

Dr. Helima Rezaiguia et. al

Water, Land and Women in Algerian Popular Beliefs an Anthropological Study in the Duality of the Sacred and the Profane in the Hammam Al-Naba'il Area in the City of Guelma

# Water, Land and Women in Algerian Popular Beliefs an Anthropological Study in the Duality of the Sacred and the Profane in the Hammam Al-Naba'il Area in the City of Guelma

Dr. Helima Rezaiguia<sup>1</sup>, Dr. Zina Benhacene<sup>2</sup>

<sup>1</sup>University of Saida, Dr. Moulay Tahar, Algeria, laboratoire de développement dans les sciences sociales et sciences humaines de l'Université de Saïda, Dr Moulay Taher (LDSSSH ), Algeria.

<sup>2</sup>University of 8 may 1945 Guelma, Guelma, Laboratory of Philosophy, Human and Social Studies and Media and Communication Problems (SOPHILAB), Algeria.

The Autor's E-mail: halima.rezaiguia@univ-saida.dz<sup>1</sup>, benhacene.zina@univ-guelma.dz<sup>2</sup>

Received: 10/04/2023

Published: 24/10/2023

## Abstracts:

The topic of water, land and women in Algerian popular beliefs is among the topics that receive a share in anthropological studies, because of their importance in revealing the image of these elements in the mentality of society. Considering that it is one of the most representative manifestations of the relationship of water, land and women in the area of "Hammam al-Naba'il" in Guelma, which we chose as a field to study the subject, in order to understand the symbolic structure produced by the culture of society around the elements of the subject, as well as digging into the problematic backgrounds of popular belief.

**Keywords:** water, land, woman, folk beliefs, sacred and profane.

**Tob Regul Sci.™ 2023;9(2): 481-495**

**DOI: doi.org/10.18001/TRS.9.2.31**

## Introduction

Social and anthropological studies confirmed that man is a symbol-maker and creator, who lives in a society dominated by collective perceptions, which are symbolic formats. Symbolic anthropology has become a broad field in general anthropology due to the richness of its fields and topics. Bearing it, and our topic "Water, Land and Women in Algerian Popular Beliefs", is among the topics that receive a share of attention in this type of studies after it was a theory confined to purely specialized fields. Where it is a symbolic texture in its realistic ethnographic content.

As we can see from ancient research and thought, preoccupation with the issues of water, land, and women was not new in human history. In fact, because these topics were included in

Water, Land and Women in Algerian Popular Beliefs an Anthropological Study in the Duality of the Sacred and the Profane in the Hammam Al-Naba'il Area in the City of Guelma  
prehistoric myths, many stories and ideas were woven around them that have persisted to the present day.

Similar to the rest of the societies, the area of "Hammam al-Naba'il" in the state of Guelma (a city located in the east of Algeria) we find in it a fertile and pristine presence of such topics, as each of these elements - water, land and women - occupies a semantic value and a symbolic dimension in the popular imagination of the region.

That is why we will try to reveal the symbolism of these elements, which seem at first glance to be distant, discordant, and unrelated to each other. However, the one who meditates on them with a deep anthropological look realizes the extent of their interdependence and their combined presence in many manifestations of the popular imagination of the study area. And that is through its symbolism in the mindset of its members and the meanings and connotations it aims for, especially in what we tried to shed light on by observation and analysis, such as popular beliefs, given that it is among the most important cultural elements embodying the relationship of water, land and women, as we tried through it to monitor the representations of these elements individually / Combined in the mindset of the members of the research community, to understand the symbolic structure produced by the culture of society around water, land and women, as well as digging into the problematic backgrounds of the popular imagination around it.

Therefore, we ask the following main question:

- What is the symbolic value that water, land and women carry in the popular imagination, and what is the way to understand the relationship between them through the beliefs in the study area?

In order to answer this problem, we used the ethnographic method in describing the beliefs and perceptions surrounding water, land, and women, and their oscillation between the duality of the sacred and the profane. We also used the interview as a technique to collect ethnographic data, as well as a group of local informants.

