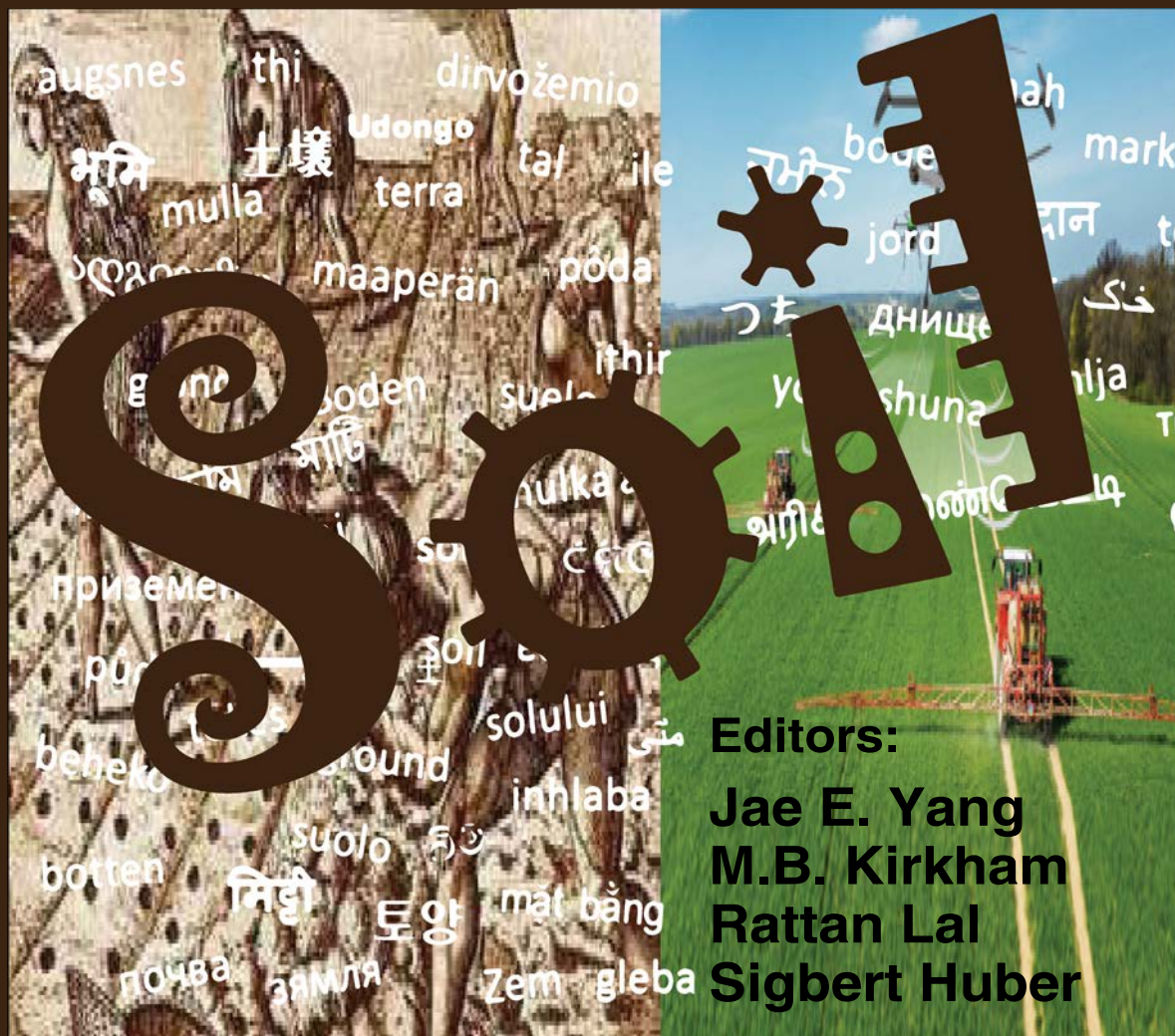


Global Soil Proverbs

Cultural Language of the Soil



Editors:

Jae E. Yang

M.B. Kirkham

Rattan Lal

Sigbert Huber

GeoEcology Essays

CATENA
soil sciences



**International
Decade of Soils
2015-2024**



GeoEcology Essays

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With 165 figures and 10 tables

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We are interested to receive your comments, criticism (praise too) on this title.

