

Chapter 1 : African & Caribbean Forms of Martial Arts | Lipstick Alley

Nuba Wrestling. The Original Art. Click to begin. Nuba Wrestling. The Original Art. Click to begin. Home. This is an example of a WordPress page, you could edit this.

As part of their rites of passage into manhood, Yoruba men are required to perform: Throughout the year, men practice wrestling in villages up and down the country. The rules and style resemble Nuba wrestling, see below. Then at special festivals known as Ijakadi, the men come together to show their prowess. Men who are successful in competitions or duels, receive a great deal of kudos and prestige. In other parts of West Africa, there are arts like Laamb in Senegal. There are two types of Laamb. In the first, opponents are allowed to strike with bare hands but in the latter, no striking is allowed. Without a doubt, the Nuba are the people closest in tradition and appearance, to the Ancient Nubians of antiquity. As can be seen from the pictures below, Nuba wrestling is almost identical to those of ancient Nubians. In antiquity, the Nubians were known as the greatest fighters in the world and this reputation lasted until the time of the Ancient Greeks see Herodotus. This means that Nuba wrestling is the oldest unbroken system of martial arts. In the Nuba Mountains and throughout the present day Sudan, Nuba practise with weapons and also use an empty hand technique similar to Aikido. Nuba wrestling is still practiced today in the South of Sudan as parts of Rites of Passage. [http: An Overview Compiled from Wikipedia resources and extentions Capoeira Angola Capoeira Angola has its roots in the Bantu tradition and was used by the enslaved Africans of Brazil as a form of training for war. Then and today, to uninformed onlookers, the art appears to be a harmless acrobatic dance to music. Authorities eventually learned of its power during conflict with Africans in Bahia and other Quilombos. They outlawed the practice, with death being the penalty for involvement. Capoeira was so troublesome, that penal colonies were later constructed for the imprisonment of capoeiristas. For years Capoeira was practiced in secrecy and was not lawful to teach or learn until after the s. African Diaspora Akeru A program opened as a workshop to teach African. It is based on Afro-Brazilian Dance, martial arts, culture, discipline, and philosophy. Through these training scenarios, students are better prepared to function during the pressure and distress of violent attacks. Derived from a variety of martial arts styles. Kiungo Cha Mkono a. The hands are linked together based on the concept that two hands are better than one. It is also symbolic of Africans in slavery. It takes traditional blocks and strikes and combines into one action. This defense can be practical in application, but it is more flashy than anything. There are three levels, 1 hands joined at the wrist, 2 hands are separated, and 3 hands are crossed as the Egyptians are often depicted. The last being the highest level and symbolizes spiritual cultivation. Kupigana Ngumi Is a complete system designed around four areas of training, namely: Cultural, Emotional, Mental and Fitness. Mshindi Vita Saana is a system of self defence developed for and by people of African descent African Americans. Using an African frame of reference, Mshindi Vita Saana approaches self defence using rhythm, strategy, coordination and agility to highlight traditional and contemporary movements. At its core, Mshindi Vita Saana reflects the graceful elaborate polyrhythms found in African dance and music. Having been brought into the penal system via ex-slaves, various styles emerged within different prisons. Since the African language had long been forbidden and forgotten, new regional names were developed to reference the art. Due to the contemporary politics of the United States and the profitable running of prisons by private corporations this lethal art continues to thrive as a functional necessity of modern African Americans. Kwa Asilia Avita Sanaa Kwa Asilia Avita Sanaa is a deadly fighting art that can be used as an educational system, a competitive sport, and a form of self-enlightenment. Although Kwa Asilia Avita Sanaa attempts to remain consistent with the fighting systems of ancient African warriors, it does not emphasize the traditional methods of guerrilla warfare Ambush, Assassination, and stealth. Instead emphasis is placed on internal development, meditation, breath control, and healing which includes medical gymnastic self-defence techniques. Mani Mani, a fighting-dance martial art, grew in 19th century among slaves of sugar plantations in Cuba. Only the men take part in it. The dancer in the circle does movements simulating fight, and chooses a protagonist among the others men of the circle. As in the old times practically every man went out with a stick, the development of the game of sticks was obvious, according to Brenneker. It was a game of skills.](http://www.nuba.com)

Each of two men held his stick at the ends, approached the other and danced and jumped around to the rhythm of the singing and clapping of hands of the spectators. A drummer would beat time. The men were supposed to defend their own head with their stick and simultaneously make efforts to strike the opponent with it on his head. They manipulated the sticks masterfully. If one of them saw an opportunity to deal a blow to the other on his head, he would be the winner. If the loser bled from his head wound, the bystanders would shout: The loser had to let some blood flow on the skin of the drum. Bangaran is taught from generation to generation. There are many places to practice: It combines strikes with wrestling and grappling skills. The wrestlers determine the fighting space by dancing around in a ring to the rhythm of the drum, known as the introductory stage of the fight. The wrestler then draws an invisible circle which represents a magic space and any person entering the circle is an opponent. However, all strikes must be restrained and given without intending to hit. They can only be given to drive the opponent to refuse a hand-to-hand fight. The wrestler has to hit and move in harmony with the rhythm or the guilty party would be disqualified. The main goal is to score more points than the opponent does and hit without being hit. Kalenda or Kalinda It is believed that kalinda began around when the freed slaves organized themselves into competing bands and held performances. Men, women and children gathered to sing, dance and be entertained by stick fights. The aim of each stick fighter was to deliver a blow that would hit the opponent on the body – any part above the waist – hard enough to fell him to the ground. Blows were usually aimed at the head and damage to the skull was a very common occurrence in stick fighting. The rules of the game were few. The stick used was between three and four feet long and was about seven-eighths of an inch in diameter. It was made of cog-wood, the wood of the yellow poui tree or even the sour guava. Trinidad Stick Fighting a. It was confined to two communities, Mt. Desire and La Resource. A conch shell is blown to call the drummers and the batonniers to the ring. There are many stances, the main is to hold the stick with 2 hands in front of your face for defence and let swing down to which ever way you need. The object is to strike your opponent while moving away artistically to make them look foolish. It is a serious full contact art that can open gashes on the head and chest. Music is very important in most African arts and this is no exception. When the contestants get in the ring, different songs are played on the drums to help the contestants along. Bate Coxa Used by Africans of bigger stature, the object of Bate Coxe was to knock the opponent down using collisions of the thigh. Bets, of money or even women, were made. A predecessor of Capoeira. Much emphasis on kicking. Luta do Bode A headbutting martial art used by the Africans in Brazil. The goal is to knock the opponents head till the death. For this reason, the art is little used today. Susa Susa is an art very similar and may be a style of Capoeira that is practiced by the Saramaccan and Ndyuka diasporic people of Suriname. Broma Northern Africa Aha a. According to some sources, it was practiced exclusively by Kemetic priests. Hikuta An ancient Egyptian boxing art still used today. The basis for Hikuta is claimed to be the ancient art of Kuta. Today Hikuta is used for very modern reasons, mostly the defeat of criminals. Naboot Supposedly almost the same as Tahteeb, except that the fighters use longer staffs. Sebekkah A native grappling art of Egypt. According to one of our Martial Talk posters, Sebekkah requires much waist power in its movements. Tahteeb Tahteeb is played mostly in the Northern regions of Egypt by tough men young and old who enjoy the challenge of a good fight, also it is a great way to show machismo and rack up potential brides. Like Surma stick fighting of southern Sudan, Tahteeb is played only by men and can get very bloody when two opponents do not particularly like one another. When Tahteeb is played nicely one man will attack and the other will only defend and then vice versa, but when men do not like each other and they play together suddenly the rules change and the real rules are announced: Due to the full contact aspect of Tahteeb, parrying and blocking are essentials to survival when playing the game, striking is the norm and joint locking is almost unheard off.

Chapter 2 : NUBA WRESTLING ARCHIVES

Nuba wrestling: The original art Unknown Binding - by Nijel Binns (Author) Be the first to review this item. See all formats and editions Hide other formats.