### **1- The symbolism of water between the superstitious and the daily living**

Through our tracking of the subject of water and focusing on it by observation and study, we found that it exceeds its physical and chemical materiality by far, and the best evidence for this is the set of rituals, practices and beliefs around it, which are not ordinary and repetitive practices and rituals, but rather agreed upon by members of society, who define methods and goals for it and justify their motives and outcomes, and in this regard He says:

Rad Cliff Brown: "That rituals represent a symbolic representation of all things that are based on the influence of symbolic behavior in its various forms, the basic rule of rituals is the application of ritual values to things, events, and occasions that can be considered as goals with common interests that bind members of the same community." (al-Atari, 2014, p. 82)

We find water present in the details of their daily lives, and in the popular imagination on the occasion of food as the most daily activities attached to man, where it is present as a necessary necessity for him. hospitality.

We also find it related to other things and used for other purposes that may fall within the superstitious and magical belief in most cases. When nails are trimmed, for example, or hair is cut or hair remaining in a comb after combing it, it must be thrown into running water, for fear that it will fall into harm to its owner, such as magic, for example. When we spoke to Hajja (P. R. 52 years old) by saying it: "It is necessary for our nails, and the child does not cut her hair. We throw it away, and as soon as it begins to grow long again, it is forbidden for us to throw the nails and hair on a clean floor, for the sake of someone who manages them at Suhoor and drives them away from a woman who charms her with her hair. "My Lord protects us", what we see is the blessing of my Lord, and in Him there is life." What we glean from this hadith is the meeting of the religious and the superstitious in one cultural element in a distinct ritual image, "thus man lives in two types of time, the most important of which is the sacred time, It represents under the paradoxical guise of an earthly time, reversible and reproducible, and a kind of mythical eternal present, periodically celebrated by means of ritual." (Alyad, 1988, p. 58), water also evokes revival and renewal, as the flood event symbolizes the renewal and revival of the earth after it was burdened by the burden of human sins. We also find water used to renew marital bonds, where "the husband repeats the spilling of water in the hands of the wife, this water that one of the Brahmins had poured into his hands." (Syring, 1992, p. 353)

It is also forbidden in the popular community of the study community to pour hot water at night, in the belief that the devils will harm them, and when we asked about the reason, it was said that if we poured hot water, it would burn the children of the devil, and it would harm them as they harmed their children, as if the water was thrown, some preventive phrases were invoked from Satan's plot, such as saying, "In the name of God, my Lord saves us from your harm, and my Lord grants us your pleasure." It also forbids bathing in the evening or at night, believing that during this period the jinn are active, and the need (PBUH) summarizes this for us by saying: A sleep from the afternoon and a spirit that does not guarantee safety." That is, showering and sleeping at these times may harm its owner.

Among the beliefs about water is also that after the completion of the process of applauding the bride at her wedding, the henna that she bows with is not permissible for anyone to approach her, and the mother of the bride, her sister or her grandmother wash the dish directly with water or bury the remaining henna in the dirt in a place where no one sees it, Or the plate should be washed with water, then a tree would be watered with it, so that marriage may bear fruit as a tree bears fruit, "Water symbolizes the sum of the potential powers and the sum of the cosmic potentials. It is the source and the source, and it is the basin that encompasses all the possibilities of existence, and it

Water, Land and Women in Algerian Popular Beliefs an Anthropological Study in the Duality of the Sacred and the Profane in the Hammam Al-Naba'il Area in the City of Guelma precedes the existence of every form and supports every creation" (Alyad, 1988, p. 197), Sometimes the dish is washed with vinegar, believing that vinegar eliminates magic, as it is said that "it dissolves the pre-dawn meal." We find this ritual present in all regions, but in different forms. Some of them put the remains of henna in a handkerchief, and it is given to the bride in her hand to be assured.

Paying attention to washing the dish directly with water, and hiding it after dyeing is a protective ritual that protects the bride from exposure to magic. Sometimes they break the plate of henna, because they believe that magic and evil are broken by breaking the plate.

Water is one of the holiest sanctities in the research community until it has become a symbol of blessing, brings sustenance, and wards off the evil eye and envy, so you find people in the early morning spraying water in front of their shops, as well as the mother spraying the threshold of the house as a behavior of cleanliness on the one hand, and as a belief in expelling bad luck and the evil eye on the other hand.