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Foreword

A “proverb” is a simple and an easy to understand thematic statement based on observations, experiences, cultural traditions, or just a plain common sense. Thus, this book, *Global Soil Proverbs: Cultural Language of the Soil*, is a compilation of likeable truisms about soil-based issues from regional, cultural, and ethnical experiences of different countries from around the world. With the objective of enhancing the awareness about soils and its importance to human well-being and nature, the theme of this book fits in the overall objectives of publishing an annual yearbook from 2015 to 2024, ten books to commemorate the “Decade of Soil.” Principal audiences of the book include not only soil scientists but also the general public, farmers, and policymakers. The book is prepared in a language, format, and style that are easily understood by policymakers. The overall objective of this book on “proverbs” is to enhance the awareness about the importance of soil among non-soil professionals and the general public. Some examples of proverbs, as well as sayings by well-known people, are given below:

Country	Proverb	Author
Denmark	“It is good to lend to God and to the soil – they pay good interest”	Danish proverb
Germany	“Der Segen der Erde zum Brot uns werde.” “It is the soil, which gives us bread”	
Ghana	“When a yam doesn’t grow well, we don’t blame it; it is because of the soil”	Tshi proverb
India	“Not all humans are made of soil, I know of many who are made from a solid rock ” “Jhut bolte hain woh; jo kahte hain, hum sub mitti se bane hain; main kai apnon se wakif whon, jo pathar se bane hain.”	
Japan	“治山治水 (Chisan, chisui)” “Managing land resources (chi-san) and managing water resources (chisui) become effective only when both are coordinated”	
Kenya	“Udongo uwahi ungali maji” “Work the clay while it’s still wet”	
Netherlands	“Fertilizer is good for the father but bad for the son”	A Dutch Saying
New Zealand	“Toitū he whenua, whatungarongaro he tangata?” “Land is permanent, man disappears”	Maori proverb
Norway	“Black soil produces white bread”	
Republic of Korea	“신토불이(身土不二)” “Body and Land are not two but one”	
Spain	“Dar a la tierra el grano, para que retorne la mazorca” “Give a maize grain to the land and it will return a cob of corn”	
St. Vincent and the Grenadines	“When you have land, you have the world”	
USA	Wendell Berry “There are two spiritual dangers in not owning a farm. One is the danger of supposing that breakfast comes from the grocery store and the other that the heat comes from the furnace” Aldo Leopold “The soil is the great connector of lives, the source and destination of all. It is the healer and restorer and resurrector, by which disease passes into health, age into youth, and death into life. Without proper care for it we can have no community, because without care for it we can have no life”	The Unsettling of America: Culture and Agriculture

The proverbs and sayings listed above are drawn from numerous sources including the UNCCD (United Nations Convention to Combat Desertification) and others. Many sources, both known and unknown, are not listed but gratefully acknowledged. It is also appropriate to thank Dr. Jae Yang, Dr. M. B. Kirkham and Dr. Sigbert Huber for their devotion and hard work to bring this book to completion. I also thank all authors for sharing their knowledge and wisdom with others and submitting their chapters in a timely manner. Thanks are also due to Dr. Walter Obermiller and his staff in getting the book published on time for release on the World Soil Day (5th December, 2018). The book has a universal appeal and puts the importance of soil in its proper perspective.

Rattan Lal

Rattan Lal,
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4th August 2018
Columbus, Ohio, USA,



International Union of Soil Sciences



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Introduction

Every country has a wide array of proverbs that provide advice to people about guiding their lives. They integrate experiences and perspectives into the form of beliefs. They have been passed down orally from generation to generation and modified by humans at the time when they lived. Consequently, they have become nested in life as part of any culture.

Our ancestors settled and started to farm the soil in the Neolithic Period or perhaps earlier than this. In ancient times, people communicated their experiences and knowledge about farming through proverbs, and they used them as educational tools. Most proverbs still make vivid sense, even in the modern information age. Not only do they provide us with scientific principles of soil processes and management, but they also give us insights about how soils are the basis for our well-being. Soil proverbs have affected the way people think and live their lives and, thus, their health and wealth.

Many proverbs about soils are available globally, but no effort has been made within the soil science community to archive and integrate them into a comprehensive book. Therefore, the International Union of Soil Sciences (IUSS) decided to publish this book, *Global Soil Proverbs: Cultural Language of the Soil*. The International Year of Soils was in 2015, and publication of the book is part of activities of the International Decade of Soils, the ten years between the International Year of Soils and the centennial of the IUSS, which will be in 2024. The objective of the book is to collect soil proverbs from IUSS member countries and, through them, share insights about the philosophy, culture, and life in each country, as they relate to soils. In each chapter, authors from different countries provide proverbs in both English and their native language. The promulgation of the proverbs coincides with a mission of IUSS, which is to provide information globally about soils to stakeholders in every member country. Readers will recognize the diversity of the member countries, each with a beautiful, but different, language. With the help of the English translations, they will see that often similar concepts are expressed.

Proverbs are different from sayings or quotations, which are well-known statements by famous people living in fairly recent times. A proverb expresses, with a short sentence, a commonly experienced truth or thought or gives advice, and it is usually of ancient origin. In contrast, sayings or quotations have a meaning that is different from the few words of a proverb, and they can be traced to someone who has spoken them. In this context, the editors realized that it is worthwhile to collect soil proverbs that are deep-rooted in life from ancient times and which may not be as well-known as recent sayings.

