

Agricultural Sayings of the Yemeni Sages and Farmers "Ali Bin Zaid" and "al-Humaid bin Mansour"

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Abstract

Yemeni man is well-known for his tight and strong relationship with land since old ages. His identity and environmental structure are attached with land as its deed's maker. Moreover, ploughing and agriculture was the major economical source behind the development and the prosperity of old Yemeni kingdoms. Regarding these facts, this paper studies some famous agricultural sayings of the two most important Yemeni sages, poets, and farmers "Ali Bin Zaid" and "al-Humaid Bin Mansour". It attempts to analyze their sayings and come to light some of their knowledge in order to ingrain the importance of agriculture as the reason of Yemeni economic renaissance, to establish or sustain the original folk Yemeni literature, and relate the material or intangible heritage with Yemeni identity that can enhance the feeling of belonging.

The paper is divided into four parts. The first one contains an introduction and a background of the two sages and an explanation of the major terms. The second part introduces some previous studies. An analysis and detailed discussion of the selected agricultural sayings is included in the third part. The last part presents a brief conclusion and some suggestions that have been deduced by the researcher.

Key Words: Agriculture, Heritage, Folk Literature, Folklore, Ploughing, Sage.

Introduction

Any culture derives its being and components from a human being himself. Scientifically and virtually, a human being is a neonate of his environment which is the result of his different experiments and experiences. Since old ages, Yemeni simple man is distinguished with his attachment to his land and his environment which are the source of his sustenance and his experiences in life. His love for land led him to employ all his efforts and powers in ploughing it and taking care of it. He discovered its secrets and coexisted with its tough climate. He nominated himself to be a guide, a teacher and a poet of his people, despite his lack of education or being living in a rudimentary environment. The Yemeni men, especially farmers, transmitted their experiences with lands and different aspects of life by composing creative and truthful sayings which contain wisdom, poetry, tales and myths. These sayings are regarded as a kind of folk literary genre that are accumulated to formulate the culture of folk Yemeni heritage. This heritage is orally handed out from grandfathers to grandsons.

The history of Yemeni agriculture dated back at least 5000 years, Consequently, farmers created their own agricultural heritage either tangible or intangible. They left a great store of agricultural knowledge, elaborated through generations and centuries. Different agricultural techniques and practices, including constructing canals, dams, weir and developing different ways to harvest water are visible pictures of the great achievement of old Yemeni farmers that inherited from generation to generation. The archaeological marks of Yemeni agricultural creativity still stand to witness the ability of Y

emeni farmers in ancient times of managing available natural resources. In this sense, the agricultural history of Yemen has a special importance and distinction among Arabic cultures that represented of being the reason behind the prosperity of the Yemeni economy from old ages, especially in the time of old kingdoms such as Himyarite, Qutabian, Osani, etc. (Ba-Angood)

<https://www.openedition.org/654>

Regarding the importance of agriculture and folk heritage culture for Yemeni man in general and Yemeni farmer in particular, the current study tries to throw light on two important and famous figures in folk Yemeni agricultural heritage. These personalities are Ali bin Zayed and al-Humaid bin Mansour who are regarded as the most well-known Yemeni sages, poets, and farmers not only at the level of Yemen region but also, at the level of Arabic regions. The importance of this study has emerged from the profound tendency and passion of the researcher towards folk agricultural heritage that is regarded as a major part of people's original culture and identity. Another impetus at conducting this study is the shortage of recorded sources that can preserve folk Yemeni heritage from loss and death.

The current study aims at providing a semi-complete picture on the personalities of the two sages and investigating the selected agricultural sayings of both. The researcher has followed the descriptive analytical approach to achieve the study's objectives. The study consists of four sections, the first one contains an introduction, an explanation of the key terms and a biography of the two sages. The second section explores some previous studies. The third part is designated for analyzing the selected sayings by classifying them into four parts according to their

references which are sayings in the love of land and prompting on hard working in ploughing, sayings in the fertile/infertile seasons and astronomical predictions, sayings in the knowledge of fertile valleys and places, and sayings in prompting on taking care of animals used in ploughing. Finally, a brief conclusion of the study is provided in the last part.

Conceptional Framing

- i. Heritage: Ramdan al-Saiag defines the concept of heritage as: "That inherited cultural, religious, ideological, literary, artistic and all what is related to culture. And our heritage is the inherited from the ancestors either they are from the same area's inhabitants or another area. This means that our heritage is around the worlds such as stories/tales, writings, person's history, or what are appeared of values and expressed all these, or traditions or ceremonies." (al-Saiagh 368, quoted in Braikiah & Hamraitt 6-7).

Heritage is every tradition, tale, news, and folk culture that are inherited from grandfathers to grandsons or from previous generation to following generation. Generally, heritage is divided into two types: material heritage which is every artistic formation that is created by artist to have a beautiful and pragmatic sight. It is a result of the ability on creativity and distinctive production. The second type is intangible heritage which is the oral literature of people either its author is unknown or known. He is regarded as the expressive voice of people's emotions, hopes, and its vision of life in a term of inherited or modern texts that are expressed in a common language among the individual people's sons, disregarding their areal, dialectical and weather differences. These texts can be folk biographies, legends, folk stories, melodist poetry, Sufi's poetry, short prose such as sayings, puzzles and tales. (Braikiah & Hamrit 15-16)

Folk heritage: According to Ba-Sdaeiq, "folk heritage is defined as an oral heritage that generations alternate from those who anteceded them." (15)

- ii. Folk literature is a kind of folk heritage that represents the popular aspects of life, its new, old and future. This term is similar to the English term folklore. It is used to indicate the inventor faculties that are produced from an individual personality, especially in the field of the oral communication. It contains tales, songs, and sayings/proverbs. (Braikiah & Hamrit 12)
- Folklore: is an English term that was invented by the English archaeologist William. J. Toms 1846, replacing the name of "folk monuments" or "old folk monuments". It is divided into two parts 'folk' which means people and 'lore' which refers to wisdom or knowledge, hence, the general meaning will be the wisdom or knowledge of people. (al-Dreham 19)
- iii. Sayings: In Collins dictionary, a saying is a sentence that people often say in order to give advice or information about human life and experiences. The synonym of the word saying is a proverb. A proverb is a simple intuitive traditional saying that expresses a discerned truth based on common sense or experience. Proverbs/sayings collectively form a genre of any society's folklore. According to Mieder "A proverb is a short, generally known sentence of folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorizable form and which is handed down from generation to generation." (Bellal, 193)
- iv. Agriculture is derived from two Latin words *agre* meaning "field" and *colo* "cultivating" products. (Harris & Fuller 2) "Agriculture is a science of producing crops and livestock from the natural resources of the earth. The primary aim of agriculture is to cause the land to produce

more abundantly and at the same time to protect it from deterioration and misuse." (Answer.com 1)

Agriculture can be regarded as the science and art of cultivating soil/farming lands for the sake of producing crops and rearing livestock. The simple activities of agriculture can extremely be a good source for the production of food rather than hunting, gathering wild animals and plants. The development of agriculture, possibly 5-10 million people were able to survive through a hunting and gathering lifestyle. Nowadays, the majority of the world population depends on the production of agriculture for their food. (Agriculture and the Environment)

<https://idigitaledition.library.dal.ca/enveronmentalscience/>

v. Ploughing is an operation of manipulating or turning the soil to a deep level before sowing the seeds. This operation relies on the kind of the crop, the depth of the crop's root growth and the nature of the soil structure. (Harpe)

<https://Southafrican.co.za./ve/lugisela-mavulima-haraga.html>

vi. The process of ploughing cannot be without the help of a plough which is a farm instrument consisting of a strong blade at the end of a beam. It is usually fastened to a draft team or motor vehicles and used for breaking up soil and cutting furrows in order for preparing land to be planted or for sowing. Traditionally, a plough was hitched by a team horses, donkeys, cows or oxen.