Firas Al-Sawah refers to this when he says:"... At the same time, the threshold is the separator and boundary that distinguishes and confronts two worlds, the worldly world and the sacred world... A similar ritual function is the threshold of human dwellings, and that is why it enjoys such consideration, and the passage to the threshold of the house is accompanied by many rituals, for the threshold has its guards from the gods and spirits that Defend the entrance as well as the ill-will of people, as well as demonic forces..." (Alyad, 1988, p. 28), Therefore, we find housewives in our research community still clinging to the habit of sprinkling the threshold of the house with water, believing that water has hidden powers that can remove harm, evil eye and envy, in addition to its basic function of cleanliness.

## **2- Women and the popular bath... from ritual to belief**

The study area enjoys natural mineral baths, and it is known that the city of Guelma is a Hamouya region, and there is a mineral bath called "Al-Taher Mineral Bath" in the region, which was without cover until 1994 AD. A limited liability company invested in it, and it was modified in its best form. This bath contains therapeutic properties, as it is surface water with a moderate temperature, mineral and with alkaline origins rich in chlorine and sodium. It is water of constant temperature and flow in winter and summer. It helps in the treatment of joint diseases, rheumatism, spine pain, osteoporosis, and skin allergies. (Rabih program,, 2015)

People come to it from all states, especially those close to the region, where they sometimes resort to treatment and hospitalization due to the privacy of its mineral waters.

The bathroom is primarily associated with the concept of purity, because of its essential position in Islamic worship. The Islamic religion has paid attention to the cleanliness of the body, and it is mentioned in the Holy Qur'an in Surat Al-Baqara, the Almighty saying:" God loves those who repent and loves those who purify themselves" (Surah Al-Baqarah, verse 122.), And he also said:" And He sends down water on you from the sky to purify you with it..." (Surah Al-Anfal, verse

11.), Water has always been considered the first means of ritual purification that precedes the rituals performed by the Muslim individual, as purification is considered a ritual religious practice par excellence, by which a Muslim adheres to draw closer to God, and it is different from cleanliness, "Outward purity is a means to achieve inner purity, and as long as the first is not achieved, the second is not achieved" (bin Hatira, 2008, p. 181).

In addition to this, the bathroom has other roles in addition to the function of purification, as it has become one of the inherited cultural habits in the study area, and in the context of interviews with some women who go to the bathroom, it is an outlet for them, because they spend more than a week between the walls of the house, and it is their opportunity to go to the bathroom on the day To entertain themselves, and about this, the lady (Masouda, 49 years old) says: "My man is emaciated, and he doesn't let me go even to a dressing room other than the bathroom... We come to take a shower and meet with loved ones, we live in my mind... We go relaxed, she says I was born again", In addition to the fact that the bathroom has a role in cleanliness, it also has a social and psychological function that is no less important than the function of purification, especially among women, "Surrendering to the ritual of the bath is surrendering to a space outside of time, in which a woman reconciles with herself and her identity, and interacts positively with this space." (Al-Farshishi, 2017, p. 89).

And there are those who visit the bathhouse believing that its water has miraculous powers and works miracles, so many beliefs are woven around its water emanating from a large rock present in the bath that exceeded its healing, purifying, as well as social and psychological advantages. In their belief that there are righteous guardians who protect that water and increase its blessing, so visitors seek blessing with its water in a request for recovery from serious diseases, marriage, and childbirth, and visitors to the bath must adhere to good behavior and pronounce what is good of words, and practice what pleases the guardians of God, the protectors of the bath in their belief. Violation of this may lead to the anger of the saints and their discontent with the visitors, and this may even lead, in their belief, to the disappearance of the bathroom water and its depletion, In this context, Mrs. (Y, D. 55 years old) told us about another bath in the area, called "Al-Mina Bath", but due to illegal practices "The water got angry, escaped underground" as she put it, this coincides with the legend circulating about the "bath of the waterfall" in the city of Guelma, or what is known as the " Hammam Al-Maskhoutine ", that there was a person who married his sister, which led to the wrath of God, so they were metamorphosed and the newlyweds and the invitees turned into stones, and there are those who refute this legend, and refer to the name of Hammam Al-Maskhoutine to its ancient residents who used to treat with musk and mud, and when the French colonization came and with the difficulty of the Arabic language, they began to call it Mskutin ie musk and mud, and so with time became Mskutin.