Soil proverbs are the cultural language of the soil. Proverbs from remote antiquity, when no communication tools were available, share common truths and advice that we recognize today. It is interesting to note how diverse the soil proverbs are, yet often with the same meaning in different countries and languages. *Global Soil Proverbs* has over 600 soil-related proverbs presented in 32 chapters. They are from 29 countries on five continents, and they provide valuable insight about how soil is considered in different regions. The proverbs cover the topics of soil value, processes, fertility, management, conservation, human life and health, culture, and social relations.

The IUSS is divided into four divisions: I. Soils in Space and Time; II. Soil Properties and Processes; III. Soil Use and Management; and IV. The Role of Soils in Sustaining Society and the Environment. Each Division has five or six Commissions, which consider specialized topics in each Division. Among the proverbs, about 38% are related to the missions of Division III (Soil Use and Management) and about 51% are related to those of Division IV (The Role of Soils in Sustaining Society and the Environment). As far as Commissions are concerned, the highest number of proverbs are related to Commission 4.5 (History, Philosophy, and Sociology

of Soil Science), followed by Commission 3.3 (Soil Fertility and Plant Nutrition), Commission 3.1 (Soil Evaluation and Land Use Planning), and Commission 4.2 (Soils, Food Security, and Human Health).

These facts about the proverbs show that fertile soil is essential for supporting life and that soil use and management are critical to provide food as well as to sustain the cultural heritage of society. Conservation of soil is directly connected to the quality of the environment. Soil is the link between food security and human health. It is amazing to know that people in ancient times in different countries had the same philosophy and knowledge about soils that we do today and that the proverbs bear truth in the modern era.

We sincerely hope that *Global Soil Proverbs* will provide to current readers soil wisdom from ancestors around the world. The book is written both for soil scientists and the general public, with the goal of sharing culture, philosophy, knowledge, and perspectives about soil from different countries. This book represents a milestone achievement for the IUSS in its almost 100-year history.

The editors express gratitude to the Executive Committee of the IUSS for approving the publication of the book. We also give sincere thanks to the authors who, within a limited time frame, dug hard into old documents to find soil proverbs and compile them into a contribution for this book.

July 30, 2018

Jae Yang and M.B. Kirkham

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Chapter 1

The Role of Soils in Sustaining Society and the Environment Espoused in Setswana Proverbs

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Introduction

Batswana (people from Botswana) hold core traditional values in high esteem and derive satisfaction from passing such values which include proverbs across generations. Proverbs are extensively used among the elders and they are generally rich in morally sound philosophies needed for purposeful living and peaceful coexistence. Setswana is the dominant language in Botswana. In this chapter, we present some Setswana proverbs which emphasise the role of soils in sustaining society and the environment.

1. In land without giant tortoises, the hatchlings give themselves land: Lefatshe/ naga e senang bo khudutlou bo lobeto ba ipha naga

Leadership is important in almost every setup, because it helps drive successful achieving of set goals. In the absence of a leader, there is always chaos. This proverb is used to make people aware of the need for a leader within every platform. A leader is known to guide, as well as give, proper direction where there is a cluster of people. Leaders exist at family, community, and national levels.

2. Do not see a vulture easily flying in the skies; it eventually comes down to the ground: O se bone nong go rakalala godimo, go ya tlase ke ga yone

In life, some people are privileged in that they are rich. It may happen, though, that at times wealthy people may eventually lose their riches. Most people have lost their riches due to a myriad of reasons, including, but not limited to, over confidence and pride, lack of proper education on handling their riches, and sometimes due to simple errors. This proverb is usually used to give guidance to people who may be considering themselves higher than others within the society.

3. A man's grave is by the roadside: Lebitla la monna le mo thoko ga tsela

A healthy family is one with a strong, well balanced, and loving male figure. This proverb has been used for generations in order to encourage men within society to take their positions as well as responsibilities. A common notion is that a man is supposed to provide or serve his family while he is still alive, because they do not know what will happen tomorrow. This proverb also emphasises the need for a male figure within a family, because he is known to guide and provide necessary discipline.

4. Where the front hoof has stepped on soil, the one behind will also step there: Fa tlhako ya pele e gatileng teng, ya morago e gata teng

It is a common thing that, within a group of children, the youngest children will observe and do what their older brothers and sisters do. All have passed through this passage of life, and many more continue to pass through it daily.

5. That which is dug out from a soil burrow is eaten by the toughest: Sa mosima se jewa ke yo o thata

In life many things are difficult to access, even if one may have the relevant resources; only the strong hearted get to enjoy their labour or effort. This proverb makes us aware that all is sought for in hardship; one has to sweat for it. Furthermore, it highlights the fact that nothing comes easily in life.