<http://www.thefreedictionary.com/ploughing>

vii. Sage: "A sage is a wise man; a man of gravity and wisdom; particularly, a man venerable for years, and known as a man of sound judgement and prudence; a grave philosopher." Webster Dictionary 1828). Collins Dictionary defines sage as a person who is regarded as being very

wise. A sage is someone venerated for possession of wisdom, judgment, and experience. (Dictionary.Com)

In light of the previous definitions, a sage can be defined as a man, especially an old man who has acquired knowledge and wisdom from his environment then he delivers this knowledge and wisdom through easy and desirable sayings either in form of poetry, proverbs or tales. The aim of such sayings is to educate and advise rather than enjoyment. Through time, the sayings of a sage prevail among people and people grant the sayer of them a sacred status in their society.

Biography of Ali bin Zayed and al-Humaid bin Mansour

The name of Ali bin Zayed and al-Humaid bin Mansour are drastically inscribed in the memory of Yemeni folklore heritage. Their names are related to the land, its ploughing and planting. This maudlin affection and tight attachment are emanated from the fact that there is generally a common link between human beings' and the earth which is being succession and survival components in this universe. Moreover, Zayed and Mansour are famous Yemeni figures whose poetry and sayings are not limited to agriculture, but also, covered all the aspects of Yemeni's life such as social, religious, moral, educational, etc. Being farmers and coexisting with simple people make them express their experiences and gives them priority to be followed and scared. Their language is easily and simply created by faithful emotions which is derived from the simplicity and beauty of the earth and nature itself. This justifies their fame and inheriting sayings from generation to generation.

In reality, the researcher of the Yemeni folklore heritage of wisdoms and poetry, especially of agricultural sayings, confuses

between the personality of Ali bin Zayed and al-Humaid bin Mansour. They are sometimes regarded as the same person. Al-Maqalih takes notice on this confusion in his book "al-Amiah in Yemen" "The Informality in Yemen". He sees that the only difference between the two sages, by tracing the majority of their sayings, is the present and past form of the verb 'say', Zayed uses the present form 'says' where Mansour uses the past form 'said'. (al-Khalaqi 14)

Additionally, another difference that can be noticed is the use of aerial dialects. In most of his sayings, Zayed uses the terms and the dialect of the Yemeni middle areas of the North while al-Humaid bin Mansour uses the dialect of the South and east areas. Al-Khalaqi regards the similarities between the two personalities as a result of the strong connection between all Yemeni areas through different periods of time. Consequently, the two sages' sayings and poetry were shifted by travelers' people as a desirable ware for farmers. Farmers were eager to keep these sayings by listening to them and repeating them. There is no doubt, all the sayings and the folk poetry of all Yemeni sages are not original; most of them are changed and plagiarized. The most logical expected reason is the nature of farmers who have poetic talent. They spontaneously create sayings/poetry and sing them during the work of ploughing. Then, they attribute them to the famous sages for two reasons either because of the sages' fame or for that those farmers don not look for fame. (al-Khalaqi 14-15)

According to al-Arami, there is no book or any written evidence that refers to the reality of those sages' existence. Regarding this fact, al-Arami considers these personalities as legends and religious symbols rather than real historical figures. Because there is no historical roots that

prove their existence except the oral told stories of their sayings and poetry which have been inherited from generation to generation as an oral folk heritage. Supporting his view, al-Arami depends on the collective stories that are told about many sages such as the story of Zayed's age. Some farmers think that he has seven ages, he gets elder and suddenly returns younger. Similarly, Zayed is regarded as a religious symbol who has a special status and sainthood. Some farmers believe that Zayed meets Allah's Prophet Moses and he has supernatural abilities such as knowing the time of rain, grasshopper blowing, etc. From this point, Al-arami outweighs that the personality of those sages are legends because of the fact that the source of any imaginary legend is people' beliefs and consecration. By chance, al-Barddouni agrees with this point, he sees that giving Ali bin Zayed a special name and spreading it among people makes him a real personality. On the other hand, the abundance of his sayings and wisdoms refers to that he is a legendary figure. Because of that it is not logical to find a man who has the ability of coexistence all generations' time and expressing their agricultural experiences or pronouncing the dialects of all areas. Deductively, the researcher thinks that al-Barddouni's view can be applied on the reality of al-Humaid bin Mansour as well.

Determining the exact era of our famous sages is also not an easy and available matter. In this aspect, al-Barddouni indicates the differences of the exact era of Zayed by mentioning two different historians' views. The first view regards him as a pre-Islamic figure and the second one regards him as an Islamic figure, justifying each point of view by exploring some of their sayings. For determining the era of al-Humaid bin Mansour, al-Khalaqi agrees with the previous views in some aspect and aligns the

second one which is being an Islamic figure. Al-Khalaqi justifies his opinion by depending on the historians and poets who recorded a specific time of the sages. Those historians are Mohammed Ba-Hanan who puts Mansour as one of the seventh century AH inhabitants, similarly, Ali al-Atass returns his time to the seventh century AH. While the poet, Abu Basher considers him as an inhabitant of the middle eighteenth-century AD, the Russian scholar, Agharsheif mentions that al-Humaid bin Mansour coexisted Ali bin Zayed nearly in the first half of the sixth-century AD. (al-Khalaqi 13-14)

Due to these differences in views on the real existence of the two sages, there is also different views on identifying the exact place where they were born or lived. Al-Barddouni states that there are some authors who assign Ali bin Zayed to Manketh village which follows Yareim director in Ibb governate. Those authors support their opinion by his sayings that has been mentioned this village. Al-Barddouni refuses this evidence for two reasons; there are a lot of other villages and areas that have been mentioned in his sayings such as Jaheran, Rasan, Ghwbatel, Haraz, Anis, etc. Furthermore, all the old sheiks have assigned him to their areas. Therefore, al-Barddouni comes to that Ali bin Zayed's area and origin is unknown and this is the reason behind arousing the question of whether he is an imagery legend figure or a real historical figure. (al-Barddouni 11-12)

For the area of al-Humaid bin Mansour, Omar al-Jawi says, "He is a farmer from the area to the east of the city of Al-Baydha, or so it seems from his sayings and names that he used." Some residents of the eastern and western parts of the middle areas align with this belief because they think that al-Humaid is from the Bani Hilal clan in the area of Markhah, or that he is from

the area between Saroum in al-Baydha and Khawrah in Shabwa governate. There are many people who believe that he and his family moved around in the areas of al-Baydha and the surrounding regions. One of the areas that they resident in is 'Manketh' which is previously mentioned as the area of Zayed. In addition, there are some people who say that he moved around between Markhah and al-Hajar, west of al-Humaiqan clan, al-Zaher side in al-Baydha governate. Other people also mention that he is from Baouer valley which is between Tareim and Sieawn cities in Hadramawt, then he lived the rest of his life in Rada'a city where he died. (al-Khalaqi 11)

However, all the explored differences of the two sages' reality, origin, and era, their spread notability among Yemeni farmers, clans, and areas cannot be denied. It can be assumed that there is no single Yemeni family that does not know either some sayings of Ali bin Zayed or al-Humaid bin Mansour (if not all). Their sayings are regarded as a treasure which enriches the oral Yemeni culture heritage in all aspects of life, especially the agricultural aspect.

Literature Review

Abdullah al-Barddouni, in his study *Ali bin Zayed's Sayings: Texts and study* (2006), has focused on Ali bin Zaid as a famous folk personality. He studies, using analytical and descriptive approaches, the reality of his existence, origin, era. He analyzed some of his famous sayings and some reciprocal tales. In the first part of this study, he has been designated to answer several questions the most important two are what the nature of Zayed's poetry and wisdom is and how he gathered the quality of being a farmer and being a sage and a poet. In the second part, al-Barddouni has explored some of Zayed's sayings especially that are considered

as songs of ploughing and sowing. Al-Barddouni comes out to that Zayed is the son of his people and their symbol whose birth was given from philosophical and poetic climate. The art of his poetry formulated from the rudiments of soil, grazing land, the sense of time value, and the love of people and animals. Similarly, the subjectivity of his poetry was formulated from the experiences of life and people. Most of his poetry is regarded as educational rather than gleeful because of being a sage whose aim is to teach and deliver knowledge. This study differs from the current study in that it focuses on only Ali bin Zayed and explored most of his sayings without analyzing them.