Visitors to the popular baths perform rituals when entering the bathroom, during the shower, and when leaving it. They are blessed and preventive rituals that are compatible with the Islamic faith at times, and contradict it at other times, to be mixed with legend and myth in many cases, as the bathroom has "Great symbolism, even if this is not declared, but it is a space for crossing from filth to purity, and from disease to recovery, and it is the same place that a person passes through in all stages of his life, from his childhood until he becomes an old man, and every time he rediscovers the same place in immersion. completeness and fusion with the vapors of its walls, which are replete with a kind of myth and legend, referring it to a reality of the last of its energy and its spiritual and mental purity." (Al-Farshishi, 2017, p. 88).

We find that visitors to the bathroom, especially strangers, when they enter the bathroom for the first time, they ululate at the entrance to the bathroom, and they also mix henna and dip the palm of the hand with the five fingers and then stick it in the walls of the bathroom. For joy and joy, on occasions such as weddings and others, attending it as a ritual of entering the bathroom was as a preventive behavior from the harm of the jinn and demons, just as the henna shape attached to the walls of the bathroom represented by the hand, meaning that it was reduced to the number five" It carries in itself a benevolent, hidden magical power that makes it a spell to be protected from all evil" (Soula, 2012, p. 35).

We also find that the bath of the newlyweds before consummation has several indications and beliefs in the study community, and this is what the lady (Umm al-Khair, d. 55 years old) expresses to us: "The shower of the groom or the bride in the bathroom is a symbol of fertilization, as hot water steam helps the success of the sexual process", we find that the relationship between water and fertilization and reproduction is a belief prevalent in many cultures, such as the Neolithic culture, as water was a symbol of reproduction and the flow of life and it also helps in fertilization. Purification and sexuality also represent its role in easing the physical and psychological tensions caused by the sexual act. (bin Hatira, 2008, p. 200).

In addition to the beliefs about bath water that it is blessed and gives psychological comfort, there are some women whose belief goes further than that we found that there are women who come to us because they did not have children "The woman did not give birth", as it is called in the research community, it is believed that when bathing in the natural water of the bath with its vapors, it helps pregnancy and fertility, so the infertile women believe that the blessing of the "righteousness" who protect the bath water, and the spiritual powers present in the bath rid them of contraception, and make them able to bear children. Bath water also helps to facilitate childbirth, so we find pregnant women in their last days of pregnancy resorting to the bathroom, believing that the bath water facilitates the process of childbirth" The bathroom becomes the symbolic mediator that guarantees the transition to purity in its religious anthropological dimension. If a woman feels the pain of childbirth, she cannot but go to the bathroom, as it is not permissible to give birth to her

child while she has not bathed, especially as she is about to give birth to a child who is in the popular imagination the angels of the Merciful.” (Abelal, 2015, pp. 342-344).

The bathroom is still a space to choose a wife for the son or for one of the relatives, as it is an opportunity for older women to inspect the body. Thus, the bathroom has several functions, religious when it is a mediator between impurity and the purification required by worship, but this mediator does not escape from the social and cultural on the grounds that the bathroom is a public space, where the individual fuses into the collective, as well as the prevailing beliefs in the mentality of the study community about the bathroom water, as it transforms it From an element of washing and purification to a power that can deviate from its basic function to unseen functions surrounded by a set of rituals and practices.

### 3- Women and plowing, a transition between the sacred and the profane

The attachment of the individual in the "Hamm al-Naba'il" area to his land to the point of sanctifying it, as it is his roots, his resource, and the place of his death and rebirth. Dealing with the land in the region is a ritual interaction from the beginning of plowing the land and cutting the first furrow until the crop is studied.

By entering the plowing season, you find the farmer surrounding the land and its plowing with a set of rituals, which seem very simple to the superficial contemplator, but in reality they carry abundant meanings and symbols. Mr. "Mashali S. 85" tells us about the ceremonies of plowing and preparing for the operation, which is to bring two bulls and give it a name (for individuals), of the finest bulls he owns, he prepares them with the traditional plow(Rail plow).







In the meantime, before commencing the plowing process, the women are busy preparing food (the tamina, or as it is called zarira), which is a mixture of flour, butter, and honey. When it is finished, a woman goes to the farmer's place, carrying the zarirah and a pomegranate, and smears the bull's forehead with the zarirah. Sometimes with butter, as well as the farmer's forehead, and it is stipulated that the woman who enters the land and performs this process is a woman of childbearing and physique, because the barren woman is a bad omen in the region and the land comes out empty i. , and fallow land that it does not produce), and after that the pomegranate seed is broken on the front of the traditional plow to scatter its grains on the land to be plowed.



