

## MORE THINGS ABOUT PALMS

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**1.- Legend has it that the original minbar stood upon by the Prophet Muhammed (peace be upon him) to address his disciples was the trunk of a Date Palm. Nowadays, the minbar in mosques takes the form of a pulpit similar to those in Christian churches and is used by the Imam to deliver his sermón.**

- . ARÍSTEGUI, GUSTAVO DE (2005). *La Yihad en España*. La Esfera de los Libros. Madrid, p. 414.
- . BIRCHER, WARDA H. (1995) *The Date Palm*. Elias Modern Publishing House. Cairo, p. 77.
- . TEBBA, OUIDAD (2008) “La symbolique du palmier au confluent de l’imaginaire religieux et culturel” *II Congreso Internacional Oasis y Turismo Sostenible*. August 10. Zaragoza, p. 6.

**2.- In Ancient Egypt: paintbrushes used in funeral painting were made from fibres obtained from bruising sections of the rib or rachis of Date Palm leaves until rough bristles were formed.**

- . JACQUEMIN, D. (1999). *Palmiers Ornementaux pour les Climats Méditerranéens*. Champflour. Marly-le-Roi, p. 12.
- . BIRCHER, WARDA H. (1995). *The Date Palm*. Elias Modern Publishing House. Cairo, p. 19.

**3.- In Ancient Egypt: The Dom Palm (*Hyphaene thebaica*) was the symbol of masculinity in nature, and represented Thot, the god of wisdom and science who invented writing. The connection with the moon also made Thot “the Master of Time” and “the Counter of Years”. Therefore, as well as Date Palm leaves, those from the Dom Palm were used as writing utensils.**

**The Dom Palm was also a symbol of the Egyptian god Min, who was related to the palm tree through fertility symbolism. In two tombs from the New Kingdom, bounteous granaries are decorated with Dom Palms, which thus signify the divine “donor of food and all herbs”.**

- . BIRCHER, WARDA H. (1995). *The Date Palm*. Elias Modern Publishing House. Cairo, p. 167.
- . BUROLLET, T. (1999). “Représentations dans la symbolique et dans l’Art”. *Hommes & Plantes*. Número 29. Printemps, p. 40.
- . HERVÉ, ALAIN (1999). *Le palmier*. Actes Sud. Arles, pp. 59 y 60.
- . TÄCKHOLM, V. “Ancient Egypt landscape, flora and agriculture”, p. 57, en RZÓSKA, JULIAN (Ed) (1976) *The Nile, Biology of an Ancient River*. Dr. W. Junk B.V. The Hague, pp. 51-68.
- . VÁZQUEZ HOYS, ANA MARÍA (2003). *Arcana Mágica*. UNED. Madrid, pp. 427-8 y 529.

**4.- In Ancient Egypt: the rachis or rib of a Date Palm leaf, with its carved grooves, was also the symbol of the god of eternity, Heh (Hah, Huh), who carried one in each hand. He is sometimes shown holding two palm fronds above his head, which are used to signify the “renpet” (year). There are also representations of the god Thoth making grooves in the rachis of a palm leaf.**

-. WILKINSON, RICHARD H. (2004). *Cómo leer el arte egipcio*. Crítica. Barcelona, pp. 50-1 y 130-1.

-. WILKINSON, RICHARD H. (2003). *The Complete Gods and Goddesses of Ancient Egypt*. Thames & Hudson. London, pp. 110 y 217.

**5.- Ovid's version of the foundation of Rome has it that shortly before they were born, Romulus and Remus, sons of the Vestal Virgin Rhea Silvia and the god of war Mars, appeared before their mother in a dream in the form of Date Palms with magnificent branches raised towards the sky. This was taken as a symbol of a grand future for Rome.**

-. OVIDIO (Siglo I). *Los Fastos*. Vol. III. I. “Inde due pariter, visu mirabile, palmae surgunt”.