Yemen's Secret religion (2019) was conducted by Ahymed al-Arami. This study throws light on the most prominent phenomena of agricultural literature in Yemeni folk culture that represents in "The sage farmer phenomenon" or "The poet of wisdom" such as Ali bin Zayed, al-Humaid bin Mansour, Sharqah bin Amed, Abu Amer, Hazam al-Shabithie, and Saad al-Sawinie. Al-Arami takes a great concern on the elusory question which is whether the Yemeni sages are historical figures or legends. The study depends on different analytical approaches such as sociological, descriptive and comparative. The researcher designates the second chapter to compare the sayings of Mansour and Zayed with Hesiod's sayings in his epic 'days and deeds'. He concludes that there are strong similarities in the compared texts. These similarities surpass the transcends major details to small and finer details that prove the intertextually between the literature of Yemeni agricultural culture and the literature of Greek agricultural culture. Moreover, the researcher has investigated with his major hypotheses which are "the phenomenon of the sage farmer" and "being

legends personalities rather than historical personalities". He comes to that the phenomenon of agricultural sage farmer is a folk literary phenomenon which is an echo of an ancient religious and agricultural literature from pre-Islamic periods. In this sense, every attributed sayings or poetry to those sages is an echo from an incoherent agricultural and religious beliefs. Hence, their personalities are remnants for God's personalities or disguised agricultural legendary prophets. Al-Aramie's study is similar to the current study in the aspect of gathering the two sages and different in the aspect of comparing them to the Greek poet and sage Hesiod. Furthermore, it analyzes Zayed and Mansour's sayings in different aspects of life, while the current study focuses only on some agricultural sayings.

Agricultural Culture in Yemeni Proverbs: Study in Text and Content (2006) was undertaken by Morsi al-Saied al-Sabagh. The importance of this study is derived from these three facts: the first one is that Yemen has a treasure of unrecorded proverbs in all the aspects of life, particularly agricultural aspect, which forms a great folk agricultural culture and agricultural constitution; because of that their source is real experiences and experiments of the past Yemeni generations. The second fact is that agriculture represents the life, efforts, sweet and everything of Yemeni man, therefore, he says the most truthful folk proverbs to formulate an agricultural law that can be followed by many farmers. The last one is Yemeni agricultural proverbs include a lot of vocabulary that returns to old languages such as Himyarite which gives more importance and value to such a study. Morsi has examined more than 210 proverbs. He comes to that the agricultural proverbs are a pulsatile picture and a mirror of agricultural life.

The vocabulary of these proverbs can be regarded as an agricultural dictionary which is inherited from grandfathers to grandsons. Because they provide farmers with knowledge of seasons, the prediction of climate and fertile lands, agricultural land marks and the time of ploughing. The difference between this study and the current study is that it focuses on a lot of agricultural proverbs without attributing the sayer, except a few proverbs that are assigned to Ali bin Zayed and it focuses on old languages vocabulary. While the current study has a special concern on only agricultural sayings of both Ali bin Zayed and al-Humaid bin Mansour.

The sage Farmer, al-Humaid bin Mansour: His Personality and Sayings, a study conducted by Ali Saleh al-Khalaqi. Al-Khalaqi's (2011), is regarded as the first study that has been particularized to study the majority of Mansour's sayings. This study depends on both primary sources such as interviews with old people and secondary sources of collective published studies that have mentioned Mansour and his sayings. By using the analytical and descriptive approaches, al-Khalaqi analyzes 350 sayings, he classifies these sayings into ten parts according to their indications in different aspects of life such as religious introductory and prayer sayings, agricultural sayings, social and humanistic sayings, etc. The most important and major analyzed number is the agricultural sayings which are related to the current study. This study is distinguished from the current study in that it has been detailed to al-Humaid bin Mansour's personality and all of his sayings, while the current study focuses on both Ali bin Zayed and al-Humaid bin Mansour and disuses only some of their agricultural sayings.

Part One: Sayings in the Love of land, the Importance of Agriculture, and the Prompting on Working Hard in the Land

Both sages have left a treasure of sayings on the importance and love of land that are inherited from a generation to a generation. These sayings strengthen the relationship between human beings and earth regarding the fact that human beings are part of earth and are the source of its productivity and beauty.

Al-Humaid Bin Mansour's Sayings:

المال شيخ السلاطين لا ينقصه رخص الأسعار
ولا تضره سكاكين من على المال صبار
ما يلتجي للدكاكين
المال شيخ السلاطين لا ينقصه
رخص الاسعار

1. Almal sheikh alsulatein la yaunkhsah
roukhes alasar

و لا تضره سكاكين من كان على المال
صبار

Wa la tadhraha sakakeen men kan ala almal
saber

ما يلتجي ل الدكاكين
ma yltajie le aldakakeen
(al-Khalaqi 37)

Land is the sheikh of all sultans,

That cannot be decreased by cheapness of price,

And cannot be affected by knives,

one who is patient on lands,

One will not need shops.

Al-Humaid bin Mansour puts "land" which is called money in Yemeni folk agricultural language in the top of all man's properties. He regards it as the king of sultans as a result of its value and importance. He justifies his regarding that land cannot be affected by cheapness of price like merchandise or goods, it cannot be affected by diseases or knives like sheep and cattle. He adds and emphasizes that a man who is

patient and works hard in the land will be rich and will not need anything from shops because his land will suffice him with its welfares.

العز يا من يبى العز بيتل وياكل ثماره

العز يا من يبى العز بيتل و ياكل ثماره

2. Alaez ya men yaba alaez yabita⁽¹⁾ wa yakol thaemarah (ibid)

One who wants prosperity,

one should plough his land and eat its products

It means that a man who wants to have prosperity, splendor and high position in his society should plough his land and he will eat from its products.

(1. Yabital=batala means to plough furrows with a plough at time of sowing, see Daniel. Terminology for Plough Cultivation in Yemeni Arabic 75)

لانتة تبي العز كله اكسب على نجل الاكراش
وانته تبي نصف منه كن نقرش الطين نقرش
لا نته تبي العز كله اكسب نجل على
الاكراش

3. La antah taba alaez kolah eksab ala najil alakhrash⁽²⁾

و انتة تبي نصف منه كن نقرش
الطين نقرش

Wa natah taba naesf menh kan nagresh altaein negrash⁽³⁾ (ibid)

If you want complete prosperity,

plough by a team of oxen

but if you want a half of it,

scrape soil by spades.

He advises people who want to have a great status and complete prosperity in life and in their society to plough lands by using useful oxen as a productive tool of farming. However, those who want a part of prosperity they manually plough their lands by using spades.

(2. Najil alakhrash/al dhamed =ligature that means tow connected oxen which are used to move the plough, see al-Khalaqi 52)

(3. Negrash means to plough the small parts of lands by using manual tools such as spades, see al-Kh

Alaqi 37)

ما للقبلي تجارة تجارته بالمقاسم

وبالجرب عوج الاسوام

ما للقبلي تجارة تجارته ب الماقسم

4. Ma le alqabelie tejarah tejartah be almqsam⁽⁴⁾

و ب الجرب عوج الاسوام

We be aljirab awej al aswam⁽⁵⁾

(al-Khalaqi 38)

The tribal man has no trade;

His trade is in sections,

And lands.

Here, Mansour confirms the profound relationship between the tribal man and agriculture. He asserts that a tribal man has no chance to have another profession or trade except farming. His only trade is agriculture and ploughing regions of lands and broad lands with barriers.