Competitors wrestled each other on a raised platform called a lei tai. The term shuai jiao was chosen by the Central Guoshu Academy of Nanjing in when competition rules began to be standardized. Two wrestlers, drawing of a detail of a Dunhuang fresco , ca. Malla-yuddha and Pehlواني Wrestling in the Indian subcontinent was differentiated into four types that progressed from sport malakride to combat malla-yuddha. Mughal conquerors introduced more groundwork and referred to their grappling style as kusti. Competitors still wrestle as in ancient times, on dirt floors while wearing only kowpeenam or loincloth. Modern history[edit] Development of modern wrestling[edit] The Lancashire style of folk wrestling may have formed the basis for Catch wrestling also known as "catch as catch can. Golden Age " [edit] By the end of the 19th century, this modern "Greco-Roman" wrestling style went on to become the most in fashionable sport in Europe. Because of that and the rise of gymnasiums and athletic clubs , Greco-Roman wrestling and modern freestyle wrestling were soon regulated in formal competitions. On continental Europe, prize money was offered in large sums to the winners of Greco-Roman tournaments, and freestyle wrestling spread rapidly in the United Kingdom and in the United States. Burns was renowned as a competitive wrestler, who, despite never weighing more than pounds during his wrestling career, fought over 6, wrestlers at a time when most were competitive contests and lost fewer than 10 of them. Professional wrestlers during this time would participate both in sportive competition and in shows focusing more on spectacle and entertainment, as wrestling was introduced to the public as part of a variety act to spice up the limited action involved in the bodybuilder strongman attractions. One of its earliest stars was a Cornish-American ex-miner named Jack Carkeek , who would challenge audience members to last 10 minutes with him. It is in this period that the origin between the later division between " professional wrestling " non-competitive acrobatics and showmanship and " amateur wrestling " competitive originates. Georg Hackenschmidt , world champion after his win over Tom Jenkins , associated himself with British promoter and entrepreneur Charles B. The separation of " worked ", i. The success of the more worked aspects of professional wrestling in America, like gimmickry and submission holds , were introduced to British wrestling. Amateur wrestler, Sir Atholl Oakley got together with fellow grappler Henry Irslinger to launch one of the first promotions to employ the new style of wrestling which was coined " All-in wrestling ". The great demand for wrestling meant there were not enough skilled amateurs to go around, and many promoters switched to more violent styles , with weapons and chairshots part of the proceedings. Women wrestlers and mud-filled rings also became commonplace. In the late s, the London County Council banned professional wrestling. After not being featured in the Olympics , sports wrestling was seen again in in St. Louis ; this time in freestyle competition. Interwar period and later 20th century[edit] The popularity of wrestling experienced a dramatic decline in to , north due to the World War, and as its reputation had suffered especially among the American public because of widespread doubt of its legitimacy and status as a competitive sport. Following the retirement of Frank Gotch, professional wrestling in the United States except in the Midwest was losing popularity fast. In response, three professional wrestlers, Ed Lewis , Billy Sandow , and Toots Mondt , joined to form their own promotion in the s, modifying their in-ring product to attract fans. The three were referred to as the " Gold Dust Trio " due to their financial success. This marks the beginning of " professional wrestling " as an entertainment industry separate from competitive wrestling, and to a revival of public interest in wrestling in the interwar period. Wrestling did not, however, rise to its pre-war level of popularity again, being eclipsed by Boxing , which sport now experienced its own Golden Age. College and high school wrestling grew especially after the standardization of the NCAA wrestling rules, which applied early on to both collegiate and scholastic wrestling with high school modifications. More colleges, universities, and junior colleges began offering dual meets and tournaments, including championships and having organized wrestling seasons. There were breaks in wrestling seasons because of World War II , but in the high schools especially, state association wrestling

championships sprung up in different regions throughout the s and s. As amateur wrestling grew after World War II, various collegiate athletic conferences also increased the number and quality of their wrestling competition, with more wrestlers making the progression of wrestling in high school, being recruited by college coaches, and then entering the collegiate competition. Pehlwani -style wrestling match in Davangere , Karnataka, India Both freestyle wrestling and its American counterpart, collegiate wrestling , did not have a scoring system that decided matches in the absence of a fall until the introduction of a point system by Oklahoma State University wrestling coach Art Griffith that gained acceptance in , and influenced the international styles as well. Albert de Ferrari from San Francisco who became vice president of FILA, lobbied for a visible scoring system and a rule for "controlled fall", which would recognize a fall only when the offensive wrestler had done something to cause it. These were soon adopted internationally in Greco-Roman and freestyle. Davies , p. However, this is first attested in Papyrus Prisse of the Middle Kingdom and Vincent Tobin assigns original composition to between latter Dynasty 6 and Dynasty 12, making it postdate Isesi by to years. Julie Skurdenis, Special to The Chronicle. Sunday, March 27, Images of wrestling, have been found on cylinder seals and a copper statuette , dated BC. The Anthropology of Sport: Retrieved 26 September Treasures of the Iraq Museum.

Chapter 3 : Oil wrestling - Wikipedia

Nuba Wrestling is the original martial art that all of Africa, Asia, and Europe later came to benefit from". -excerpts from " Nuba Wrestling: The Original Art" Millions of African-Americans, and Black people all over the world study Kung-Fu, Tae Kwon Do, Judo, Karate, or some other form of martial arts.

A family compound consisting of a rectangular compound enclosing two round mud huts thatched with sorghum stalks facing each other called a shal. The shal was fenced with wooden posts interwoven with straw. Two benches ran down the each side of the shal with a fire in the middle where families will tell stories and oral traditions. Around the shal was the much larger yard, the tog placed in front. The fence of the tog was made of strong tree branches as high as the roof of the huts. Small livestock like goats and chickens and donkeys were kept in the tog. Each compound had tall conical granaries called durs which stood on one side of the tog. At the back of the compound was a small yard where maize and vegetables like pumpkin, beans and peanuts were grown. For families that were small a compound was not needed and a mud hut with a fence would be enough. The entrance was as large as a man so people could climb the ladder and dive in to get grain. Inside the hut there was very little furniture, only a bamboo bed frame with a baobab rope mat on top and the hearth in the middle with firewood. Possessions and tools were hung or leaned against the wall. A small garden behind the hut was used to grow vegetables like beans and pumpkin while sorghum and peanuts were grown away in the hills. The Nuba people eat sorghum as their staple. It is boiled with water or milk to make kal eaten with meat stew called waj. Corn is also roasted and eaten with home made butter. Languages of the Nuba Mountains The Nuba peoples speak various languages not closely related to each other. Most of the Nuba peoples speak one of the many languages in the geographic Kordofanian languages group of the Nuba Mountains. This language group is primarily in the major Niger-Congo language family. Several Nuba languages are in the Nilo-Saharan language family. Over one hundred languages are spoken in the area and are considered Nuba languages, although many of the Nuba also speak Sudanese Arabic , the official language of Sudan. A Nuba woman Culture[edit] The Nuba people are primarily farmers, as well as herders who keep cattle, chickens, and other domestic animals. They often maintain three different farms: A distinctive characteristic of the Nubas is their passion for athletic competition, particularly traditional wrestling. In some villages, older men participate in club- or spear-fighting contests. This vanity reflects the basic Nuba belief in the power and importance of strength and beauty. Religions[edit] The primary religion of many Nuba peoples is Islam, with some Christians, and traditional shamanistic beliefs also prevailing. Men wear a sarong and occasionally a skull cap. Young men remained naked, while children wear only a string of beads. Older women and young women wear beads and wrap a sarong over their legs and sometimes a cloak tie on the shoulder. Men shave their heads, older men wear beards, women and girls braid their hair in strands and string it with beads. The majority of the Nuba living in the east, west and northern parts of the mountains are Muslims, while those living to the south are either Christians or practice traditional animistic religions. In those areas of the Nuba mountains where Islam has not deeply penetrated, ritual specialists and priests hold as much control as the clan elders, for it is they who are responsible for rain control, keeping the peace, and rituals to insure successful crops. Many are guardians of the shrines where items are kept to insure positive outcomes of the rituals such as rain stones for the rain magic , and some also undergo what they recognize as spiritual possession. There is reason to believe that attacks by the government-supported militia, the Popular Defense Force PDF , on several Nuba villages were meant to be in retaliation for this drop in support, which was seen as signaling increased support of the SPLA. The PDF attacks were particularly violent, and have been cited as examples of crimes against humanity that took place during the Second Sudanese Civil War Salih Nuba Mountains[edit] The Nuba people reside in one of the most remote and inaccessible places in all of Sudan, the foothills of the Nuba Mountains in central Sudan. At one time the area was considered a place of refuge, bringing together people of many different tongues and backgrounds who were fleeing oppressive governments and slave traders. The Nuba Mountains mark the southern border of the sands of the desert and the northern limit of good soils washed down by the Nile River. Most of the rest of the 1,, Nuba people live in