-. MANDORLA, ANNE (1986). *Le Palmier dans l'Histoire de l'Art*. Tesis doctoral. Université de Nancy II. Nancy, p. 31.

-. Po PENOE, PAUL (1924). “The Date-palm in Antiquity”. *The Scientific Monthly*. XIX (3). p. 322. (*Phoenix dactylifera* L.)

**6.- The origin of the famous sign used for pharmacies may have its roots in the legend of the terrible plague which devastated Rome in the year 291 BC. News spread of the Greek god Esculapio's miraculous curing powers, and the Romans decided to send a delegation to his famous sanctuary in Epidaurus to beg for the loan of his wise, old snake which, since time immemorial, had accompanied the divine doctor in all his tasks. Esculapio conceded their pleas, and the venerable reptile was carefully carried onto the Romans' ship. However, as the boat sailed into the Roman port of Antium, the snake escaped and coiled itself around the trunk of a sacred Date Palm...**

-. BIRCHER, WARDA H. (1995). *The Date Palm*. Elias Modern Publishing House. Cairo, p. 58.

-. Po PENOE, PAUL (1924). “The Date-palm in Antiquity”. *The Scientific Monthly*. XIX (3). p. 322. (*Phoenix dactylifera* L.)

**7.- Fertility and sexual potency: In some countries, the ingestion of dates is believed to improve fertility and heighten male sexual potency. However, as this is not demonstrated, it is only mentioned here out of interest.**

**Date seeds are also added to small bags which are supposed to foment male sexual potency and prevent impotence.**

-. SERAL COCA, MANUEL (2000). *Cómo aprovechar la energía mágica de los árboles*. Karma. 7. Barcelona, p. 132.

**8.- The Palm (*Phoenix dactylifera*): Its fruit is used as medicine for bronchitis, bladder conditions and all types of inflammation. Such medicine is best taken as a concoction made by boiling 25 grams of stoned and crushed dates in half a litre of water for 25 minutes. Dose: Five or more cups per day.**

-. TEOFRASTO BOMBASTO DE HOHENHEIM, FELIPE AUREOLO (PARACELSO) (1987). *El arcano de las plantas*. Edaf. Madrid, p. 155.

-. TEOFRASTO BOMBASTO DE HOHENHEIM, FELIPE AUREOLO (PARACELSO) (1985). *Botánica oculta. Las Plantas Mágicas*. Humanitas. Barcelona, p. 290

**9.- "Diapalma" was an ointment with secret properties and marvellous powers which was made by alchemists using Date Palm leaves. Date pulp was also an ingredient in another ointment: "diaphoenix".**

-. DE KERCHOVE DE DENTERGHEM, OSWALD (1878). *Les Palmiers*. J. Rothschild. Paris, p. 145.

-. DURNERIN, ALAIN (1990). *Histoire des Palmiers*. Champflour. Marly-le-Roi, pp. 32-3.

**10.- Paul was the first hermit (3rd century). In an account of his life, Saint Jerome wrote "in memory of the saint, Saint Antony always carried Paul's tunic, which was woven with palm fronds, and wore it on feast days."**

-. DE LA VORÁGINE, JACOBO (1982). *La leyenda dorada*. Alianza. Madrid. Vol. I. Capítulo XV. SAN PABLO, ERMITAÑO. p. 97-9.

-. CARMONA MUELA, JUAN (2003). *Iconografía de los santos*. Istmo. Madrid, p. 354.

-. GIORGI, ROSA (2002). *Santos*. Electa. Barcelona, p. 291.

-. CAUSINO, NICOLAS (1677) *Simbolos selectos y parabolos historicas*. Imprenta Real. Madrid, p. 86.

**11.- Saint Hierosmos wrote in his biography of Saint Paul that the first Hermit lived in complete solitude, surviving only on the fruit of a palm tree.**

-. BERGUA, JUAN B. en VALMIKI (1970). *EL Ramayana*. Clásicos Bergua. Madrid, Vol. II. Nota 201, p. 784.