(4. Almaqasem is the plural of maqasem or qasem which is a kind of middle agricultural land in Yemeni agricultural language, see Dadayah 191)

(5. Awej alaswam = abielah, it means any piece of lands that have barriers which is built by using stones and clay to reserve water in the land, see al-Aryani 621)

واجربتي راس مالي واعاودش ليلة العيد

من قبل لاعاود الناس وقبل أعاود عيالي

اعاودش و مالي راس اجربرتي و ليلة العيد

5. Wa jirbatie raess malie wa awaedeish lailat alaed

من قبل لا الناس عاود
و قبل أعلاود
عياي

Men qabel la awaed alnaes wa qabel awaed
aeialie (ibid)

Oh, my land, the head of my properties,
I will congratulate you in the night of Eid,
Before congratulating people,
And before congratulating my sons.

Mansour talks to his land, he tells it that it has a sublime stature in his heart. He promises that he will congratulate it in the night of Eid before congratulating people even before congratulating his sons. He uses the word "awaed" that means congratulate in colloquial Yemeni language. His deep and faithful emotions and love for earth is embodied in this saying because of mentioning and involving it in an important ceremony of Yemeni and Islamic people which is Eid's night that all people celebrate it and be happy to visit their relatives and beloveds. They exchange congratulations and prayers.

من ما بتل ما تجمل ولا ادخل الضيف لول
ولا ليس ثوب ساتر ولا حضر بالمحاضر
ولا دخل قالوا اخرج ومجلسه باسفل البيت
من ما بتل ما تجمل ولا ادخل
الضيف لول

6. Men ma batil ma tajemal wa la adkhal
aldhef lawl

و لا لبس ثوب ساتر و لا حضر
المحاضر ب

Wa la labes thaoub sater wa la hadher be
almahadher

و دخل لا قالوا اخرج و مجلسه
ب اسفل البيت

Wa la dakhel qalwa ekhraej wa majelaseh be
asfel albaeit (ibid)

One who does not plough,
one does not prettify,
does not let guests enter,
does not wear a covering cloth,

and does not attend meetings,
And if he enters, they will drive him out,
and his place will be in the down of house.

This wisdom links the magnitude and value of a person with possessing lands and ploughing it. Mansour says that a man who does not plough land and does not take care of agriculture has no value and respect in his society. He is disable to be generous with guests, as well as, he is not able to wear good and covering clothes. His respect and status among people are lost, they prevent him to attend their meetings and his place is at the down of the place of their meeting. They contempt him and regard him as wreckage. In these images, Mansour assimilates remissness of ploughing land to shame.

ماشي من الأرض خيبة ما خيبة الا البتول
ذي جدسه موسم الصيف

ماشي من الأرض خيبة ما خيبة الا
البتول

7. Mashei men altaein khebah ma khebah ela
albatul

ذي جدسه موسم الصيف
thee jedasah⁽⁶⁾ mawsem al saief (al-
Khalaqi 39)

*There is no failure from earth,
the only failure is one,
who overlooks it in summer.*

Mansour expresses his love for land by appreciating it and asserting that there is no land which is useless and fiasco. He emphasizes that the only failure is the person who is lazy and neglects land in summer which is the season of farming and ploughing.

(6. Jedasah=jedas is called on a land that is neglected especially in summer. Al-Khalaqi 39)

من ما بتل سار يغرب تبع عيال الغريبه
يسير يطلب على الأبواب

من ما بتل سار يغرب تبع عيال
الغريبه

8. Men ma batil sar yagharb tabea aeial
alghareibah
الأبواب على يطلب يسير
Ysaer yatulab ala alabwab
(ibid)

*One who does not plough,
goes with strange people,
with the sons of strangers
One goes to beg on doors.*

A man who does not plough should be strange and should go with strangers to beg the help on the doors of others. The sage tells us that ploughing lands and farming is the source that saves man's life and protects him from losing, needing to others and begging.

المال خير من الجاه والجاه ثوبا حصين
إذا نزل السيل اهجاه

- حصين ثوبا الجاه و الجاه من خير المال
9. Almal kheer men aljah wa aljah thaoubn
hasien

إذا نزل السيل اهجاه
Ethea nazal alsaeel ahejah
(al-Khalaqi 44)

Land is better than wealth

*And the wealth is an impregnable cloth,
If it rains, it will be wet.*

Here, Mansour compares land to "jah" which means wealth and high status among people. He says that land is better than wealth and honor status. He adds that the honor status is impregnable for man in his society, but it is like clothes that can be wet when it rains. He means that the value of wealth and social status can be changed and decreased through time while the value of land is renewable, precious and cannot be changed.

قال الحميد ابن منصور لعنت وابائع الطين
لا ترهنه لا تبيعه الرهن مثل العليلة
والبيع مثل الذي مات

الحميد قال بن منصور
و باائع الطين

10. Qall al-Humaid Bin Mansour loaunt wa
baia altaein

العليلة مثل الرهن تبيعه لا و
ترهنه لا

La trhanah wa la tbaiah alrahen
methal alalaelah

و البيع مثل الذي مات

Wa albaia methal alathee mat (al-Khalaqi
46)

Al-Humaid bin Mansour says,

oh, the seller of land you are cursed,

Do not sell it, do not mortgage it,

mortgaging is like disease,

And selling is like a person who died

"Al-Humaid bin Mansour says", this saying is introduced by the name of the sage to start his advice. He starts his advice by cursing a farmer who sells his land and completes his advice by using a compound negative command "don not sell it and do not mortgage it". He compares the mortgage of land to "alielah" which means disease, in Yemeni colloquial language, and compares the selling of land to death. The purpose of using such a style and images is to rebuff and warn a farmer from the consequences of selling and losing the agricultural lands.

Ali bin Zayed's Sayings:

حسبت مالي رجالي

وان الرجال ذي هم المال

حسبت مالي رجالي

11. Hasebt mali rejali

و ان الرجال ذي هم المال

Wa en alrajial thee haom almal (al-
Barddouni 114)

I thought that my land is my gentlemen,

But gentlemen are my land.

Ali bin Zayed links the productivity of a land with the efforts of its owner. He regards man as

the creative source and the secret behind the land fruitfulness. In this saying, he prompts on working hard and taking care of agricultural lands.

ما رعوي يدخل النار
بفضل ربي وجوده
ما رعوي يدخل النار
12. Ma rawie yadkhill alnar
فضل ب ربي و جود
Be fadhel rabie wa jawdeh
No pastoral will enter hill,

By Allah's grace and generosity. (Ali bin Zayed's Sayings and Wisdom 81)

There is no farmer or pastoral who will enter hill by Allah's grace and generosity. Here Zayed encourages farmers to work and plough their lands because Allah sees their efforts and he will compensate them with paradise for their tiredness and efforts.

آخر زماني خياره
من حين شبت عيالي
والمال يدي ثماره
آخر خياره زماني
13. Akher zamani khiarah
من شبت حين عيالي
Men hain shabt ayalie
و يدي المال ثماره

Wa almal wada themarh (al-Barddouni 114)
The last of my time is the best period,
When my sons have been grown up,
and my land had been output its products.

Zayed links between his land and his sons to express his profound love for land. He says that the best period of his age is the last period when my sons have grown up and his land has generated its products. He compares his happiness of his sons' growing to the happiness of lands products.

تلم الرجال الثابت
يقلع الزيل النابت

تلم الرجال الثابت
14. Talim alrajal althabet
يقلع الزيل النابت

Yagalae alzeel alnabet (al-Barddouni 49)
The fixed ploughing of a man
Removes the detrimental plants.

A man, who ploughs in a good way helps in getting rid of the fixed small plants which are detrimental and helps the seeds to grow. In this sense, he encourages and stimulates farmers to work hard to gain a good returning of their agricultural lands.

يا الله لا احنا نسافر
ولا معنا تجاره
تجارتني عوج الاعرام
والغرس بعد العمارة
يا الله لا احنا نسافر
15. Ya Allah la ahna nsafer
ولا معنا تجاره

Wa la mana tejarah
تجارتني عوج الاعرام
Taejartie awej alaream⁽⁵⁾
والغرس بعد العمارة
Wa alghres baed alaemarah (al-Arami 219)

Oh, Allah, we do not travel,
And we have no trade,
My trade is the highlands
And plants after building barriers.
In this saying, Zayed talks to his lord, he tells Allah that they are just farmers who have no trade or another profession to be travelers and get benefits. He says that his only trade is highlands and planting. In this way, Zayed supplicates to Allah to bless his lands and grant them with rain because agriculture is the only source of life for him and for any farmer.