villages and towns of between 1, and 50, inhabitants in areas in and surrounding the Nuba mountains. Nuba villages are often built where valleys run from the hills out on to the surrounding plains, because water is easier to find at such points and wells can be used all year long. There is no political unity among the various Nuba groups who live on the hills. Often the villages do not have chiefs but are instead organized into clans or extended family groups with village authority left in the hands of clan elders. The volunteers walked to Ethiopia and back and many of them perished on the way. During the war, the SPLA generally held the Mountains, while the Sudanese Army held the towns and fertile lands at the feet of the Mountains, but was generally unable to dislodge the SPLA, even though the latter was usually very badly supplied. International observers and advisors were quickly dispatched to Kadugli base camp and several deployed into the mountains to co-located with SPLA command elements. During the course of the following months, relief supplies from the UN were air dropped to stem the starvation of many in Nuba Mountains. This fragile peace remains in force, but infighting in the south, plus the Government of Sudan involvement in Darfur have resulted in issues which may break the peace agreement. Secession of South Sudan [edit] Southern Sudan voted for secession from Sudan in the Southern Sudanese independence referendum, The secession victory established the formation of a new country, South Sudan , from the southern portion of Sudan. However, conflict between Northern and Southern forces, and against the Nuba peoples, renewed again in the region in 2013 see Sudan's SPLM-N conflict for detailed information. Media [edit] Film maker Roopa Gogineni documented Bisha TV , a satirical muppet show popular throughout the Nuba lands, which serves as an "example of how people use comedy to deal with authoritarian rule. A short documentary by Gogineni includes apparent bombing of Kauda by a Soviet-made Antonov airplane. It shows a public screening of Bisha TV in front of dozens of local residents.

Chapter 4 : Nubian Wrestling in Khartoum | khARToum

Filed Under: Culture Stories Tags: 'Nuba Wrestling: The Original Art' â€¢ "African Roots in Asian Martial Arts" â€¢ "Masters of the Martial Arts" â€¢ "Short History: The Nuba and the African Origin of ALL Martial Arts" â€¢ 18 Hands of Lo Han â€¢ Academy of Tae Kwon Do â€¢ Africa â€¢ African origins of the martial arts â€¢ African.

Posted on 02 October by chan African combat games can be categorized into the following: So we are going to start of with Nubian Wrestling, a close range fighting system. Nubian wrestling is considered one of, if not the oldest martial arts recorded in history. This is why we are going to start here. Most martial systems only specialise predominantly in two or three of these ranges. However, there is a remote possibility that nubian wrestling played some kind of part in the development of capoeira. According to oral tradition, the Nuba began wrestling in order to imitate monkeys. The Nuba wrestlers imitate certain animal and insect characteristics while wrestling. Like a monkey, the Nuba will rub his hands on the ground; to help his grip. He also stamps his feet and shouts at his opponent. They flick their tongues like insects and dance within the ring, representing the spirit of their cattle herd or village. Initiation It is every Nubian boys dream to represent his village. From a young age, he competes with other village boys in his peer group. While exceptional boys are taken to a camp at a young age, all the boys eventually go to the cattle camp by the time their thirteen. At the camp, the boys care for the herd. They are also trained daily in wrestling by the village champion. The village will provide food for them in order for them to become stronger. Whilst at the camp, they become almost a cultic fraternity. They spend time everyday to reflect and meditate. Similar to some of the womens traditions in the efundula. By wrestling, the young nubian men are initiated into manhood. Wrestling Matches Wrestling is more than just a sport to the Nubasâ€”it is an important part of their culture. Each individual wrestles several randomly chosen matches at a tournament. Wrestlers are free to refuse to compete against someone if they wish. The athlete that is first to take his opponent to the ground will win the match. Some wrestlers wear gourds around their waist. The overall winner recieves a twig, an animal hide or a fur tail. Every village has a famous wrestler who is experienced and consistently successful. Wrestling tournaments are held between Nuba villages. The competition is conducted around sowing and harvest seasons. There are obvious fertility rites connected with the wrestling tournaments. Religious Rites The religious implications of Nuba wrestling are more complex, containing at least three interrelated ideas. First, wrestling is closely related to ancestral worship. Second, wrestling is closely connected with fertility rites. Finally, wrestling is the channel through which the participants dramatize their animistic beliefs. Wrestling has continued to unify an otherwise dislocated and isolated people. This is a very interesting video that depicts some nuba culture. Here you can see some of the nubian wrestling. There is also some nubian dancing, which has movements very similar to some of the samba and axe dance steps. The nuba people also identify strongly with their wrestling style as a means to preserve their cultural heritage. I believe that it is not so much with the movements of nubian wrestling, but more so in the cultural similarities and belief systems, that capoeira can identify with and empathise with nuba wrestling. Even if it is on a very small level.

Chapter 5 : 'WWE Original Graphic Novel: Undertaker' review: A fitting tale for a true legend – AiPT!

Nuba Wrestling is the original martial art that all of Africa, Asia, and Europe later came to benefit from. Presented here, for the first time by a leading African writer and historian of the martial arts, is a vivid background to the oldest martial arts fighting system on record.

Journal of Sport History, Vol. Perhaps this is because of the plethora of extant sources about Greek and Roman sports. Behind this narrow focus is the naive assumption that Greek sports were without antecedents in their Mediterranean environment. In the field of Sport History, several ancient historians, in recent years, have made substantial contributions aimed at correcting the existing Greco-Roman insularity. The literary and material culture is replete with evidence illustrating the prevalence of wrestling and the wrestling motif. Ancient iconographic and literary evidence, combined with ethnographical studies, will be used to elucidate the popularity of wrestling among the Nubian people. Evidence for Wrestling in Ancient Nubia Wrestling was extremely popular with the ancient Egyptians, judging by the frequency with which the sport appears in Egyptian art. Some of the most interesting scenes show foreigners wrestling against the Egyptians. Nubian wrestlers appear at least five times in Egyptian art. This section will analyze the ancient evidence and attempt to reconstruct an ancient Nubian wrestling tradition. The history of Egypt supplies an ongoing story of economic interaction with Nubia which began in the Old Kingdom and lasted through the Persian Conquest of Egypt in B. Apparently, the trade was not reciprocal. Egyptian goods are scarce in Nubia throughout the Old Kingdom. There is also evidence that suggests that several of the Old Kingdom Pharaohs sent military expeditions into Nubia. These expeditions increase during the First Intermediate Period B. It is not until the Middle Kingdom B. The frequency of punitive campaigns increased during the New Kingdom B. Egypt sent expeditions deep into Nubia with the hope of circumventing tribal chiefs, the traditional middlemen in Egypto-Nubian trade. Eventually, the Nubian middlemen were eliminated. The Egyptians divided and controlled Nubia. The New Kingdom Pharaohs demanded the items that they formerly purchased from the Nubians as tribute. Exotic goods, animals, minerals and slaves were presented as tribute to the Pharaoh. The New Kingdom conducted a policy of formal imperial exploitation in Nubia. All of the Nubian wrestling reliefs are from the height of this process of Egyptian imperialization during the New Kingdom. The earliest portrayal of Nubian wrestlers is found on a wall painting from the tomb of Tyanen, an Egyptian officer d. The picture shows five men marching together, with the last man carrying a standard which has two wrestlers on it. All but one of the men have Nubian physical characteristics. Perhaps the Nubians were a detachment of wrestlers. The sticks that the first four Nubians brandished were used in a dueling competition. Depictions of stick fighting and wrestling competitions often appear together, implying that the same people participated in both events. While it is known that the Egyptians recruited Nubian archers into their army, perhaps this picture implies that Nubian wrestlers were also highly esteemed by the Egyptians. The picture on the tomb wall shows King Akhenaton seated at his throne, awaiting tribute from Nubia. The presentation of tribute was celebrated with festivities which included sports competition. The Nubian is spilled to the ground and lays on his back in the final frame. The Egyptian wrestler stands over his opponent with raised arms in a traditional victory pose before the Pharaoh. The third piece of evidence of Nubian wrestling was recently discovered dating also from the Amarna period B. Stick fighters are also depicted on the same sandstone carving. This is the only ancient Nubian wrestling scene informally set in the countryside. The significance of this evidence as it relates to ethnographical data is discussed below. Courtesy of the Oriental Institute of the University of Chicago. The elaborate frieze is based on a prototype constructed at the Ramsesseum by Ramses II. When it became necessary to repair the center section of the frieze at Medinet Habu, blocks were taken from the Ramsesseum. Artisans skillfully patched the relief, although the difference in the color of the stone used, makes the patchwork clear See Figure 5. The artisans neglected to amend the text on the blocks used to mend the frieze. One block from the Ramsesseum was discarded next to the wall after it had been partially used for repairs. The portion discarded gives an example of a Nubian-Egyptian wrestling match from the days of Ramses II. It is also identical to the depiction on the Medinet Habu frieze See Figure 6. As many as eleven of the twenty