6. A snake is not followed down the soil burrow: Noga ga e latelwe mosimeng

Naturally, a snake is a dangerous animal that no one is willing to tamper with, especially if it has decided to hide in its habitat. Similarly, following a disagreement or argument, it may not be



Fig. 1-1. Soil profile. Source (by K. M. Ndiye).

easy to know the mood of somebody. This proverb further verifies that a person is never followed to his or her home, because you may not know what his or her intentions are, especially after a misunderstanding.

7. A person is not well known unless he or she is a particular land: Motho ga a itsiwe ese naga/lefatshe

No matter how much one may think that he or she knows another, one person cannot entirely know the other person. This proverb has been used in relationship setups, in order to show that each person is limited as far as knowing another person is concerned. It emphasises the fact that one cannot fully know or understand another person in the way a person would understand a particular piece of land that that person has visited often. A person's behaviour changes anytime, depending on various factors both internal, external, or a combination of them.

8. Duiker said I am fast but the land said I am widespread: Phudufudu o rile ke lobelo, marota/lefatshe a re ke namile[a duiker is a small African antelope]

Though it may take a while before a criminal is caught, reality is that one day he or she will be caught red-handed. This proverb is used mostly by elderly people to teach societal values and virtues. The philosophical explanation of this proverb is that a person involved in a particular crime does not hide or run away forever; sooner or later the person is apprehended. Usually, the person is caught where he or she least expected it.

9. A soil burrow that a cow came out off is never closed, sealed, or shut using a spider web: Mosima o duleng kgomo ga o ke o thijwa ka bobi

Giving is an opportunity for one to receive as well. The heart of sharing with one's neighbours has encouraged this proverb. It is always the case that if people have something they can give to the next person, they give without hesitation knowing that they too may receive something even better than what they initially gave. This proverb has been passed on from generation to generation in order to teach that if a person has given you something important or valuable, you too should try by all means to thank the person with something that will be useful to the person.



Fig. 1-2. Pastoral farming settings. Source (by K. M. Ndiye).

10. May the land open up so I can enter: Lefatshe fetoga ke tsene

The state of feeling ashamed resulting from one's actions birthed this proverb. Its philosophical meaning is that, when people feel embarrassed, they desire not to be seen by anyone. It is common that in cases where people feel ashamed of something, they want to hide so that others will not find out (e.g., having fallen pregnant before wedlock). This proverb is used after people have done something they regret; they usually do not want others to see how they react while in that condition.

11. Being rich of soil and litter: Go huma khumo ya mmu le matlakala

The desire to be rich is every person's dream; but, unfortunately, it is not for all people. In Botswana, riches are associated with arable and pastoral farming success. In the past and even today, anyone able to execute properly farming would be considered rich according to societal standards. Therefore, this proverb was established to describe the state of being very rich or wealthy, usually associated with owning many livestock and ploughing fields.

12. If soil completely fills a bucket, it is actually crying to me: Fa mmu o tlala boleke, o a bo o lelela mo go nna

People do not know when trouble will come their way. So, it might not be good to rule out anyone as a potential source of help. Help can come from anyone, anytime, even from the least expected people. This proverb asserts the need not to rule out anyone, because, if troubles come, you ask for help from me or others. It does not matter whether you know the person helping you or not.

Reference

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Chapter 2

Soil and Water Proverbs in Egypt

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Introduction

Every country has its unique set of proverbs that reflect its culture and traditions. Proverbs are a true translation of the story of ancestors in their struggle with life to survive. Proverbs generally summarize diverse experiences and practices in simple sentences that are easy to memorize. Arabic proverbs reflect the beauty of the Arabic language and the wisdom of the Arabs and the richness of their culture. In Egypt, these proverbs (by a person or wisdom pronounced by one of the wise community) are part of everyone's daily routine. These proverbs regulate the relations of individuals among themselves and direct the behavior of each individual in the community. There is no one single situation that would not have the perfect proverb tailored for it.

If you are fascinated with ancient Egyptian proverbs, then you will be just at the tip of the iceberg. This rich civilization is filled with knowledge that still applies to our everyday hectic life. Proverbs were not only concerned with self-knowledge, but also considered the importance of dreams and symbolism. The Egyptian culture rich in its unique individualities, such as proverbs, has been able to resist the factors of obliteration and disappearance for a long period; the proverbs still show that it has the viability to resist and remain steadfast against the successive blows to mind and body.

The aim of this chapter is to promote the cultural literacy of proverbs within communities. This chapter sheds light on 33 famous soil and water proverbs in the everyday Arab dialect, which are extracted and drawn from various sources (Ashby 1996, Brosh 2013, Burckhardt 1875, Jewett 1893, Kassis 1999, Singer 1913).