المال ما ياكله ذيب
ولا زينة تضره
المال كله موارد

إذا لقي من يصونه
وإن يصادف ولد ويل
باعه وفالط في رهونه
المال ما ياكله ذيب

16. Almal ma yakolah dheib

و لا زينة تضره

Wa la zanienah la tadherah

المال كله موارك

Almal kolah moarek

إذا لقي من يصونه

Ethea lagie men yamonh

و إن يصادف ولد ويل

Wa en yasadef waled waiel

في فالط و باعه رهونه

Baiah wa faltt fi rahounh (Ali bin Zayed's

Sayings and Wisdom 108)

Land cannot be eaten by a wolf,

And cannot be affected by rain,

The whole of it is profitable,

But if it has a bad owner,

Its owner will buy it and neglect its mortgages.

The land cannot be eaten by wolves or any savage animals and it cannot be damaged by light rain. Zayed adds that all lands are profitable if their owner is hardworking and takes care of them, but if their owner is careless and does not work hard the lands will be lost either by selling or mortgaging. This saying is similar to al-Humaind's first saying in the aspect of the value of land. Also, it meets with al-Humaid's sixth saying in the aspect of prompting on ploughing and working hard.

ما اريت مثل الزراعة

ما اريت شي مثل الزراعة

ما مثل اريت الزراعة

17. Ma araiet mathel alzeraa

ما اريت شي مثل الزراعة

Ma araiet shie mathel alzeraah (al-

Barddouni 49)

I have not seen like agriculture,

I have never seen anything like agriculture.

I have not seen anything like agriculture. Zayed conveys his experience in life by repeating his saying " I have never seen anything which is similar or like agriculture" to emphasize the value and importance of agriculture.

قبحي لمن ليس يملك

لا جاه ماضي ولا مال

ولا غنم في الزريبة

بييع ويكتال

قبحي لمن ليس يملك

18. Qabahe lemen laiys yamlek

لا جاه ماضي ولا مال

La jah madhie wa la mal

و لا غنم في الزريبة

Wa la qhanem fi alzariebah

بييع و يكتال

Yabia wa yketal (al-Barddouni 63)

I feel sorry for those who have,

No previous status and no lands,

And no sheep in the stable,

To sell and buy.

I feel pity and sorry for a man who does not have status, lands or sheep in his stable to sell and buy his needs. Here the sage, Zayed expresses his feelings with sympathy to show how is shocking to have no wealth, lands and sheep! He means that if a man has one of the three mentioned things, he will be free and will not need the help of others.

يا من بزا ولد غيره

يخرج ودمعه همولا

ومن زرع مال غيره

يخرج وفيه السبولا

يا بزا من ولد غيره

19. Ya men baza waled qherah

يخرج و دمه همولا

Yakhrej wa domoach homola

و من زرع مال غيره

Wa men zarae mal qherah

يخرج وفيه السبولا

Yakhraej wa feah alsabwla (Ali bin Zayed's

Sayings and Wisdom 104)

One who brings up other's son

One will tear when he leaves,

And one who plants in other's land

One will leave when it is full of heads corns.

A man who brings up the son of others will tear sadly because the son will grow up and return to his family. Similarly, the man who ploughs the land of others will repent because he will leave the land without taking anything of its products. This wisdom incites a man to work in his properties and lands to avoid disappointing and protect himself from poorness.

ما يجبر الفقر جابر
غير البقر والزراعة
ولا الجمال ذي تسافر
تقبل بكل البضاعة
والا مره من قبيله
فيها الورع والقناعة
تدبر الوقت كله
كانه معها وداعه

ما يجبر الفقر جابر

20. Mayjaber alfager jaber

البقر غير و الزراعة

Gheir albaqer wa alzerah

و لا الجمال ذي تسافر

We la aljemaal thee tesafer

تقبل بكل البضاعة

Taqbil bekol badhah

و لا قبيله من مره

Wa la marah men qabielah

فيها الورع و القناعة

Feha alwarea wa alqanah

تدبر الوقت كله

Tadber alwaqet kolh

كانه معها وداعه

Khanh mahea wadach (al-Barddouni 68)

There is nothing that prevents poverty,

Except cows and agriculture,

Or camels that travel,

That come back with all goods.,

Or a woman from a tribe,

Who has godliness and temperate,

She spends and conducts in all times,

As she has a treasure.

In this saying, Ali bin Zayed says that there is nothing that can protect a man from poverty except cows which can be sold and get benefits from its price, agriculture which reproduces fruitful products, camels that can take its owner into different places to get goods and trade, or a woman who belongs to a good tribe because she has devotion and satisfaction. She is able to endure her husband's poverty by conducting well in either good or bad times. Zayed links agriculture with all good and profitable things that make a man live in a comfortable and happy way to emphasize the importance and value of agriculture.

Part Two: Sayings in the Predictions of Weather and Fertile/Infertile Seasons

Both of al-Humaid bin Mansour and Ali bin Zayed possess considerable knowledge of the time of monsoon. They have learned this knowledge by observing the positions of stars, using both solar and lunar calendars. This knowledge has been shifted to predictions that qualified them to be reliable and followed by farmers because of being true and effective predictions.

Al-Humaid bin Mansour's Sayings:

الصيف صيد مولي ان الفتى من يصيده

الصيف مولي صيد ان من الفتى يصيده

1. Asaief saied mawalie en alfata men
yasaiedah (al-Khalaqi 54)

Summer is going to depart

the best farmer is who takes advantages of it

Mansour advises farmer that summer is the best season for ploughing and it is a short period which is going to be expired. Therefore, the best and hardworking farmer is the one who takes advantage of this period and plough his lands well.

يا غاراته يا ثريا معالم الصيف زلت
قدمت مالي تأخر آخرت مالي تقدم
وسابق النجم الأحمر زلت الصيف
معالم ثريا يا غاراته يا

2. Ya gharatah ya thouraia maalem alsaief
zalet

قدمت مالي تأخر آخرت مالي
تقدم

Ghademt malie takher akhert malie
taghdem

و سابق النجم الأحمر

Wa sabeagh alnajem alahmer (al-Khalaqi 55)

Oh, for the Sake of Chandelier,

the landmarks of summer have gone,

I ploughed my land early and it was late,

I ploughed my land late, and it was preceded,

it preceded the red star.

Here the sage declaims and asks help from "althouraia" Chandelier star which is one the most important stars of the solar positions in the Yemeni agricultural calendar. He complains that the season of rain and productivity goes away when the star relegates. Mansour says that he is ready to plough his land, but he cannot trust its output because of miserliness of rain. This refers to that if Chandelier star leaves from the west side on the 30th of May, there is no rain and no agricultural products especially corn.

يا الله بمطره هنيه مع طلوع الثريا

يا الله بمطره هنيه
الثريا مع طلوع

3. Ya Allah bematerah hanieah maa talooa
althouria (ibid)

Oh, Allah grant us heavy rain,

with the appearance of althouria.

The sage, Mansour asks Allah to grant them with heavy rains when the star of Chandelier appears. Because he knows that the appearance of Chandelier from the set side is a landmark on the abundance of rain.

مع من الصيف إمارة ان بات الليل منجم
والصبح يبكر غباره ابشر بغزرة الامطار
مع من الصيف إمارة ان بات في الليل
منجم

4. Maie men alsaif emarah en bat fi al-
laiel manjem

و اصبح يبكر غباره ابشر بغزرة
الامطار

Wa alsabah ybaker ghabarah ebsher

baghezr alamtar (al-Khalaqi 56)

I have an evidence of summer,

If the night was full of stars,

And the morning comes with dust,

be happy with the heavy rain.

The sage tells farmers that he has an evidence and knows the time of monsoon. His evidence is the observation of weather. He says that if the sky at night has a lot of stars and is followed by dusty morning, it will rain heavily.

