sup>53</sup> Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, plates 17-20.

<sup>54</sup> Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, 69-70, plates 16-18, 21-22, 32. See also Figure 14 (goddess Providentia with orb on a Roman coin).

<sup>55</sup> Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, plates 23-24, 26, 38-43.

<sup>56</sup> Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, plates 16-18.

<sup>57</sup> Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, plates 76, 79.

<sup>58</sup> See text accompanying notes 7-8.

<sup>59</sup> *Law: A Treasury of Art and Literature* (New York: Macmillan Publishing Company, ed. Sara Robbins, 1990), 156-57.

<sup>60</sup> Victor Nitkitch Lazarev, *The Russian Icon: From Its Origins to the Sixteenth Century* (Collegeville, MN: Liturgical Press, ed. G.I. Vzdornov, trans. Colette Joly Dees, 1997), 206-07 (note the parallelism of bishops holding scrolls and angels holding transparent spheres), 316, fig. 115 (Christ child holding scrolls); C.V. Wedgwood, *The World of Rubens 1577-1640* (New York: Time, Inc., 1967), 60 (title frontispiece by Rubens with Pope holding book); Frans Baudouin, *Pietro Paolo Rubens* (New York: Abrams, 1977), 59, plate 12 (Christ child with orb), 266, fig. 137 (frontispiece designed by Rubens with Captain holding orb).

<sup>61</sup> Paul Binski, *The Westminster Retable: England's Oldest Altarpiece* (London: National Gallery 2005), 2<sup>nd</sup> back panel.

<sup>62</sup> Anna Keay, *The Crown Jewels*, 19; Martin Holmes and H.D.W Sitwell, *The English Regalia: Their History, Custody & Display* (London: Her Majesty's Stationery Office, 1972) 17.

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<sup>63</sup> Martin, *The Decorations for the Pompa Intoitus Ferdinandi*, plates 76, 79.

<sup>64</sup> For discussion of the German *reichsapfel*, see generally Schramm, *Sphaira-Globus Reichsapfel*. For the Dutch rijkssappel, see image “Rijkssappel,” *A10 Wereldlijke en Geestelijke schatkamer*, <http://tinyurl.com/schatkamer> (last visited December 19, 2014).

<sup>65</sup> Nelson-Atkins Museum of Art placard accompanying display (copy on file with author).

<sup>66</sup> Moses 4:11.

<sup>67</sup> Gen 1: 26; Moses 2:26; Abraham 4:26.

<sup>68</sup> 2 Nephi 5:18.

<sup>69</sup> 2 Nephi 6:2.

<sup>70</sup> See e.g., William Le Hardy, *The Coronation Book: The History and Meaning of the Ceremonies at the Crowning of Her Majesty, Queen Elizabeth II, on June 2nd, 1953* (London: Staples Press, 1953) 32-33, 45; Hilliam, *Crown, Orb & Sceptre* 138, 228.

<sup>71</sup> Le Hardy, *The Coronation Book* 37, 43, 48; Paul Douglas Callister, “The Book as Authoritative Sign in Seventeenth-Century England: A Review Through the Lens of Holistic Media Theory” in *Law, Culture and Visual Studies* 54-56 (Anne Wagner and Richard Sherwin eds., Dordrecht: Springer, 2014); Wilhelm, Lübke, *Outlines of the History of Art* (New York: Dodd, Mead & Company, 1904) (eleventh-century Hungarian crown of St. Stephen, also a king, featuring the enthroned Christ holding the gospels on the fore plate).

<sup>72</sup> Mosiah 1:16.

<sup>73</sup> Although no mention is made of any object other than the plates in the statements of the three and eight witnesses, David Whitmer, one of the three witnesses, reported that the promise of Doctrine and Covenants 17:1 was fulfilled, “in the later part of the month.” Reed A. Benson, “Sword of Laban” in *Encyclopedia of Mormonism*, <http://tinyurl.com/swordoflaban> (last viewed Dec. 23, 2014) (citing Andrew Jenson, *Historical Record*, nos. 3-5, May 1882, Vol. VI, Salt Lake City, p. 208).

<sup>74</sup> Widengren, *The Ascension of the Apostle and the Heavenly Book* 11.

<sup>75</sup> See Schramm, *Sphaira-Globus Reichsapfel* 12.

<sup>76</sup> Ernst Kantorowicz, *Laudes Regiae: A Study in Liturgical Acclamations and Medieval Ruler Worship* (Berkeley Los Angeles: University of California Press, 1946) 56 (quoted in Oakley, *Kingship* 97). Certainly, other European tribes, such as the Saxons, remained tied to Rome, considering there kingdoms revivals of the Roman empire in the form of the Holy Roman Empire. See Oakley, *Kingship* 99.

<sup>77</sup> Oakley, *Kingship* 97 (quoting Ernst Kantorowicz, *Laudes Regiae: A Study in Liturgical Acclamations and Mediaeval Ruler Worship* (Berkeley University of California Press, 1958) 56).

<sup>78</sup> Givens, *By the Hand of Mormon* 83.

<sup>79</sup> Givens, *By the Hand of Mormon* 82.

<sup>80</sup> Givens, *By the Hand of Mormon* 83.

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<sup>81</sup> Givens, *By the Hand of Mormon* 83.