heads have distinct Nubian characteristics. The tribute games are a dramatization of the subjugation of the tribute lands by Egypt See Figures 7 and 8. The Medinet Habu frieze displays a wrestling match between a Nubian and an Egyptian. An international court watches the athletic festivities with enthusiasm. The spectators include a Nubian, bedecked with a customary plume and earring See Figure 9. Apparently, the foreign spectators are emissaries, being entertained, rather than captives forced to witness a display of Pharaohic omnipotence. A literary parallel to this panoply is contained in a letter from an Egyptian official to a Nubian prince which states, Be mindful of the day when tribute is brought when thou passest before the king beneath the window, and the counselors are ranged on either side in front of his majesty, and the chiefs and envoys of all lands stand there marveling and viewing the tribute. Amun overthrows for you the foreigners who came to set themselves up against you. In the first section the group to the right of the stick fighters , the Egyptian wrestler has his Nubian adversary in a choke-hold. You are in the presence of the Pharaoh: Life, Prosperity and Health! In the second segment, the Egyptian is in the process of forcing his Nubian opponent to the ground. I will make you take a helpless fall in the presence of the Pharaoh. Usermare Setepnere is with me against you. You [probably followed by a threat]. But the Nubian is being forced with so much strength that both of his feet leave the ground moments before he lands face-first in the sand. The final segment in the Medinet Habu frieze shows a victorious Egyptian wrestler standing over his Nubian opponent. The Egyptian recites a common victory chant before the Pharaoh, and the dignitaries exclaiming "Amun is the god who decreed the protection against every land to the ruler, O great troop of Usermare. Unfortunately, the Egyptian iconographic evidence does not provide substantive depictions of Nubian wrestling techniques. Egyptian art is highly ethnocentric and particularly derogatory toward the black wrestlers. Amidst the Egyptian propaganda, inflammatory boasts, spectacular moves and victory paeans, there is a hint of realism: Other evidence will give substance to what the Egyptian iconography suggests: Heliodorus, a native of Syria, probably lived in the third century A. However, in Book 10, Heliodorus describes a wrestling match between a Greek by the name of Theagenes and a black wrestling champion. Search for the Ancient Nubian Wrestlers In order to locate the source of the ancient Nubian wrestlers, one must be able to differentiate between the various types of Nubians. Unfortunately, the classical and Egyptian sources were inattentive to descriptive ethnographies of the ancient Nubians. While the written sources neglect to include descriptive accounts of Nubians, the artists portray the foreigners with elaborate detail. It is difficult to know whether or not the Egyptian artists conceived Nubia to be ethnically compartmentalized. The search for the source of the ancient Nubian wrestlers is formidable using only ancient Egyptian evidence. A critical combination of ancient records with archaeological and modern anthropological data will help narrow the search. There is evidence, however, that demonstrates that the black-skinned Nubians came from below the third cataract. He set up a commemorative stela at Semna 37 miles south of Halfa. The famous stela warns Negroes not to pass beyond that point, unless they are on their way to market. Egyptian sources are mute about the southern Negroes during the time period of upheaval called the Second Intermediate Period, B. Thutmose I erected a victory stela celebrating his triumph over a certain people who lived below the third cataract. There is not a remnant among the kinky-haired who came to attack him. This literary evidence suggests that Nubian physical types varied regionally. Egyptian art also depicts a regional distinction in Nubian physical types. Nubians are portrayed with skin of varying shades of darkness, distinctive dress and the facial features of an Egyptian. All of the ancient Nubian wrestlers share a physiognomic similarity to the south-Nubian Negroes alluded to in the Egyptian sources. Courtesy of the Museo Civico Archeologico. The suggestion that the ancient Nubian wrestlers came from regions to the south of the fourth cataract seems to be confirmed by anthropological evidence. Anthropologists further suggest that the Negro type of the Gezira hills immigrated to the Nuba hills of southern Kordofan. The image of the tall, dark and extremely muscular Nubian is strikingly reminiscent of the Nuba of southern Kordofan in the Sudan. These people have remained sheltered in the remote hill country from outside influences and are surrounded by people that are physically and linguistically different from them. Ethnographic Evidence for Nuba Wrestling Ethnographic studies furnish ample evidence that demonstrates cultural continuity between the ancient southern Nubians and the Nuba people of southern Kordofan. The most interesting similarity is the importance placed on wrestling by the Nuba See Figures 11 through It is the one sport in which every fit man

and boy takes part. Apart from the Nuba hill people in the Sudan, the only other peoples to practice organized tribal wrestling are the Nilotic Lotuko and Dinka. The ethnographic evidence on Nuba wrestling will underscore its cultural importance among the people and also, when used cautiously, may reflect the significance of wrestling among their ancient predecessors. Courtesy of Leni Riefenstahl. According to an oral tradition, the Nuba began wrestling in order to imitate certain species of monkeys which were abundant in the hill country.

Chapter 6 : Nuba wrestling | Soul Capoeira

The most interesting similarity is the importance placed on wrestling by the Nuba (See Figures 11 through 13). A recent anthropological survey of the Nuba noted their love for this sport, writing, "wrestling is to the Nuba what cricket is to the English.