اذا زحل في العقارب امسى على البدوي داره
الشديد يا أولاد عمار لا تمسوا الا في سملرة
اذا زحل في العقارب امسى دلره البدو
على

5. Etha lzhaf fi alaqareb amsa ala albadw
darah

الشديد يا أولاد عمار في الا تمسوا لا
سملرة

Alshadied ya awlad amar la tamswa ela fi
somarah (ibid)

*If Saturn is near from Scorpion,
the places of Bedouin will suffer from
miserliness,
Oh, Amar's sons, you should travel,
do not stay night except in Somarah.*

He says that if a farmer sees "zohal" Saturn star near from "aldaqareb" Scorpion star, this is a landmark of the miserliness of rain in Bedouin places. He advises farmers to leave their place and go to the places where there is rain.

ذي مايشتي ويخرف ماله بخت في الزراعة
ذي مايشتي و ما يخرف له
بخت في الزراعة

6. Thee ma yshtee wa yakhref ma leh
bakht fi alzraah (al-Khalaqi 57)
*A man who does not plough in summer and
winter
has no fortune in agriculture.*

Mansour prompts farmers to be active and plough their lands in both summer and winter, unless they will get no products from their lands.

نصف السنة تسعة أشهر ونصفها الآخر ثلاثة
يا الله تجمل
نصف أشهر تسعة السنة ثلاثة الآخر
نصفها و

7. Nasif alsanah tasah asher wa nasifha
alakher thalathah
تجمل الله يا
ya Allah tejamal (al-Khalaqi 59)

*A half of the year is nine months
And the other half is three
O, Allah help us*

The careful sage, Mansour tells us that the year is divided into two parts. The first half has nine months which are the months of rainy season and the other half is three months which are the months of drought season. He considers the three months which have no rain longer than the nine months.

الوقت كله مذارى أما الذرة قد لها حل

الوقت مذارى كله اما الذرة قد لها حل

8. Alwaqt kholh marharie Ama altherah ghd
laha hal (ibid)

*All the times, you can seed any plants,
except corn, it has special time.*

He advises farmers to seed any plants either in summer or winter except corn which has a special season. It only grows in summer.

والصيف لاهي سكوني خريف لاهزه النود

النود هزه لا خريف سكوني هي لا الصيف و
9. Kharief la hazah alnwod Wa slsaief la hie
sakwnie (ibid)

*It is fall it is windy,
and summer if it is sleep.*

This means that if there are winds in fall season, it will be rainy. But if there are no winds in season, it will not be rainy.

داره على الشمس داره مبشره بالامطاره
جاءت من الله بشاره

داره الشمس على داره المطاره ب مبشره
10. Darah ala alshems darah Mubasherah be
alamtarah
بشاره الله من جاءت

Jaat men Allah basharah (al-Khalaqi 60)
*Circle on the sun circle is predacious with rains
It is a single from Allah*

The color circle that appears around the sun which is similar to the rainbow is a good and predacious signal from Allah that tells us that rain is coming.

Ali bin Zayed's Sayings:

يا أهل الغنم يا مساكين أن تمطر السبع والخمس
ولا فتمطر سكاكين

مساكين يا الغنم أهل يا
11. Ya ahel alghnem ya msakeen
الخمس و السبع تمطر ان
en tamtaer sabea wa khmes
سكاكين فتمطر الا و

wa ela fatamter skakeen (Ali bin Zayed's
Sayings and Wisdom 94)

Oh, sheep's owners. oh, poor

If it does not rain in the seventh and the fifth

It will rain knives

The sage tells the owners of sheep that if it doesn't rain in the seventh and the fifth which are the second and the third months of rain season, it will rain knives. This means it will be draught and sheep will be sold or killed because there is no plants or food for them.

لا غابت الثريا وطلع رقيبها
فلا عاد صيف إلا بصيف مقابل

لا الثريا غابت وطلع رقيبها

12. La ghabet althouraia wa taleaa raghyba

فلا عاد صيف إلا بصيف مقابل

Fla aad saief ela besaief meghbel (al-Ansi
205)

*If the Stratum goes away and its observer
appears,*

It is will not rain except in the next summer.

If Stratum star relegates on the 27th of May and its observed that the Crown appears at night, this refers to draught of season. Therefore, the farmer should wait the seasonal rain in the next year.

ما في النجوم الا سهيل
سهيل الا النجوم في ما

13. Ma fi alnejawm ela Suhail (al-Sabagh 20)

The only star is Canopus.

Suhail is one of the most important and agricultural Yemeni landmarks. Its appearance refers to plenty of useful rains in all agricultural Yemeni places. Suhail landmark starts with the beginning of August which crosses upon the end of the agricultural season. Hence, there are a lot of sayings that mention this land mark.

إذا غابت الثريا على مطر تسمى غون

وإذا غابت على غبارة مايقع مطر

إذا غابت الثريا مطر على تسمى غون

14. Etha ghabet althouraia ala mattr tosama
ghoun

و ان يقع ما غباره على غابت مطر

Wa en ghabet ala ghobarah ma yagha mattr (al-
Ansi 204)

If the Chandelier star has gone with rain,

It is called 'ghoun',

But if it has gone with winds,

There is no rain.

If Chandelier star relegates with rain, it is called "ghoun" which means the season of corn seed. But if it relegates with winds and dust it will not rain.

إذا اليهودي تحنا في يوم الخضيره
فاتلم ولا عاد تاني

إذا اليهودي في تحنا يوم الخضيره

15. Etha alyhwdie tehana fi yawm alkhderah
فاتلم ولا عاد تاني

Fatelm wa la aad tanea (al-Sabagh 34)

*If the Jewish puts henna on his hands on
Eid's day,*

you should plough without deliberation.

Here, Zayed tells farmers a simple landmark which is the henna of Jewish. He says that if you see a Jewish put henna on his hands on "alhdera's Eid" which is a kind of their religious Eid, you should plough lands without slowing down. Because the time of Jewish's Eid is the same time of season.

ريح الخريف العوالي
(والصيف شرقي هليله) سكينه
العوالي الخريف ريح

16. Rieayh alkhraif alawalie

سكينه (هليله شرقي الصيف و)

Wa alsiaief sharqai halielah (sakaynah) (al-
Ansi 188)

The winds of fall blow from west,

*And the winds of summer blow from southern
set.*

Fall winds blow from the northwest, and rain clouds come from the east while the winds of the season come from the southeast, and rain clouds come from the northwest or south, and move towards the east. As for the southern coasts, the winds will be southeasterly in the summer, and on the western coasts, the winds will be southwesterly or northwesterly in the fall. (al-Ansi 188)

لا الصيف صباح أشرق فأخر نهاره سيولي
سيولي نهاره فأخر أشرق صباح لا
الصيف

17. Alsaief la sabah asheraq faakher naharah
saieoualie (al-Ansi 194)

*If the morning of summer is sunny,
the end of its day will be rainy.*

Farmers can know the time of rain in the days of seasons when they see the sky of the morning is sunny and clear.

صفوف ولا صيف والا سنه قابل قابل سنة الا
و صيف لا و صفوف

18. Safwof wa la saief wa ela sanah ghabel
(al-Ansi 205)

*The first two months or no summer,
Or waiting the next year.*

If it does not rain in the first two months of summer, there will not be rain and you should wait the next year. He tells the farmer that if there is no rain in March and April, there will not be in the rest of the season and there is no use of ploughing. He advises the farmers to wait the next year.

الثلاث إما اجرت وإلا ابحت

ابحت إلا و اجرت إما
الثلاث

19. Althalath ema ajharat wa ela abharet (ibid)
The three months will be either rainy or draught
"Althalath" is a lunar month in the old Yemeni agricultural colander. It extends from the 28th of

April to the 24th of May. The sage means that this period determines the productivity of the land.

إذا برد الشتاء تقدم الصيف

إذا برد الشتاء
الصيف تقدم

20. Etha bared alshetaa taghadem alsaief (al-Ansi
214)

If the winter was very cold summer will come soon.

If the weather of winter is too cold, it indicates that it will rain heavily in the beginning of summer.