1. If the winding-sheet be ragged, the corpse-washer one-eyed, the bier broken, and the burial ground a salty soil, then truly the deceased must belong to the inhabitants of hell:

إذا كان الكفن خُلِقَ والغاسل أعور والدَّكَّةُ مكسورة والأرض سَبَّخَةً يكون الميت من أهل جهنم

If everything in a person's business goes wrong, he must be totally ruined at last. Bier (الدَّكَّةُ) is properly a stand or frame on which the coffin rests before it is removed to the grave. It means in our life that beginnings can lead to results with a bad end.

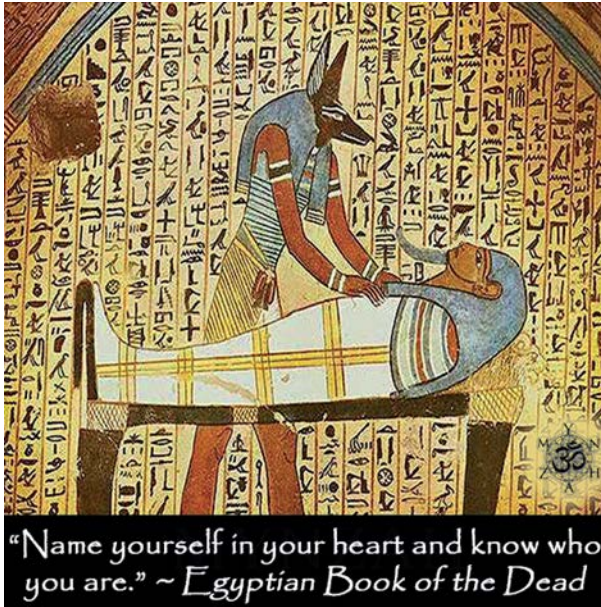


Fig. 2-1. Art for the dead. Name yourself in your heart and know who you are – Egyptian Book of the Dead. URL: <http://mynzah.tumblr.com/page/32>

2. If you miss Merry [Meera], you should check his soil:

إن فاتك الميرى اتمرغ في ترابه

We often hear the saying, “If you miss Meera, you should check his soil”. Some believe that the example is related to military matters because of the word “Merry.” However, this is not the case. This example dates back to the era of the Romans, during the occupation of Alexander the Great in Egypt. At this time, Egypt was planting “Meera” or “wheat”, and it was forbidden for the Egyptian farmer to take it without the permission of the Roman governor. The Egyptian farmers would replace the wheat with soil, which was sent to the Roman Empire. If the ruler did not allow the peasant to take his share of the wheat, he searched the soil for the remains of the Meera. He also could check the soil to see if they were producing wheat. From here came the proverb.

3. If the water is available for ablution, the use of sand is discontinued:

إذا حضر الماء بطل التيمم

If water is present, you need not clean up with sand. Affluence renders unnecessary what is practiced during poverty. التيمم is the ablution with sand, which Islamic law prescribes when water cannot be procured.

4. Do not add more mud to the Mobella:

لا تزيد المبلّة طين

Do not make an evil worse, nor add fuel to the fire. Mobella (المبلّة) is a tank sunk into the ground. It is four feet deep and from forty to fifty feet square. It is walled up with stones and level with the surface of the ground. The floor is composed of unburnt mud bricks. In this

tank, Egyptian peasants deposit their flax after it has been dried in the sun. They then let in water and cover the wetted flax with heavy stones, leaving it in that condition until a sufficient state of maceration renders it fit for being worked. They find it necessary to keep this floor very clean, because the masses of clay would spoil the flax; hence the proverb arises. It means that in our life, people who intervene in a problem only make it more complicated.

5. He finds no ascent to heaven and no seat on earth:

ألا يجد في السماء مَصْعَدًا ولا في الأرض مَقْعَدًا

This proverb is a picture of the scared or frightened. It is said of one so perplexed and embarrassed that he knows not where to turn (neither heaven nor earth).

6. They asked, "How does your patient?" They replied, "He used to spit upon the ground, now he spits upon his breast.":

قالوا كيف حال مريضكم قالوا كان يبصق على الأرض اصبح يبصق على صدره

This refers to the delusive consolations offered by medical attendants. A patient, who cannot even throw his spittle upon the ground, must be, of course, in a state of extreme debility.

7. He left her upon the black ground:

خلاها على الأرض السوداء

He ruined her completely. In taking away her mat, the poorest article of household furniture, he left her to sit upon the bare floor. This proverb indicates the disappearance of grace and return to poverty.