In HOT demand since ! There are no other records in any corner of the world that can claim such a long, and unbroken martial arts tradition. This form of martial arts, which included weapons as well as fortification, and certainly empty hand self-defense blossomed in 12th Dynasty Egypt. Many of them will tell you that it has transformed their lives. Therefore books, videos, magazines, television and films will continue to portray the martial arts. Karnak is a martial arts master who is able to discern the stress point of any solid object, no matter how large, and shatter that object with one powerful, and well placed karate chop. As popular as the martial arts was and continues to be, less than one percent of Africans in diaspora, and only a slightly higher percentage of Asians, and Europeans are aware that the true origins of these magnificent arts are in fact African! It is only recently that modern science and anthropology has agreed to admit that all human life shares a common point of origin in Africa. While not in general circulation, it is heralded as a landmark publication because it was the first global acknowledgement of Africa as the birthplace of the martial arts and sciences. The entire scope of the African origins of the martial arts, and their related disciplines are too vast to cover in the scope of a single article. I will present some key excerpts from my book as well as information that I will elaborate on in an upcoming publication. What you are going to read will shed light on the who, what, and where, regarding the origins of the martial arts, as well as the influence this has had worldwide. Later, I will reveal some startling clues as to why the sciences of the martial arts developed as they did, and why they must continue to evolve. In this year of the Olympic Games, there are many people who would argue that Greece, contains the oldest records of combative arts such as wrestling, boxing, and Pankration. While the western world can easily identify with Greek art, literature, philosophy, sport, military arts and sciences, as well as other significant aspects of Greek thought such as astronomy, and mathematics, these aforementioned arts and sciences did not originate in Greece. There is ample evidence and testimony by acclaimed philosophers and historians of ancient Greece such as Herodotus in BCE, Pythagoras, Plato, and many others to support this fact. Many of them were put to death for the knowledge they imported into Greece. So significant was the source of Greek knowledge and culture, that the earliest inhabitants of the land derived their very name Greece from an ancient name for Africa, "Nigrecia"! The year was B. Despite all of this however, it is significant to our study that Greece provides one of the first instances of a martial art and religious tradition being combined in the west. However, it was a tradition based on older African practices that the Greeks adopted, but never fully applied. All present day scholars of what is commonly known as Greco-Roman wrestling attribute the origins of their sport to illustrations discovered on the walls of tombs at a region of ancient Egypt called Mahez, which as been renamed "Beni Hasan", or "hill of the son of the Hasan family". Although considered just a sport today, these illustrations point to a well developed science that actually developed in Nubia, but reached the zenith of expression in Egypt. At Beni Hasan, in four separate tombs, there are hundreds of paintings on limestone walls that for the most part, have since decayed. The paintings are of African martial artists using a variety of wrestling holds and locks. The illustrations total well over individual pairs of wrestlers who are executing hundreds of sophisticated techniques. These images are mainly recorded in the tombs of governors, or princes by the names of Baqet III, his son Khety, and his son Amenemhat. They all reigned in Mahez during the 11th and 12th Dynasties. Illustrations were also found in the well known tomb of Prince Khemenhotep!! The paintings feature pairs of fighters who are wrestling, as well as illustrations of warriors using other forms of unarmed combat that employ kicking and punching techniques. There are scenes of martial artists using weapons such as a lance, short sticks, daggers, staffs, and bow and arrows. There are even scenes of warriors utilizing military technology such as a testudo, which is a shielding device used during the siege of a castle. The earliest representation of a castle in the world can be found illustrated on an incense holder that originates from Nubia, the "mother civilization" of Egypt. All total,

these paintings in Africa represent the most ancient, and prolific depiction of martial arts on Earth. The most complete and often referred to archeological study of the Mahez tombs were compiled by the Englishman Percy Newberry. Working for the Archaeological Survey of Egypt between 1882 and 1890, Newberry carried out "excavations" at Beni Hasan. He states that graffiti on the walls that were written in Greek further proves that the Greeks were frequent visitors to the tombs in ancient times. A case in point is a popular international magazine whose article about life in ancient Egypt included portions of a scene from the tomb belonging to Prince Baqet III. However, the caption under the illustration wrote that. Are you aware of the picture that forms in your mind with the words "Egyptian athlete and his negro opponent"? It was his decision to draw one figure in outline, and fill the other figure in black. To the observer, I suppose it could be interpreted to mean a black and white wrestler. He stated that, "The match is between two Egyptians, both coloured the same tme in the original, but for the sake of distinctness in the Plate, one of each pair has been drawn in outline". The colors of these Egyptians as painted by the original African artist were brown, and dark red. If further proof was needed, author Elliot Elisofon published actual photographs in a Life magazine article in 1954 of the now decayed, and indecipherable tomb paintings. Both wrestling martial arts figures are in fact, African. In many cases, the western world took from, never credited, but in fact often discredited their ancient Kemetic roots. In the case of the martial arts, they were probably never provided with the keys to unlock the knowledge of the more important spiritual applications. It is like bootlegging a software program without the instructions to run it. Although you may eventually figure it out on your own, no one would know that program as well as the programmer. To the early Greeks, wrestling, and the related arts such as Pankration, were simple sport to them. It was sport then, as it still is today. The more salient aspects of Kemetic thought such as the science of Maat, encouraged justice, truth, righteousness, and correct actions to direct the spiritual forces that would be encountered with the intense study of the physical martial sciences. There are also the teachings of the Seven Principles of the great Egyptian Tehuti, or Hermes as he was called by the Greeks. These teachings and sciences, along with meditation, breath control, concentration and the correct application of the martial arts, would lead to the release of powerful inner forces, represented by the ureaus serpent in Kemet, and the kundalini as it was known to the sister civilization in India. In the west, spiritual aspects were neglected, not understood, and in some cases, withheld altogether. Much of the written records of Egypt that were later deposited in the libraries such as the one in Alexandria were destroyed. Because of this lack of true understanding the Greeks developed a "love of wisdom" or philosophy, which encourages ideas and speculation more than action. The African genius Imhotep known to the Greeks as Asclepius, was the multi-talented student of Tehuti. He said, "For the Greeks have empty speeches We the Egyptians, by contrast, use not speeches but sounds that are full of action". The modern interpretation of the martial arts owe their origins to the African martial arts tradition and can be found in the histories of the aboriginal Ainu of Japan, the etymology of the word karate, and the history of the Buddha, to name a few. In the centuries that followed, the Dravidians of India experienced a cultural and religious invasion from the north circa 1,000 B.C. After centuries of conflict as recorded in the epic Mahabarta, the Aryans prevailed. They absorbed much of the arts, sciences, and religious deities of the indigenous Indian population and in its place, established the caste based faith of Hinduism. Buddhism was a religion founded on the teachings of Siddhartha Gautama who taught the Four Noble Truths to enlightenment. While often portrayed as Asian, the Buddha was a Black man. Sir Godfrey Higgins, an 18th century English scholar of ancient culture produced a two volume work published in 1807 titled "Anacalypsis; An Inquiry into the Origins of Languages, Nations, and Religions". His research reveals in the following passage that, "In the most ancient temples scattered throughout Asia, where his worship is yet continued, he is found black as jet, with the flat face, thick lips, and curly hair of the Negro. They are not "snails" that protect his holiness from the rays of the sun, nor are his extended ear lobes "a sign of wisdom", as some scholars and early martial arts instructors used to teach. At a temple known as Shaolin in China, Bodhidharma prescribed a set of exercises and movements to keep the monks healthy, and awake during meditation. These movements, and breathing exercises became known as the 18 Hands of Lo Han, and formed the basis of Chinese Shaolin Kung-Fu and later, Japanese karate although it must be noted that the indigenous Ainu on the island of present day Hokkaido, Japan contributed significantly in the transmission of the martial

arts to those islands. Buddhist philosophy, which is derived from ancient Kemet, maintained that the exercises and the self-defense skills were designed to preserve the body. In modern times, similar paths to fulfillment, and spiritual enlightenment have been traveled by well known fighters, both in and out of temples, churches, or mosques. For example, if you study the lives of martial arts masters such as Ed Parker, Bruce Lee, Muhammad Ali, and George Forman, you will see that a spiritual quest has refocused their lives. Ed Parker and Bruce Lee became profoundly spiritual in the later years of their studies. Muhammad Ali embraced Islam, and George Forman became a minister. These are not mere coincidences. This is the inevitable direction every serious martial artist, will eventually have to take. They may follow different paths towards liberation, but they will all find themselves on the same road that was paved for them in Africa over 3, years before Christ. Going back to the tombs at Mahez during the 11th and 12th Dynasties, the medu-neter on the walls of the tombs reveal much about the religious, and military backgrounds of the four leaders. His military title was "Chief Captain of the host of Mahez". Prince Amenemhat is recorded to have had a standing army of well trained warriors who were successful in many battles. Hi was a benevolent man and much loved by his people. They included "priest", "chief lector", and "regulator of rank, or succession in the temple"! It is astonishing to visualize an African martial arts master and priest such as Prince Amenemhat, conferring rank in a temple centuries before such scenes appear in Asia. Today, modern martial artists achieve rank with a belt. Students progress from a white belt to a black belt which is seen as the height of mastery. Even then, there are several degrees of black belts a warrior earns as one moves up in rank. The earliest recorded practice of warriors putting on a "belt" before a workout can be found in Africa. The first two paintings on the East wall of the tomb of Baqet III depicts two fighters who ritualistically tie a belt around their waists before they square off to begin sparring. The hanging ends of the belt familiar to modern martial arts are clearly depicted here. Over the years, their growth through the martial arts has led them to become known by other titles, as was Amenemhat in 12th Dynasty Egypt. Kenpo Grandmaster Donnie Williams who was also known by his civic title as a "law enforcement officer" is currently teaching a form of discipline that he has termed "Christian Karate". Grandmaster Williams is known by the title of "Bishop" for a church he has founded, and ministered to for the past 15 years. Kenpo Grandmaster Steve Sanders, in addition to also having been known by his civic title of "law enforcement officer", has chosen the spiritual path of Islam, and has taken the name Muhammad. Grandmaster Steve Muhammad delivers his martial arts instruction and discipline backed by the moral and spiritual principles of the Islamic faith. As instructors, both men have produced an impressive roster of champions and both exemplify the continuation of a tradition that goes back farther than recorded history. To the Africans in Egypt and the Indus Valley, the serpent symbolically represents the rising up of a latent spiritual force or power as expressed through the body.