And it is said: "The sower is God and the plant is God, and I have all the needs for the sake of God", announcing after that the farmer at the beginning of his initiation of the plowing process, then the woman returns to the house to prepare a dish of couscous with vegetables, meat and butter,



Water, Land and Women in Algerian Popular Beliefs an Anthropological Study in the Duality of the Sacred and the Profane in the Hammam Al-Naba'il Area in the City of Guelma  
or as it is called (the paint), and it is eaten with pomegranates, and it is called (fal Al-Sikkah), after which the farmer sows his land, and the first grains of seed that are scattered in the field are accompanied by a prayer for blessing in the crop, or as it is said, "God willing, it will be a year of affliction". In some areas, the woman is the one who begins the sowing process.

Through this brief presentation of how the farmer deals with his land in the plowing process, the status and importance of the land appears clearly in his imagination. Every behavior he takes, and every practice around it, we find indications in his mind, as the paint on the forehead of the bull and the farmer (zarirah or the paint), it is his belief that plowing is easy, and that it is a sweet-tasting food, in which there are connotations of joy and pleasure that God will make him happy with an abundant harvest. As for splitting a pomegranate seed on top of the plow rail, it is a symbol of fertility and abundance" From China to the Mediterranean, the pomegranate was a sign of fertility. In China, the numerous offspring symbolized by the pomegranate, the fruit distinguished by the number of its grains. It is a triple blessing of happiness, long life and abundance of offspring" (Syring, 1992, p. 117), we find this custom old. On the morning of the wedding, the bride is given a pomegranate in her morning to eat, out of optimism and belief in procreation and abundance of offspring.

As for the woman's scattering of the first grains of sowing, it is the hope that the earth will be like the woman's womb in terms of fertility and production. Here is a representation of the bull in its virility and its ability to plow the land unlike the cow, and as a result of the man's virility with the woman in the fertilization process, we find the use of phrases (a man is a stallion, a woman is a stallion, And a stallion bull, and a stallion ram...) in the local language, and they are indications of the meanings of ability and strength.

We also find among the common perceptions and beliefs that the people of the region prefer the obese woman as opposed to the skinny woman in choosing a wife for their son, so it is common to say: that so-and-so married (a woman who was fertile, or a woman who was vigorous), that is, of vigor and strength, believing that she is capable of childbearing and giving birth, and managing the affairs of the house, the opposite of a weak woman.

The plowing and sowing process is concluded (with the seka fal) - as a ransom according to the local name - in the hope that God will bless the crop and it will be a good year for the farmer with a bountiful harvest. The crop is charred, or as it is said about it, "Al-Khaayla", and this is supported by realistic stories that our informant practiced and narrated to us in detail, and one of the prevailing beliefs is to stop throwing animal waste during this period, as their accumulation of it, in their belief, heralds a bountiful harvest.

After plowing and sowing, the farmer remains waiting to harvest the crops of his cultivation, waiting and waiting. If the rain stops, he performs raining rituals so as not to lose what he has sown. A bowl of milk or milk and pouring the milk towards the sky, where the woman "Manana Q. 61

years old" tells us: "In order for it to be heavy rains, we fear for our holidays and for our locusts. The strong rain is the Emirate of the Lord, Glory be to Him, is angry with us, and this is the habit of squirting milk in the sky. Early people used to manage it, the amount of rain decreases", that is, the heavy rains make the people of the region fear for their lands and orchards, and that it is a sign of God's wrath on them. As for pouring milk towards the sky, it says that it is a habit inherited from the predecessors, and through our questioning about this habit, we did not find an explanation for it, except that it is a gift to unseen spirits so that Less or less rain.

All these ritual practices in which the farmer surrounds the land, plowing and sowing it is a preparation for reaping a bountiful harvest, so we find that the woman begins to prepare the place designated for the lesson or as it is called locally by "the veil", while the man performs the traditional harvesting process with the scythe, and in most cases it is collectively, which is represented in "Al-Tawiza" as a manifestation of social solidarity in the region, in an atmosphere full of joy and pleasure, chanting some songs and praises, and praying for the blessing of the crop, Hajja Hafsiya, 64 years old, repeats to us some of those words: "...I have a good land, crows harvested it, bless them, bless them, and may God reform them, reform their crops, and reform their children".