Part Three: Sayings in the Knowledge of Fertile Valleys and Places

Al-Humaid bin Mansour's Sayings:

ان كنت شارد من الجوع سر لك سحول ابن ناجي
حيث السبولة بها كاس والتلم يدي غراره
ان كنت شارد من الجوع سر لك سحول
ابن ناجي

1. En kant shared men aljwaa ser lak sohoul
ebn Naji

حيث السبولة بها كاس والتلم يدي
غرار

Haith alsabwlah beha kass wa altilm
yadie ghrarah

*If you are running away of hunger,
go to Bin Naji's plains,
where a head corn fills a whole bag,
And a row of plants yields
a large crop. (Hambaj, 2019)*

Here, Mansour advises those farmers who are afraid of hunger to go "bin Naji's plains" where fertile lands. Bin Naje's valleys is located in a fertile director in Ibb city which is one of the most famous agricultural areas in the middle of Yemen.

تستاهلي واحمومه ذبح البقر فوق لسوام

تستاهلي وا حمومه ذبح البقر
فوق لسوام

2. Testahlie wa hamomah thabeh albaqar
fawq alswam (al-Khalaqi 43)

Oh, 'Hamomah', you deserve slaughter cows for you.

This phrase is a famous agricultural phrase that farmers sing when they plough lands in Yafaa. "Hamomah" is a valley in Yafaa in the South of Yemen. This valley is distinguished for its productivity and greenish scenes. In addition, it is famous for cultivating coffee and cereals. Therefore, farmers thank this valley and say that it deserves a prize which is the slaughter of cows. (Alkhalaqi, 2011)

والله لو خيروني بني تخير خيره
خييره المرفديه

3. Wa Allah law khyrawni beani thker kherah
المرفديه خييره

Kherayah almarfadyah (ibid)

*I swear if they ask me;
to choose*

*My choice will be,
Almarfadyah.*

Here, the sage swears that if people give him several choices of places, he will choose "Almarfadyah" regarding its beauty and fertility. Almarfadyah is a fertile land and valley in Marfed, Yafaa. (ibid)

يا ذي تقولون لغوال الغول غول اليزيدي
وغول نعوه ومرداس حيث السبولة ملا الكاس
وامسيب يدي غراره

يا ذي تقولون لغوال الغول
غول اليزيدي

4. Ya thee taqwlon alghwel⁽¹⁾ alghwel ghwel
alyazidi

و غول نعوه ومرداس حيث السبولة
ملا الكاس

Wa ghwel Nawah wa Mirdas haith alsabwlah
malia alkas

وامسيب غراره يدي

Wa amsaieb yadie ghrarah (Hambaj 5)

*Oh, those who say that they have fertile lands,
The fertile land is the land of al-Yazidi,*

The land of Nawah and Mirdas,

Where a head of corn fills a whole bag,

And a row of plants yields a large crop.

Mansour tells people who know and praise fertile lands that the real fertile lands are found in "Al Yazidi", the land of Nawah and Mirdas. Na'wah and Mirdas are well-known agricultural areas in al-Baydha, known for the quality of arable land. (Hamaj 4-5) (1. 'Ghawel' means a wide land where one can walk without stopping, regarding its large size, see Alkawlaqi, 2011, p. 14)

Ali bin Zayed's Sayings:

اذا زحل في العقارب

أمسي على البدو داره

الشل يا ولاد عمار

قرب جميلك وزهب

وإنزل نواحي سماره

اذا زحل في العقارب

5. Etha zhal fi alaqareb

داره البدو على امسي

amsa ala albadw darah

الشل يا ولاد عمار

Alshel ya awlad Amar

قرب جميلك وزهب

Qarb jimalik wa zehab

سمارة نواحي إنزل و

Wa enzl nwahi somarah (al-Barddouni 55)

If Saturn is near from Scorpion,

the places of Bedouin will suffer from miserliness,

Oh, Amar's sons, leaving,

Approach your camels and get them ready

And travel to Somarah' side.

The meaning of this saying meets the meaning of Mansour's fifth saying, in the second part, in the aspects of predicting time and fertile place.

أنا من الدهر ما خاف

معي ميه غرس حبله

اطراف في زيل ي كلا

أنا من الدهر ما خاف

6. ana men aldaher ma khaf

معي حبله غرس ميه

Maiy meiat gherss habelah⁽²⁾

ي كلا زيل في اطراف

attraf fi zaieel yakhylaa (al-Barddouni 59)

I am not afraid of time,

I have one hundred of grapes trees,

Parts in Yaklaa,

Zayed tells us that he is not afraid of time and poverty. He regards himself as a rich man because of owning productive lands and one hundred of grapes trees in 'Yakalaa' which is an agricultural area in Albaydha governate.

(2."Habelah" means grapes in Himyarite language, see al-Sabagh 56)

ما خير الا بمنكث

للجن والناس والطير

ما الا خير بمنكث

7. Ma kher ela bemankth

للجن و الناس و الطير

Lealjen wa alnas wa altaer (al-Barddouni 73)

There is no good except in 'Manketh'

For jinn, humans and birds.

In this saying, Zayed praises another place, he says that there is no good place except 'Manketh'. 'Manketh' is a good place for jinn, people and birds. 'Manketh' is a village in Yareim directorate that follows Ibb governorate. It is well known for its productive land and beautiful valleys.

إن كنت هارب من الموت

ما احد من الموت ناجي

و إن كنت هارب من الجوع

أهرب سحول بني ناجي

إن كنت هارب من الموت

8. En kant harb men almawt

الموت من احد ما ناجي

Ma ahed men almawt Naji

و إن كنت هارب من الجوع

Wa en kant hareb men aljwaa

سحول أهرب بني ناجي

Aherb sohoul bani Naji (Ali bin Zayed's

sayings and wisdom 96)

If you are running away from death,

There is no one can run away from death,

But, if you are running away from hunger,

You can go 'bani Naji's plains.

The meaning of this saying is similar to Mansour's first saying in this part.

خبر البقر تحت الاهجاج

وابتالها في عباصر

الاهجاج تحت البقر خبر

9. Khber albaqer tahet alahejaj

و ابتالها في عباصر

Wa abitalha fi Abaser (Ali bin Zayed's

Sayings and Wisdom 78)

The quality of the oxen is under the yoke;

And its ploughing in Abasser

This means that a farmer can know the quality of his cow when he uses it in 'damid' or 'haij', in this way he knows its ability to carry the yoke. And he can know its quality of ploughing in Abaser which is a fertile area in Anss directorate that follows Tamar governorate. (Yoke is a piece of wood which is tied on the neck of an ox or two connected oxen, see 'Qamous Almaany')

ما في المدن غير صنعا

وفي البوادي رصابه

ما في المدن غير صنعا

10. Ma fi almuden gher Sana'a

و في البوادي رصابه

Wa fi albawadi Rasabah (al-Barddouni 57)

The best city is Sanaa,

And the best village is Rasabah.

It is well known that Sanaa is the best city in Yemen, hence Zayed compares it to Rasabah's village regarding its beauty and fertile lands. Resabah is a village in Tamar governorate.

Part Four: Sayings in the Prompting on Taking Care of Animals Used in Ploughing

Al-Humaid bin Mansour's Sayings:

لولا العتب والملامة لا قول للثور يابه

لا قول يابو عيالي

لولا العتب و الملامة لا قول للثور يابه

1. Lawla alateb wa almlamah la aghul lealthour yaabh

لا قول يابو عيالي

La aghul yaabu aialie (Hambaj 2)

If not for fear of admonishment and blame

I would have called the ox 'father',

I would have called the ox' the father of my children.'

Expressing his profound love for his ox that is the reason behind the productivity of his lands, Mansour says that 'if not for fear of admonishment and blame, I would have called the ox 'father'. I would have called the ox ' the father of my children. He is afraid of blame and admonition of people to think that he makes his sons and his ox equal. In fact, he loves his ox and regards it as his father and the father of his children due to its effective role in his land which is the source of his sustenance.