8. The dust alone can fill the eye of man:

ما يملأ عين آدم الا التراب

Man continues to be ambitious or covetous until he is deposited in the dust. Common expressions are, "His eye is full." or before death, sayings might be "He possesses every object of his desire; he is satiated." "This does not fill his eye," or "This does not content him." This figurative sense is restored in the proverb to the real meaning of "To fill the eye," which occurs at death. Dust (تراب) here تراب القبر, means "The soil or dust of the grave." A saying of Mohammed (pbuh) resembling this proverb in the same sense is recorded as follows: لا يملأ جوف بن آدم الا التراب

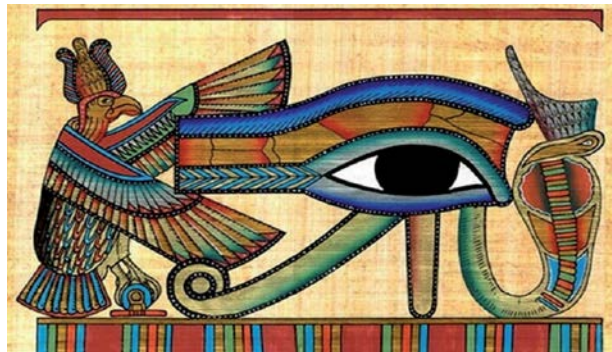


Fig. 2-2. One of the symbols which literally pierces the mythology and history of Egypt, and is relevant to many Gods and Pharaohs, is Wadjet in both of its main appearances – The Eye of Horus and the Eye of Ra. URL: <http://ancients-bg.com/wadjet-the-eye-of-horus-and-the-eye-of-ra/>

9. The lighthouse of Alexandria has fallen down. He said, God delivers us from its dust:

وقعت منارة الإسكندرية قال الله يسلمنا من غبارها

Violent earthquakes that struck the city of Alexandria between tenth century and 14 century led to the collapse of the lighthouse of Alexandria, which was one of the wonders of the ancient world and was shining for ships at night. People were deeply disturbed by the loss and destruction of the lighthouse. In the same location of the lighthouse, Mamluk Sultan Qaitbay established his famous fort known as Qaitbay Castle in 1480. The proverb means that in our life the fall of a great man is to be dreaded, even in its remote consequences or effects. But God gives us resolutions of any problem.

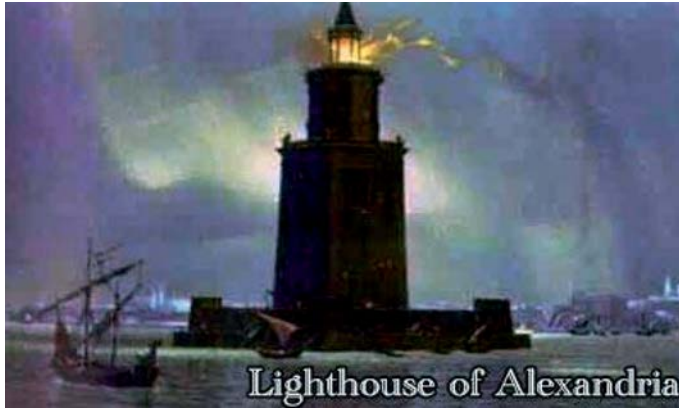


Fig. 2-3. Lighthouse of Alexandria, one of the seven wonders of the world. URL: <https://www.picemaps.com/lighthouse-of-alexandria-today/>

10. Who is able to restore (what was) yesterday, or to plaster (with mud) over the rays of the sun?

من يقدر على رد أمس وتطين عين الشمس

One is as impossible as the other is. This is generally said of any undertaking beyond the reach of human power; **طين** signifies “to cover a wall or anything with mud or plaster.” It means in our life that no one can return the past, because of the weakness of human ability.

11. Grain must return to the earth, die, and decompose for new growth to begin:

(يجب أن تعود الحبوب إلى الأرض وتموت وتتحلل كي يبدأ النمو الجديد). يُضرب كمثال على ان الأرض هي الام الكبيرة لنا. فمن المحنة تأتي المنحة. الموت بداية حياة جديدة فالإنسان يموت ويتحلل جسده في الأرض ليعت مرة أخرى لحياة جديدة

It strikes as an example that the Earth is our great mother. Death is the beginning of a new life. A person dies and his body disintegrates in the earth to resurrect a new life. For example, suppose a man, who had never seen the grain grow, were to be told that it was to be put into the earth and

that it was to die to be decomposed; and that from the decayed kernel there should be seen to start up first a slender, green, and tender spire of grass, and that this was to send up a strong stalk, and was to produce hundreds of similar kernels at some distant period. These facts would be as improbable to him as the doctrine of the resurrection of the dead.

12. The land is defended by its owners:

الأرض تضرب ويا أصحابها

Defend your land. You have rights to defend your land from offences. Protect your land. The right to defend your property is similar to that of self-defense against a physical attack.