Chapter 7 : History of wrestling - Wikipedia

Nuba Wrestling on the outskirts of Khartoum visit calendrierdelascience.com

Derived from Kwa Asilia Avita Sanaa. Used as somewhat a Revival for its predecessor and as tribute and as remembrance of the enslaved Africans -AKERU is a program opened as a workshop to teach African. It is based on Afro-Brazilian Dance, martial arts, culture, discipline, and philosophy. These skills are thoroughly enhanced through "real time" training scenarios against grabs, strikes, weapons, and ground attacks. Through these training scenarios, students are better prepared to function during the pressure and distress of violent attacks. Derived from a variety of martial arts methods. The hands are linked together based on the concept that two hands are better than one. It is also symbolic of Africans in slavery. It takes traditional blocks and strikes and combines into one action. This defense can be practical in application, but it is more flashy than anything. There are three levels, 1 hands joined at the wrist, 2 hands are separated, and 3 hands are crossed as the Egyptians are often depicted. The last being the highest level and symbolizes spiritual cultivation. Kupigana Ngumi Is a complete system designed around four areas of training they are: Cultural, Emotional, Mental and Fitness. Mshindi Vita Saana is a system of self defense developed for and by people of African descent African Americans. Using an African frame of reference, Mshindi Vita Saana approaches self defense using rhythm, strategy, coordination and agility to highlight traditional and contemporary movements. At its core, Mshindi Vita Saana reflects the graceful elaborate poly-rhythms found in African dance and music. However, because of the high risk of injury, the modern objective is to only knock them down. A predecessor of Capoeira. The fight uses both hands and feet all to knock the opponent down. The winner would prove his bravery in order to receive his wife. Believed to be an predecessor of Capoeira. According to some sources, it was practiced exclusively by Kemetic priests. The basis for Hikuta is the ancient art of Kuta. Today Hikuta is used for very modern reasons, mostly the defeat of criminals. Kuta remained top secret amongst the Asian rulers for over a thousand years until military soldiers found out the secrets. Today Kuta is the basis for the art of Hikuta -Naboot Supposedly almost the same as Tahteeb, except that the fighters use longer staffs. The earliest known portrayal of Nubian wrestlers is found on a wall painting from the tomb of Tyanen, an Egyptian officer who died in B. While it is known that Egyptians recruited Nubian archers into their army, maybe this picture implies that Nubian wrestlers were also highly valued by the Egyptians. After studying the various wall paintings depicting Nubian wrestlers and comparing them to the myriad tribes in what is now modern-day Sudan, archaeologists, anthropologists, and historians have determined that the Nubas of southern Kordofan are most likely the descendants of the ancient Nubian wrestlers. These wrestlers can use their entire body, but modern Greco-Roman-style wrestling allows the competitors to use only their upper bodies for take-downs. Nuba wrestling, however, most likely predates Greek wrestling by several hundred years and has remained essentially unchanged for millennia. According to one of our MartialTalk posters, Sebekkah requires much waist power in its movements. Like Surma stick-fighting of southern Sudan, Tahteeb is played only by men and can get very bloody when two opponents do not particularly like one another. When Tahteeb is played nicely one man will attack and the other will only defend and then vice versa, but when men do not like each other and they play together suddenly the rules change and the real rules are announced, there are no rules. Due to the full contact aspect of Tahteeb, parrying and blocking are essentials to survival when playing the game, striking is the norm and joint locking is almost unheard of. Eritrea -Testa Testa, or Riesy, is a brutal Eritrean headbutting art. It may also include kicks, hand strikes, parries, grabs, etc. Ethiopia the stick fighting art of the Oromo people of Ethiopia -Re-Efi-Areh-Ehsee An Ethiopian martial art that is used as a way to convey cultural identity through a fighting system. The Donga of Ethiopia is fought to prove masculinity, settle personal vendettas, and most importantly, to win wives. The 50 or more men who participate in each tournament represent different villages. The contestants fight in heats, with the winners going on to the next round until the competition narrows to two finalists. The winner of the last bout wins the entire contest Gambia -Borey Borey is from the Gambia it is a grappling art of the Mandiga; it consists of knees, headbutts, kicks and holds to break the neck, leg, collar bone and arm. There is a similar art in Senegal called Laamb.

The fight continues until a contestant is brought to the ground. Punching, kicking, spitting and flinging sand in the eyes is all legal. After sundown, the atmosphere builds with excitement as the champions come out to fight. May be the same as Borey. Guinea A martial art of Guinea Kenya -Kayti Arguably the first of all weapon-based martial arts, Kayti represents the origins of all weaponry. Though centered in Africa primarily Kenya, the roots come from all over Africa. Kayti is the predecessor to modern swordplay from China and the better known Islamic Kali from Philippines. Dambe is a savage method of empty hand combat and a testament to the creativity of African warriors. Senegal A native style of wrestling from Senegal -Borey The art of Borey is also native to Senegal, and in the Senegal style consists of punching, kicking, headbutting, grappling, and joint locks -Dioula a native martial art of Senegal -Laamb Laamb a. The crowd would gather around a sandy pit and watch several bouts before the final bout of 2 champions. The fighters would wear "wrappers" around their waist, which would be provided by their fiances or female relatives, and the rest of their body will be naked. Strikes and slaps are allowed nowadays. Most commonly practiced in Senegal. The system emphasizes strong combative techniques and ethical philosophy. It consists of punching, headbutting, ear slaps, and knees. Zulu and Xhosa boys begin learning at an early age the utilitarian function of sport, sharpening physical skills and mental attitudes necessary for hunting game and combat. Nonetheless, stick fighting appears to assist in upholding the traditional social system by perpetuating socially accepted modes of male behavior and ideals. Stick fighting, as a cultural tradition, therefore continues to fulfill its traditional didactic function in some Zulu communities. The stick-fighting is a contest conducted by, as the name indicates, a stick and a shield between two contestants, This sport is always carried out at the end of autumn and the beginning of harvest, and it is completely forbidden during the cultivation season, in case it puts the youths off their work. Stick fighting is part of the ceremonies that follow the harvest, in which thanks is given to God for providing a good harvest. It is embedded in the spiritual traditions of the people. Boys prepare for manhood through wrestling competitions. Successful wrestlers achieve a higher status that follows them through life. Wrestling also has connections with fertility rites, ancestral worship, and animistic beliefs. It is so intertwined with all aspects of Nuba culture, it is feared that if the Nuba were to lose wrestling, it might cause them to lose other customs. In wrestling competitions, boys try to prove their manhood by winning an Evala wrestling match and is used as an initiation ceremony -Zvaha A native wrestling martial art of Togo Unknown Country of Origin -Yuna Onse An art that is very similar to Capoeira, as it is one of its many predecessors Caribbean Arts- These arts were developed by the African slaves of the Caribbean Cuba -Mani Mani, a fighting-dance martial art, grew in 19th century among slaves of sugar plantations in Cuba. Only the men take part in it. The dancer in the circle does movements simulating fight, and chooses a protagonist among the others men of the circle. Then the elected "adversary" comes in the circle, and, in harmony with the other dancer, executes a choreography of movements, between fight and dance. In addition to being used as a walking stick, the "koko makaku" was also used as a defensive weapon and for cultural and sports activities. As in the old times practically every man went out with a stick, the development of the game of sticks was obvious, according to Brenneker. It was a game of skills. Each of two men held his stick at the ends, approached the other and danced and jumped around to the rhythm of the singing and clapping of hands of the spectators. A drummer would beat time. The men were supposed to defend their own head with their stick and simultaneously make efforts to strike the opponent with it on his head. They manipulated the sticks masterfully. If one of them saw an opportunity to deal a blow to the other on his head, he would be the winner. If the loser bled from his head wound, the bystanders would shout: The loser had to let some blood flow on the skin of the drum. Bangaran is taught from generation to generation. There are many places to practice: It combines strikes with wrestling and grappling skills. The wrestlers determine the fighting space by dancing around in a ring to the rhythm of the drum, known as the introductory stage of the fight. The wrestler then draws an invisible circle which represents a magic space and any person entering the circle is an opponent. However, all strikes must be restrained and given without intending to hit. They can only be given to drive the opponent to refuse a hand-to-hand fight. The wrestler has to hit and move in harmony with the rhythm or the guilty party would be disqualified. The main goal is to score more points than the opponent does and hit without being hit. Trinidad -Kalenda or Kalinda It is believed that kalinda began around when the freed slaves organized themselves into