The first quantities of the sowing crop after threshing it, the woman goes to the veil, and she must take off her shoes before reaching the place of wheat, so she collects the amount of grain that was scattered from the grain on the outskirts of the threshing place. Then she purifies and grinds it and prepares couscous from it, and summons relatives and neighbors to eat from it, which is called "fal al-qamh", as zakat and thanks to God for the abundance of the crop, so the men eat first, then the women.



Hence, the image that is drawn of women in the social imagination is justified. The woman fluctuates in terms of representation and interaction between righteousness and curse, which appears in our research area. For fertility embodied in the female, but at the same time it is prevented from entering the private place of the lesson, the buried land, or even the family's house, as it is considered defiled.

In popular representation and imagination, women are divided between the pure and the impure due to their impurity or possible temptation, the female body is the source of the impurity that befalls the woman, it is the body that seduces the man, menstruates, and becomes rejected and forbidden because of her preoccupation with pregnancy, childbirth, menstruation and childbirth, menstrual blood, as indicated by Mary Douglas, refers to death and life at the same time, and just as it evokes impurity and fear, it expresses, on the one hand, fertility / childbirth, because the longer the menstrual blood continues in the female, this is evidence of the life that it bestows, and stronger evidence of its social validity, unlike its cessation, which means the death of fertility, and the decline of symbolic goods, and thus the anticipation of menstrual blood becomes tinged with fear and reassurance, fear of the symbolic death of the fertile female, and reassurance of the sustainability of the social demand for the female body. (al-Atari, 2014, p. 105)

This defilement of a woman's body due to the blood of menstruation and postpartum bleeding results in other measures related to religious practices. Defilement necessitates a temporary ban on the use of religious, and sometimes even social, spaces.

After the agricultural year has been crowned with success, i.e. (the year of sabbath), the people of the region celebrate by holding banquets, praising and thanking God for the bountiful harvest, and they usually slaughter cattle in front of the shrine of a righteous saint, as an approach to God with it, and they also marry their children as a result of the abundant goodness that God Almighty has bestowed upon them, the season, in its temporal content, refers to the period between harvest and plowing, a period of social whiteness that allows and justifies religious tourism and justifies rest and renewal of symbolic and material energy. What is to come is better, and thus joy is inherent in the season, and blood is a purifier of the past and a foundation for the future. There is no season without sacrifice. (al-Atari, 2014, p. 146)

Likewise, the farmer goes to him to ask for rain and seek help for the goodness of the land and crops, and if that is achieved, he turns to him, praising and thanking him for the abundant goodness.

#### **4- The anthropological indications of the relationship between water, land and women in popular beliefs:**

We find that the relationship between water, land, and women in popular beliefs fluctuates between the dualism of the sacred and the profane. There are several definitions that are put forward

as synonyms for the word "sacred", and these definitions are often based on the culture of contrasting pairs, so that the sacred is defined through its opposite and not its synonym.

While other definitions refer to considering it as indicative of what is religious and ritualistic, or related to the symbolic in exchange for the material, and the transcendental in exchange for the inferior, which confirms that the definition in these various cases raises the question of the relationship with a pattern or in exchange for what, and mainly raises the question of paradox and distinctive transcendence, with the idea of the sacred.

Every time the sacred appears as transcendent, separate, and immanent as well, and occupies a higher position in the symbolic system of realities and representations, it is the complete limit in contrast to the distorted limit, according to the perception of the ancient world, "Every question about the sacred turns into a question about what opposes and contradicts it, and every definition of the sacred refers to a definition of what opposes it" (Al-Zahi, 2005, p. 17).

But is it possible to know where the sacred ends and where the profane begins? The sacred or the profane are two pure productions for each society, and what is considered sacred in this cultural record may become profane in another record.

Despite these difficulties posed by the interdependence at the level of definition between the sacred and the profane, the sacred and the mundane, the divine and the human, the religious and the irreligious, all this did not prevent us from evoking all these oppositions, in every supposed attempt to define the sacred because it refers to the oppositions in one way or another, slightly or Much in pointing out the complexity and difficulty of the meaning that surrounds it.