Fig. 2-4. Pharaoh, chariot hunting. URL: <https://www.bonanza.com/items/like/3445588/Pharaoh-Chariot-Hunting-Fine-Art-Egyptian-Papyrus>

13. Do not leave the land and do not sell it:

(ارحل عن الأرض ولا تبيعها). يُضرب المثل لمكانة الأرض في نفوس أصحابها

This proverb means that the place of the earth is in the hearts of the owners.

14. The land is measured using inches. They said: No, the land is measured with the nail:

(الأرض بالشبر؟! قالوا: لا، الأرض بالظفر). يُضرب لمكانة الأرض وقيمتها، كما يضرب للتفاوت في الخصوبة بين قطعة أرض وجاراتها

This proverb shows that the value of land is based on its fertility, which can differ greatly between one plot of land and a neighboring plot of land, and the distances need to be measured carefully.

15. The earth does not kneel; rather it ensnares:

(الأرض لا بتحرق ولا بتسرق). يُضرب للأرض تبقى بانتظار أصحابها مهما طال غيابهم عنها

The land is waiting for the owners no matter how long they are absent from the land.

16. The low land is drinking its waters as well as the waters of its neighbor:

(الأرض الواطية بتشرب ميتها ومية جارتها). يضرب المثل للماء يسيل من الأرض المرتفعة إلى الأرض المنخفضة. ويضرب للإنسان الوضع الانتهازي إذا أكل حقوق كرام الناس. واستخدموه أيضاً للتشجيع على التواضع فالإنسان المتواضع يفوز باحترام نفسه وجيرانه

In many different places water flows from the high ground to the low ground. The proverb refers to a person who infringes upon the rights of another person. People also used it to encourage modesty. A humble man wins respect for himself and his neighbors.

17. The land is the offer for payment. Who sells his land has lost his offer:

(الأرض كالعرض. ببيع أرضه ضاع عرضه). يُضرب لمكانة الأرض في نفوس أصحابها. يُضرب لدم بيع الأرض، لأنها تعادل العرض

The land is sold in a sale, because it is the most important thing one has for sale, except for the offer of a human being.

18. The land is naked or covered:

(الأرض بتعري وبتنكسي). يُضرب للأرض قد تخصب مرة وتختفض خصوبتها مرة أخرى.

Earth may be fertilized once and it is covered. However, once the fertility is gone, it is naked.

19. He who does not have land spits in his palm:

(إللي ما له ملك (أرض)، يتف في كفّه). يُضرب لأهمية امتلاك الأرض.

This proverb shows the importance of owning land.

20. He who has no earth (land) is without a homeland:

(إللي ما عنده عطن (أرض)، ما له وطن). يُضرب لوجوب امتلاك قطعة من الأرض الخصبة.

This proverb shows that it is important to have possession of a piece of fertile land. Land has a spiritual value. Land means many things to many people. To a farmer, land is a means of production and the source of a way of life. It is economic sustainability. To a property developer, it

is a bargaining chip and the means of financial progress and success. To many, land is something they can own if they work hard enough and save enough money to buy it.

21. He who has no root (land) will die in conquest of it:

(إللي مالوش جذر(ارض)، بموت قهر). يُضرب لأهمية امتلاك قطعة أرض.

This proverb shows that it is important to have possession of a piece of fertile land and one will die for it.

22. Two committed to death: the earth and the offer:

(أثنين بوجبوا الموت: الأرض والعرض). يُضرب لمكانة الأرض والعرض عند الإنسان.

This proverb shows that a man will offer his life for the earth.

23. The land is planted by the farmer, but the land is for its people:

(الزرع للزرّاع والأرض لأهلها). يُضرب للأرض تبقى لأصحابها مهما تتابع عليها الزارعون.

This proverb shows that the land will always remain for its owners, whether or not farmers plant it.



Fig. 2-5. Agriculture in Pharaonic Egypt. URL: <https://www.civgrds.com/agriculture-in-pharaonic-egypt.html>

24. One can plant the land, but the soil is different:

(الزراع واحد والأرض مَحَطَّات). يُضرب لتفاوت خصوبة التربة بين قطعة الأرض والتي تجاورها.

This proverb means that one can plant the land, but it may not be fertile. Soil fertility differs between one plot of land and the plot adjacent to it.

25. Exit is necessary from his land:

(طلع من أرضه). يُضرب للفلاح الذي يستغل أرضه بشكل ممتاز.

A farmer who exploits his land has to leave it.

26. Like what you want from the land, and the land will protect you:

(مثل ما بَدَّك منها (أرضك)، بدها منك). يُضرب لوجوب العناية بالأرض والحفاظ عليها وحرانتها وفلاحتها واستصلاحها.

If you should take care of the land, preserve it, plow it, and reclaim it, the land, in return, will protect you and provide you a living.