competing bands and held performances. Men, women and children gathered to sing, dance and be entertained by stick fights. The aim of each stick fighter was to deliver a blow that would hit the opponent on the body - any part above the waist - hard enough to fell him to the ground. Blows were usually aimed at the head and damage to the skull was a very common occurrence in stick fighting. The rules of the game were few. The stick used was between three and four feet long and was about seven-eighths of an inch in diameter. It was made of cog-wood, the wood of the yellow poui tree or even the sour guava.

Chapter 8 : Image Gallery Nuba Wrestling

The religious implications of Nuba wrestling are more complex, containing at least three interrelated ideas. First, wrestling is closely related to ancestral worship. Second, wrestling is closely connected with fertility rites.

Pandya was the southern most Dravidian kingdom. It is also important to note that in the kingdom of the Pandyas women seem to have enjoyed a high status. This is the exact opposite of the regions of India where the whites ruled. In these lands of Aryan domination it is said that a woman was never independent. As an adult when she marries she belongs to her husband. If she outlives her husband she belongs to her sons. To the northwest of Pandya was the kingdom of Chera present-day Kerala. Northwest of Pandya lay the kingdom of Chola, said to be the place where Saint Thomas the Apostle was buried. Let me add that in very truth these people portray and depict their gods and their idols black and their devils white as snow. For they say that God and all the saints are black and the devils are all white. That is why they portray them as I have described. Note the similarity in jewellery worn compared to the African women The Dravidians were an unusually advanced seafaring people, with the Cholas, in particular, distinguishing themselves amongst the dominant maritime powers of their era. Through its ports, the great kings of Chola traded with Ethiopia and Somalia, Iran and Arabia, Cambodia and China, Sumatra and Sri Lanka, exporting spices and camphor, ebony and ivory, quality textiles and precious jewels. The kingdoms of the Dravidians produced great poets and writers. Cuntarar, also known as Sundaramurti, was, during the eighth century, the most prominent of the highly esteemed Nayanars poets of Tamil Nadu, India. The Periya Puranam, which collects the legends of the Nayanars, starts and ends with him. Tamils of Ceylon Kulashekhara Varma A. As king, Kulashekhara Varman united the present-day state of Kerala into a homogenous political entity that became a powerful force in South India for three centuries from to He ruled from the capital city of Mahodayapuram present Kodungallur. He is also one of the famous Hindu saints of the Vaishnavite movement of South India who composed one of the most celebrated devotional works of the Tamil Bhakti cult. It is believed that he renounced the crown to become a holy man and ascetic. Aditya I also built a number of temples for Shiva along the banks of the Kaveri River. Aditya I had a long and victorious reign during which he laid the foundations for the future greatness of the Chola Empire. The Dravidian kingdoms of South India were well known in the West, having sent several embassies to Rome in particular, in spite of the great distance involved. During the height of their commercial relations, South India was said to extract million sesterces annually from the Roman economy. The Black Untouchables of India The greatest victims of Hinduism have been those outside the caste system – the outcastes – better known as untouchables. These people are the long-suffering descendants of Aryan-Sudra unions and native Black populations who retreated into the hinterlands of India in their efforts to escape the advancing Aryan sphere of influence to which they ultimately succumbed. Frequently the Untouchables are called Outcastes. Indian nationalist leader and devout Hindu Mohandas K. Gandhi called them Harijans, meaning children of God. Untouchables of Malabar, Kerala The Dalits are demonstrating a rapidly expanding awareness of their African ancestry and their relationship to the struggle of Black people throughout the world. This is a highly important development due to the fact that the Untouchables have historically been so systematically terrorized that many of them, even today, live in a perpetual state of extreme fear of their upper caste oppressors. This is especially evident in the villages. These Africans would carry an art of fighting developed in the Horn of Africa into China which today we call martial arts: Boxers Martial Arts captured by the U. Army near Tianjin in Shangs speaking Dravidian? The Dravidian speakers originally came from Nubia. They were related to the C-Group people. The Shang culture was founded by the Kushites thus the name Yi "Great Bowmen", thus corresponding to Steu, the name for the founders of Ta-Seti the first monarchy in history. The Yi seem to have lived in both north and south China. The founders of Xia are usually referred to as Yueh, as opposed to Yi. It would appear that most of Yi were Dravidian speakers while the Yueh were Manding speakers. He was also called the Xuan Di, "Black Emperor". Aboriginals of Australia A genetic study done by researchers from all over the world: The original Black population who lived in China were the Negritos and Austroloid groups. This two-route migration of Blacks to China led to