Mircia Eliade stressed the need to get out of this trap of contradiction, considering the sacred as not identical with the divine, and there is no equivalent only to the worldly, because the sacred is a manifestation of the divine in time and space, and rituals, of course, are what guarantee the possibility of crossing from ordinary time to divine time, Rites and symbols are what give action and representation the character of holiness and withdraw it from them. The sacred, according to Eliad, is a manifestation, that is, a manifestation of something with a reality that does not belong to our world in things that are an integral part of our natural world. It is a manifestation that appears in discourses, practices, perceptions, values and beliefs, which makes its spaces It narrows and widens according to the general social and cultural pattern in which this sanctuary is established (al-Atari, 2014, p. 18). Transfiguration in space and time is what gives the sacred its reality, which establishes the passage to it through ritual and symbolism, as there is a simultaneity between the birth of the sacred and the majali, given that the majala as a system and a universe does not exist except by the embodiment of the sacred in it, the ritual based on this arrangement is a realistic translation of the sacred, it is a social discharge of the authority of the sacred" The ritual is the horizon within which all patterns of the sacred are revealed in a rich and precise manner, whether in their symbolic,

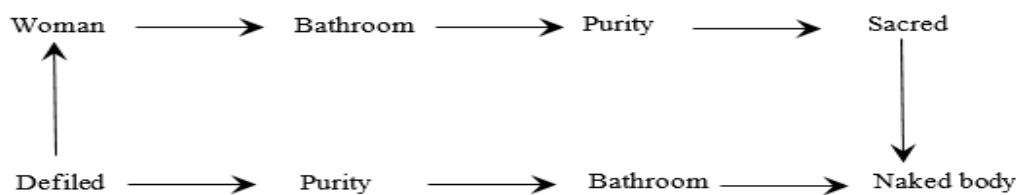
Water, Land and Women in Algerian Popular Beliefs an Anthropological Study in the Duality of the Sacred and the Profane in the Hammam Al-Naba'il Area in the City of Guelma  
imaginary, linguistic, physical and sacrificial forms, or in their material, economic and political forms.” (Al-Zahi, 2005, p. 32).

Symbols, rituals, and beliefs constitute the essence of the sacred. Indeed, accessing and realizing the sacred requires attention at all times to the ritual and the symbol. The sacred is a symbolic energy with doctrinal ritual practices. Through symbols, the sacred is read.

The sacred, according to Roji Kaiwa, is not an attribute possessed by things in and of themselves, but rather it is a secret gift that, when it overflows on things and beings, imbues them with that attribute. Kaiwa adds, saying that defining the sacred requires evoking the profane, it is through contrast and difference that definition comes about. In his opinion, it is necessary to combine the sacred and the profane in order to know what each one of them is. My world, the sacred and the profane, can only be accurately defined in the relationship of one to the other, as they are mutually exclusive and necessitate one another, and in order to adjust the relationship between the two worlds, Kaiwa believes that rituals are responsible for regulating the relationship between them, through a dynamic way of entry and exit, because there are rituals of sanctification that bring objects and things into the world of the sacred, as well as rituals of nullification of sanctification that bring out beings and things to the mundane world.

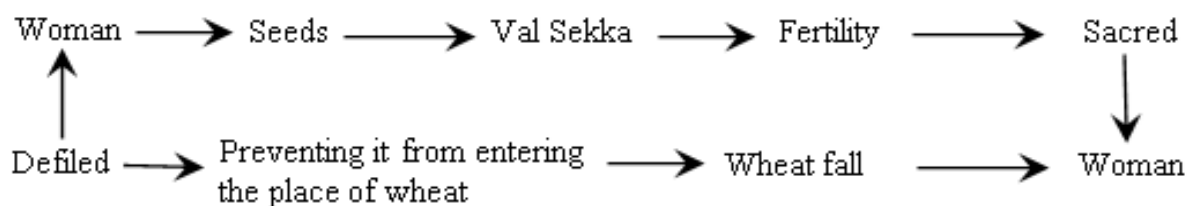
Thus, the sacred is manifested in natural fields (places, rivers, trees, ... etc.) , saints, ... etc.), as well as in language, myths, rituals, and other forms of man's organization of his relationship with the world according to considerations of meaning and power. (al-Atari, 2014, p. 18)