27. Plant an amber in the land of Colocynth, and it will bring Colocynth the son of Colocynth. [Colocynth is a Mediterranean and African herbaceous vine; from its fruit is prepared a powerful cathartic.]:

تزرع عنبر في أرض حنظل يطلع حنظل ابن حنظل

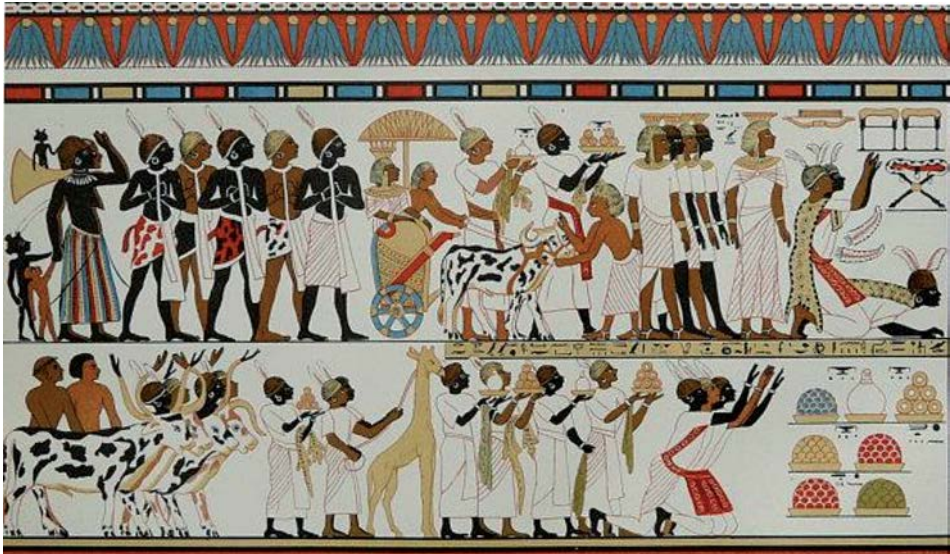


Fig. 2-6. Egyptian hieroglyphics Isis with horned crown. URL: <https://www.gettyimages.com/detail/news-photo/color-lithographic-plate-on-egyptian-hieroglyphics-leipzig-news-photo/822910096>

Malignant land grows no plants except malignant and corrupt plants. The proverb means that, in our life, bad morals sprout bad offspring.

28. From the clay of your country, place the Henna on your cheeks:

(من طين بلادك حني اخداك). ان تأخذ من طين بلدك وتدهن وجهك خيرا لك من طين مستورد. فتربة بلدك معروفة لك ومعتاد على انتاجها وخصوبتها وجديها. ويضرب لامثلة كثيرة حيث مهما طال بعاذك ما لك راحة إلا مع اهلك وأجدادك فهم سترك وغطاءك. يجب ان تأخذ احتياجاتك من بلدك من نفس البيئة ونفس الظروف والعادات والتقاليد التي تعيش فيها.

Take the clay of your country and paint your face. This is well for you compared with imported clay. You know the soil of your country and you know its production and fertility. No matter how long you are away, you will have no rest, as your parents and grandparents have, who are covered by the soil. You must take things from your country and from the same environment and in the same conditions you live in and using the same customs and traditions. Because of this connection, many people will not leave their country. Those who do leave tend to always come home to visit, keeping the connection.

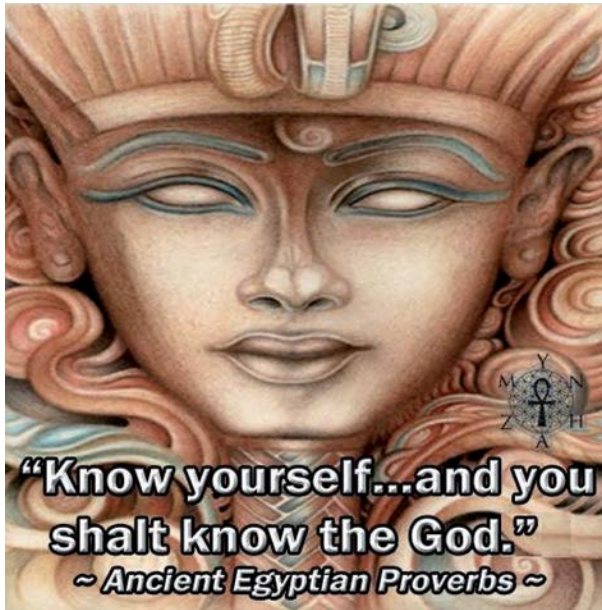


Fig. 2-7. Life without contemplation is to live life without meaning! URL: <https://www.pinterest.com/pin/517914025878456037/>

29. Get tired on your land, it will tire on you:

(اتعب على ارضك تتعب عليك). اتعب على أرضك بتتعب عليك، أكبر على أرضك بتكبر عليك.