the development of southern and northern Chinese branches of Africoids. The Africans or blacks that founded civilization in China were often called Li Min "black headed people" by the Zhou dynasts. These Li Min are associated with the Chinese cultural hero Yao. Evidence of Chinese writing first appears around B. The shell-and-bone characters represented writing they were not pictures but wedges similar to African Cuneiform. The identification of the first hero of China, Hu Nak Kunte as a member of the Kunte clan of the Manding speakers of Africa is supported by the close relationship between the Manding languages and Chinese. Later, another group; Known to us as the Ainu, followed. Oddly Indians were Not part of this group. Fifty thousand 50, years ago, the earliest forms of man were believed to have migrated from the Asian Subcontinent to the Philippine Islands via land bridges formed during the Ice Age. People of the Negrito Race came to the Philippines. Negritos can be described as a generally under five feet tall, flat nosed, dark-skinned with curly brown hair. Aeta black people of Philippines The Aeta came - years ago from the Asian continent. In earlier times they lived widespread throughout the Philippines. A number of factors lend support to the out-of-Africa hypothesis. Their skin color is light by African standards though pygmy skin color is also lighter than their Bantu neighbors , but the rest of their physiology appears African. The socio-economic relationship between the Negrito and their neighbors is strikingly analogous to that found in Africa. The logical explanation for the presence of Blacks worldwide is part of a great migration. The Olmecs Tribe is the oldest civilization in america. Archeologist named them the Olmecs meaning "rubber people" because there were the 1st people they found that made rubber soles for their shoes and play games with a rubber ball. The rise of civilization was assisted by the local ecology of well-watered alluvial soil, as well as by the transportation network provided by the Coatzacoalcos River basin. This environment may be compared to that of other ancient centers of civilization: The elite class created the demand for the production of the symbolic and sophisticated luxury artifacts that define Olmec culture. Many of these luxury artifacts were made from materials such as jade, obsidian, and magnetite, which came from distant locations and suggest that early Olmec elites had access to an extensive trading network in Mesoamerica. Most of these tribes became the first slaves prisoners of war and are known today as African American,Blacks,Latino and Hispanic. The Olmecs are the fathers of American Civilization. Scholars have not determined the cause of the eventual extinction of the Olmec culture. Between and BCE, the population in the eastern half of the Olmec heartland dropped precipitously, and the area was sparsely inhabited until the 19th century. In the years between and the end of the slave trade in the s, at least 12 million Africans were forcibly taken to the Americas - then known as the "New World" to European settlers. This largest forced migration in human history relocated some 50 ethnic and linguistic groups. Only a small portion of the enslaved - less than half a million - were sent to North America. The majority went to South America and the Caribbean. European vessels took goods to Africa, where they were exchanged for slaves. The ships then sailed to the Americas to trade slaves for agricultural products - extracted by slave labor - which were sold in Europe after the return journey. The Black belt included an area around the globe as far north as siberia and as far south as Australian and New Zealand. The entire area was peopled by the protohistoric Negroid racial type, which is what most Africans see Aborigines and other Blacks in Asia and the Pacific as. Why, because there are tribes in Africa who have features identical to the Australian Aborigines, the Trobian Islanders and the Melanesians. Also, there are cultural traits found in Africa that are also found in Australia and Melanesia, India and other places. For example, the boomerang was a common weapon for hunting small game in Africa about 10, to 20, years ago [a fact that may mean Australian Aborigines and Native Africans interacted]. Cave paintings in the Sahara which was wet during that time show hunters with boomerangs as well as bows and arrows. Do the Australian Aborigines use the bow and arrow. If no, then they may have left Africa before its invention. Mark of the Krokodile Papua New Guinea The language spoken by Australian Aborigines have characteristics in the suffix and prefix forms that are identical to African languages particularly the Mende language family, which was once widespread throughout the Sahara and was spread to India by Blacks who migrated to India in protohistoric times. Among them are the Tibbou, who have characteristics identical to Aborigines, others are the Nagas, who are spread from West Africa to Sudan to South Arabia all the way east to Indo China. The Nagas are Blacks of the Negro type. The point that the Aborigines currently were a part of a much larger and wider group of people spread around the

world and are the same as African Negro types is important. It clearly shows that although Aborigines migrated to Australia about 40,000 years ago were among the very first groups of people to migrate out of the African continent. Rajsher, Runoko Rashidi www. According to many scientists and anthropologists who have done work on this issue, they were along with other Blacks the first people on this planet and were to be found on every continent. That is documented in ancient Egyptian texts. Many went to northern Asia and China, others went to Japan. Apart from the Blacks who settled in Asia and Australia from prehistoric Africa, there are a number of tribes and nations right here in the U. The Washitaw Nation built the first empire in the Southern U. Recently in 1982, the U. The Washitaw Nations was a great civilization of Pyramid and Mound builders who had a maritime civilization and trade with Africa before Columbus.

"Nuba is a collective term used here for the peoples who inhabit the Nuba Mountains of South Kordofan state, in Sudan. Although the term is used to describe them as if they composed a single group, the Nuba are multiple distinct peoples and speak different languages."

We publicly state that we have factors when it comes to scanning, indexing and ranking. Generally, the number of algorithms is a casual number. For instance, one algorithm can be used to display a letter on the search results page. Therefore, we believe that counting the exact number of algorithms that Google uses is not something that is really useful [for optimizers]. Since Google Penguin was modified into real-time update and started ignoring spam links instead of imposing sanctions on websites, this has led to a decrease of the value of auditing external links. According to Gary Illyes, auditing of links is not necessary for all websites at the present moment. These companies have different opinions on the reason why they reject links. In case your links are ignored by the "Penguin", there is nothing to worry about. I have it for 4 years already and I do not have a file named Disavow. I do not even know who is referring to me. Thus, in the case when before a website owner was engaged in buying links or using other prohibited methods of link building, then conducting an audit of the reference profile and rejecting unnatural links is necessary in order to avoid future manual sanctions. It is important to remember that rejecting links can lead to a decrease in resource positions in the global search results, since many webmasters often reject links that actually help the website, rather than doing any harm to it. Therefore, referential audits are needed if there were any violations in the history of the resource. They are not necessary for many website owners and it is better to spend this time on improving the website itself, says Slagg. The reason is that the crawler already scans the content that fast, so the benefits that the browser receives web pages loading time is decreased are not that important. We are still investigating what we can do about it. We can cache data and make requests in a different way than a regular browser. But with more websites implementing push notification feature, Googlebot developers are on the point of adding support for HTTP in future. Therefore, if you have a change, it is recommended to move to this protocol. The question to Mueller was the following: Do you check each and every report manually? No, we do not check all spam reports manually. Most of the other reports that come to us is just information that we collect and can use to improve our algorithms in the future. At the same time, he noted that small reports about violations of one page scale are less prioritized for Google. But when this information can be applied to a number of pages, these reports become more valuable and are prior to be checked. As for the report processing time, it takes some considerable time. As Mueller explained, taking measures may take "some time", but not a day or two. It should be recalled that in , Google received about 35 thousand messages about spam from users every month. At the same time, the share of Google Image Search fell to This information has come from analysts of the American company Jumpshot in partnership with co-founder Moz Rand Fishkin. During the research, they analyzed search data in Google Search, Images, Maps, YouTube, Yahoo, Bing, Amazon, Facebook, Reddit and Wikipedia for the period from October to May with a sole purpose to determine the resources that accounted for the largest number of search engines Sessions and traffic. Bing and Yahoo both showed growth of up to 2. The number of search sessions in Google has exceeded 30 billion a month as of October The results of the organic search in went down to the bottom. November gave the highest rates of search activity without clicks and was ranked at At the same time, the lowest indicator was in October, which is only According to Jumpshot, the largest traffic is generated by Google: During this period, YouTube also showed better results and went up by 0. Thus, there is no need to worry about possible problems due to the use of this technique. This information was stated by the Google search representative Gary Illyes on Twitter. At the same time, Illyes advises to avoid obsession, so as not to cause irritation among users when sticking the footer. Nah, I would not worry about that, but do not try to make them as less obtrusive as possible. You really do not want to annoy your users. The content of this block is not regarded by the search engine as the main page on the website. Earlier this month it became known that the location of internal links on the page does not affect their weight. This information was reported reported by Reuters. According to the agency, WhatsApp imposed

conditions on the users that obliged them to agree to data transfer to Facebook parent company. In particular, they were persuaded that without agreeing on this they would not be able to continue using the service. The WhatsApp press service commented on this situation the following way: The fact that WhatsApp will open Facebook access to the user base became known in August. The change will take effect with the release of Chrome 61, which is expected in mid-September. It will affect the certificates issued before October 21, , the period of validity of which has not yet expired. After the release of Chrome 57, the browser partially stopped trusting the old certificates. An exception was made for websites that are among the first million in the Alexa rating. From now on, all certificates from these centers will be banned. Websites that still use certificates from StarCom and WoSign should urgently consider replacing them, so as to minimize any inconveniences to Chrome users," reports Google. Starting with the Firefox 51 the certificates are considered to be invalid. At the same time, the support of certificates issued before October 21, is still preserved. This information was reported by the service press. When you click on it, users will be able to go to their business partner account. The content creator and its partner will have access to statistics for each publication when the label is used. This will help them understand how subscribers interact with similar materials. Content creators will see this information in the Statistics section in Instagram, as well as their partners on their Facebook page. Instagram authorities believe that the innovation will strengthen the atmosphere of trust inside the service. To date, a new feature is only available for a small number of companies and content authors. In the coming months, developers are planning to launch it for a wide audience along with official rules and guidelines. This was told by the search representative, John Mueller during the last video meeting with webmasters. One of the participants asked Mueller at the meeting: The only problematic situation that may occur is when all these pages point to the main page as canonical. But if the website contains a large number of pages with the same content URLs with different parameters, etc. Seo Facts 81 This suggests there is a lot of very poor content out there and also that people are very poor at amplifying their content.