If the bathroom, for example, is a space in which a woman moves from impurity to purity, that is, a transition from the unclean, through the sacred to the unclean, to the sacred, that is, the transition from impurity while she is (defiled) through the bathroom, which is considered (sacred), with a naked body before the eyes of the people and it is (defiled) in A (sacred) space, towards the desired goal behind the bath, which is a search for purity that is considered (sacred). This is the hidden image in which the sacred/profane dichotomy plays out in the bathroom space, and we explain this in the following way:



We also find this transition between the sacred and the profane in the woman's relationship with the land, as she is the one who prepares (Zuraira and Pomegranate), the track fell, and the first seeds were thrown into the field, and in this reverence for women as a symbol of fertility and life, believing from the people of the region that the land is fertile like a woman, which is a sacred thing,

and at the same time they are prevented from entering the place of threshing because it is defiled, that defiled is the one who prepares the fall of wheat, as a good omen of abundant goodness. We find women in the society of our research floundering between images of the sacred and the profane in many prevailing practices and beliefs. The following figure briefly illustrates this:



We find that popular beliefs in our research area are transmitted from generation to generation, as they carry in their contents images and symbols about various aspects of life, which control the popular imagination of the individual in his relationship with his surroundings and find him believing in them with absolute faith even if he does not know the goals behind them, as it is considered as an unseen authority. Hereditary directs his thinking and perceptions, and this is what we noticed in his beliefs about water, land and women.

## 5- Conclusions

The symbolism of water, land and women in the popular imagination, which we have observed through rain enhancement rituals and beliefs, as well as popular proverbs, clearly shows us the interdependence of the relationship between them, even if it is spontaneous and spontaneous in their mentality, this relationship exists unconsciously and subconsciously in their imagination, and this is the core of the popular imagination, as the universal relationship between water, land and women appears in their daily lives in several symbols and representations, ranging from the sacred and the profane, and honor and fertility in many cases.

We also find that these elements are combined in one cultural behavior, as they are of great importance in highlighting the total symbolism that it adds to these elements, which in turn contribute to determining the general features of the general cultural system in the study population.

This combination has been since ancient times, but every civilization and people expresses it in its own way, and this link was predominantly mythological and philosophical, the general picture of this connection between water, land and women, lies in the link between the fertility of the earth and the fertility of the woman's womb, both of which are a life necessity: the fertility of women by procreation, and procreation renews femininity, in order to preserve the species, and the fertility of the earth for food to ensure survival, as women in all cultures are like the earth because they are givers and are mothers.

We also find that the rain ritual plays an important role in revealing the symbolism of water, land and women in the popular imagination of the study area, as well as the relationship of these elements to each other in the same ritual, which is mainly fertility.

## 6- References

- [1] Abelal, A. (2015). *Anthropology of Literature, An Anthropological Study of the Arabic Narration* (2 ed.). Cairo: Rawafed for Publishing and Distribution.
- [2] al-Atari, A.-R. (2014). *The Blessing of the Awliya', A Research in the Sacred Tombs*. Casablanca: Al-Madaris Publishing and Distribution Company.
- [3] Al-Farshishi, K. (2017). *The Body in the Bath* (1 ed.). Tunis: Arabic Inscriptions.
- [4] Alyad, M. (1988). *The Sacred and the Profane* (1 ed.). (A.-H. Abbas, Trans.) Beirut: Damascus House for Printing, Publishing and Distribution.
- [5] Al-Zahi, N. (2005). *Al-Maqdis Al-Islami* (1 ed.). Casablanca: Toubkal Publishing House.
- [6] bin Hatira, S. A.-S. (2008). *The Body and Society*. Tunis: Dar Muhammad Ali for Publishing.
- [7] Rabih program,. (2015, 4 17). Guelma Hammam El-Nabael, Guelma , Algeria: The regional radio of the state of Guelma.
- [8] Soula, I. (2012). The Process of the Symbol from the Threshold to the Center of the House: An Anthropological Reading in Tunisian Traditional Housing. *Humanities*(28).
- [9] Surah Al-Anfal, verse 11. (n.d.).
- [10] Surah Al-Baqarah, verse 122. (n.d.). A. Syring, P. (1992). *Symbols in Art, Religions, Life* (1 ed.). (A. Abdel-Hadi, Trans.) Syria, Damascus: Dar Damascus.