-. CARMONA MUELA, JUAN (2003). *Iconografía de los santos*. Istmo. Madrid, p. 354.

-. GIORGI, ROSA (2002). *Santos*. Electa. Barcelona, p. 291.

**12.- We also know that when Saint Dorotheus "the Theban" was visited by Paladius (his biographer), he had been living in a cave for 60 years and had spent the nights making string with palms and the days collecting stones under the scorching desert sun.**

-. BERGUA, JUAN B. en VALMIKI (1970). *EL Ramayana*. Clásicos Bergua. Madrid, Vol. II. Nota 201, p. 784.

**13.- The Aztecs called the palm tree “macpalxochitlquahuitl”, which literally means “hand flower tree”.**

-. SEEMAN, B. (1856). *Popular History of the Palms and their Allies*. London, p. 23.  
Citado por: KOHLMAYER, GEORG and VON SARTORY, BARNA (1991) *Houses of Glass. A Nineteenth-Century Building Type*. The MIT Press. Cambridge. Massachusetts. Segunda edición, p. 50.

**14.- “NAPALM”, or jellied gasoline, is a variety of highly flammable soap which burns very slowly. When it was originally developed (in 1942), it was made from sodium palmate ("NA" = sodium and "PALM" palmate), which was a palmitic acid sodium salt. Palmitic acid is a saturated fatty acid (hexadecanoic acid: CH<sub>3</sub>-(CH<sub>2</sub>)<sub>14</sub>-COOH) which is found in large proportions in coconut oil (*Cocos nucifera*) and palm oil (*Elaeis guineensis*).**

-. MANDORLA, ANNE (1986). *Le Palmier dans l'Histoire de l'Art*. Tesis doctoral. Université de Nancy II. Nancy, p. 3.

**15.- Some writers confirm that Ionic-style capitals may have been inspired in their Babylonian origins by the slender form of the Date Palm.**

-. BIRCHER, WARDA H. (1995). *The Date Palm*. Elias Modern Publishing House. Cairo. pp. 42 y 43.

-. PERROT, NELL. “Les représentations de l'arbre sacré sur les monuments de Mesopotamie et d'Elam”. *Babyloniaca*. 1937. Vol. 17, p. 81.

**16.- Other writers maintain that Corinth-style capitals also have their origins in the pinnate leaves of the palm tree.**

-. STEINER, R. (1969). *Vers un nouveau style en architecture*. Triades. Paris, citado por: MANDORLA, ANNE (1986). *Le Palmier dans l'Histoire de l'Art*. Tesis doctoral. Université de Nancy II. Nancy, p. 61.

**17.- Carl von Linné (1707-1778) a écrit : “Habitat intra Tropicos Palmis Lotophagus. Hospitatur extra Tropicos sub novercante Cerere, carnivorus”: “Man’s habitat is located amongst the tropics of the planet where the fruits of the palm live. He survives in other parts of the world, where he must feed on cereals and meat.”**

-. LINNÉ, CARL VON (1766). *Systema Naturae*. Laurentii Salvii. Holmiae. Editio Duodecima. Vol. I, p. 29.

-. HERVÉ, ALAIN (1995). *La Passion des Palmiers*. ROM. Nice, p. 11.

**18.- Alfred Russell Wallace (1823-1913) said: “Ten days of processing a trunk of a Sago Palm (*Metroxylon sagu*) can supply a man with enough food for one year.”**

-. HERVÉ, ALAIN (1999). *Le palmier*. Actes Sud. Arles, p. 48.

**19.- Carl F. P. von Martius, “father of the palm trees” (1794-1868), said: “... in palmis semper parens juvenus. In palmis resurgo.” That is to say ... “I always feel**

**young when I am near palm trees. The presence of palm trees brings me back to life”.**

-. HERVÉ, ALAIN (1999). *Le palmier*. Actes Sud. Arles, p. 12.