خزني دلا خزني أرويد خزني دلا أول اليوم

باطيب في آخر

خزني دلا خزني أرويد خزني دلا أول اليوم

2. Khatheni dala khatheni arwaied khatheni dala alwel alyawm

باطيب في آخره

Ba taeb fi akherah (al-Khalaqi 64)

Treat me well at the beginning of the day

I will be good at the end of the day.

Using imploring language on the tongue of the ox, Mansour advises the farmer to be kind with his ox from the beginning of ploughing time to avoid tiredness and to keep his ox activity till the end of ploughing task.

ثور القبلي حصانه قم ياكسل غد ثورك

ثور القبلي حصانه قم يا كسل غد ثورك

3. Thour alghabilie husanah gham ya kasal ghed thourak (al-Khalaqi 6)

The tribal's sacredness is his ox,

Oh, lazy farmer feed your ox.

Here Mansour embodies the strong relationship between farming animals and a farmer. He says that the ox is regarded as his sacredness because it is the reason behind the productivity of his land. He orders farmers to take care of these animals and feed them well.

لا تأمن الدهر لا طاب اجعل على الحب بابين

اما العلف سبعة أبواب

على اجعل طاب لا الدهر تأمن لا الحب بابين

4. La tamn aldaheer la tab ejal ala alhab babaien

اما العلف سبعة أبواب

Ama alalef sabat abwab (al-Khalaqi 66)

If your time is good, do not trust it,

Put two doors on the room of cereals,

and seven doors on the room of silage.

A farmer should not be happy if he gets fruitful output of his lands. Because the time cannot be trusted especially when there is no rain. He asserts on the importance of corn products which are the food of human beings by ordering to store it in a closed place, but he stimulates storing the food of cattle and sheep more than corns/cereals regarding the importance of these animals.

ياجاليات الهومي يا ذي جليتتين همي

أقواكن الله وسلم وقوى العصب والكراعين

يا ذي جليتين الهومى جاليات يا
همى

5. Ya jalieat alhamomi Ya thee jalietaien
hamie

سلم و الله أقواكن الكراعين و
العصب قوى و

Aghwaken Allah wa salem Wa ghwa alaseb
wa alcaraein (al-Khalaqi 69)

*Oh, the remover of my worries, you remove my
worries;*

May Allah grant you strength and peace,

May Allah strengthen your nerves and bones

Here, Mansour talks to his oxen and praises them
by saying "you are my worries remover". He
enjoys seeing his oxen and regards them as his
pleasures. Furthermore, he prays to Allah to
protect them and grant them strength and peace.

العز في روس الاثوار لا هي كبار المكاسر

العز في روس الاثوار لا هي كبار
المكاسر

6. Alaez fe roous althouar la hei kebar
almkaser (al-Khalaqi 65)

*The prosperity is in the bones of the oxen
if they are big*

This saying refers to that a farmer should feed
his ox well to be active and productive worker
during ploughing.

Ali bin Zayed's Sayings:

قوم الغنم راعي السو

والثور قومه بتوله

الغنم قوم راعي السو

7. Qawem⁽¹⁾ alghnem raya alswaa

بتوله قومه الثور و

Wa althour qwmah bitawlah (al-Barddouni
115)

The enemy of the sheep is the bad grazer

And the enemy of the ox is the plough man

The farmer asserts on the necessity of taking care
of oxen to gain well output of ploughing. He
says that the bad gazer of sheep is the

responsible for its ill-productivity and loss.
Similarly, the responsible for the land's ill-
productivity is the plough man.

(1. Qawem=enemy It is a martial term in the
tribal Yemeni language, see Al-
Baradduni 115)

ان البقر تعرف نهيم الابلال

وتعرف الراعي وصاحب المال

الابلال نهيم تعرف البقر ان

8. En albaqer taref naheim alabtal

وتعرف الراعي و صاحب المال

Wa taref alraya wa saheb almal

Cows knows the fond of land,

*And knows its keeper and its owner. (al-
Barddouni .64)*

Zayed delivers an important information for
farmers. He says that cows have feelings and
they can know plough men who are active and
fond of lands, as well as they can know those
who take care of lands and their owners. The
purpose of such information is to draw farmers'
attention to the necessity of treating cows or
oxen in a good way.

من ما يصبح في الضمد ماله

تصبح وتمس في القرى عياله

من لم يصبح بالضمد ماله صبح و

مسي عياله القرى في

9. Thee ma yasabah bealdamid malah sabah
wa masaa fe alqwra aiealah

(Ali bin Zayed's Sayings and Wisdom, 2014,
p.84)

*One who does not go early with a team of
oxen to plow lands*

*He will go every morning and night with
his sons to ask help from villages.*

Mansours warns farmers who don't go early to
plough their lands by using a team of oxen. He
adds, they will be poor and will ask help from
people to feed their children.

بتله على ثور زاحف

أخير لي من تجارة
بتله زاحف ثور على
10. Bitlah ala thour zahef
أخير لي من تجارة
akher lai men tejarah (al-Ansi 143)
*Ploughing on old ox is
Better than trade.*

Here, the sage, Zayed prefers ploughing land by using an old and grave ox to trading. This wisdom embodies the necessity of being patient and dependable on oneself and one's positions even it is worse than others' positions. In addition, it asserts the value of the ox even it is old.

Conclusion

This study is based on an unequivocal presupposition that the folk Yemeni heritage is loaded of agricultural culture that is embodied in its folklore. Therefore, the researcher has chosen two of the most famous and venerable sages whose fame and sayings have reached every Yemeni city, village and house. They are Ali bin Zayed and al-Humaid bin Mansour. Zayed and Mansour obtained their knowledge, poetic talent and wisdom from their environment and life itself which are the first teacher of human beings, formulated their own philosophy of life. This qualified them to be regarded as an encyclopedia that provides Yemeni man in general and farmer in particular with advice, lessons, experiences and wisdom.

Regardless of the complex differences in opinions about the reality of Zayed and Mansour's existence, region and era, their sayings, knowledge and wisdom which is immortalized in the memory of the Yemeni farmers and agricultural lands cannot be denied. This fact has been proved through exploring and analyzing some of their selected sayings. Categorizing these sayings according to their

functions and references has shown their importance and evidence in forming the Yemeni agricultural culture. For example, the first part presents some sayings that indicate love for earth, advocating preserving it and working hard in it to get desirable productivity. Both of Zayed and Mansour have loved the land and consecrated all their efforts to take care of it. They have left precious sayings and advice that refer to the value and importance of earth that can be touched in any farmer's daily life. In the second part, the light is thrown on the sayings of astronomical predictions, telling good/bad times of ploughing and farming which are stored in the Yemeni farmers' memory from generation to generation. The sayings of weather prophesies provide farmers with knowledge and experience of the productive or infertile seasons and time of ploughing. Moreover, those sages have been acquainted with astronomical cognizance, using both solar and lunar calendars. Creating the lunar calendar, which is found from the old Yemeni kingdoms has distinguished the Yemen agricultural culture at the level of Arabic and international countries for being the only culture that has used it. In the third part, a model of the two sages' sayings has been displayed to state their experiences in fertile or infertile lands and regions. The last part presents a picture of Zayed and Mansour's knowledge of good and useful agricultural animals and their advice of tutorship and protecting these animals as important resources of human beings.

In conclusion, this study has shed light on the most famous agricultural sayings of both Zayed and Mansour as a diminutive model of agricultural thesaurus that enriched Yemeni folk heritage. Consequently, the researcher suggests that the Yemeni heritage demands projection of its beauty and its authenticity and protecting

from loss and death, regarding its value and importance as a part of the Yemeni people's identity. In addition, the researcher prompts on the necessity of activating the role of the competent authorities to preserve the Yemeni folk heritage by adapting it in academic curricula, providing resources to researchers in this field and activating the role of media institutions for being the most documented and prevalent aid. Finally, the researcher recommends further researchers who are interested in this field to address all agricultural sayings of Ali bin Zayed and al-Humaid bin Mansour to fill the gap of this study.

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