

1: Design chair donut-Ju Ru – Furniture Design Ideas Yu-Fen-Lo | Interior Design Ideas - Ofdesign

We would like to show you a description here but the site won't allow us.

They are, in fact, not a single group, but rather a collection of diverse people bound together by a common language, history, and culture. Within Nigeria, the Yoruba dominate the western part of the country. Yoruba mythology holds that all Yoruba people descended from a hero called Odua or Oduduwa. Today there are over fifty individuals who claim kingship as descendants of Odua. During the four centuries of the slave trade, Yoruba territory was known as the Slave Coast. Uncounted numbers of Yoruba were carried to the Americas. Their descendants preserved Yoruba traditions. In several parts of the Caribbean and South America, Yoruba religion has been combined with Christianity. Until Nigeria was a British colony and the Yoruba were British subjects. On October 1, , Nigeria became an independent nation structured as a federation of states. It stretches from a savanna grassland region in the north to a region of tropical rain forests in the south. Most Yoruba live in Nigeria. However there are also some scattered groups in Benin and Togo, small countries to the west of Nigeria. The occupations and living conditions of the Yoruba in the north and south differ sharply. Current census figures are difficult to obtain. The Yoruba population is estimated to be 5. Yoruba has many dialects, but its speakers can all understand each other. Yoruba is a tonal language. The same combination of vowels and consonants has different meanings depending on the pitch of the vowels whether they are pronounced with a high voice or a low voice. For example, the same word, aro , can mean cymbal, indigo dye, lamentation, and granary, depending on intonation. Pele o is "Hello"; Bawo ni? Olorun, the Sky God, gave to Orishala, the God of Whiteness, a chain, a bit of earth in a snail shell, and a five-toed chicken. He told Orishala to go down and create the earth. Orishala approached the gate of heaven. He saw some deities having a party and he stopped to greet them. They offered him palm wine and he drank too much and fell asleep. Odua, his younger brother, saw Orishala sleeping. He took the materials and went to the edge of heaven, accompanied by Chameleon. He let down the chain and they climbed down it. Odua threw the piece of earth on the water and placed the five-toed chicken upon it. The chicken began to scratch the earth, spreading it in all directions. After Chameleon had tested the firmness of the earth, Odua stepped down. A sacred grove is there today. The practice of traditional religion varies from community to community. For example, a deity god may be male in one village and female in another. Yoruba traditional religion holds that there is one supreme being and hundreds of orisha, or minor deities. The worshipers of a deity are referred to as his "children. Olorun Sky God is the high god, the Creator. One may call on him with prayers or by pouring water on kola nuts on the ground. Eshu also called Legba by some is the divine messenger who delivers sacrifices to Olorun after they are placed at his shrine. Everyone prays frequently to this deity. Ifa is the God of Divination, who interprets the wishes of Olorun to mankind. Believers in the Yoruba religion turn to Ifa in times of trouble. Another god, Ogun god of war, the hunt, and metalworking , is considered one of the most important. In Yoruba courts, people who follow traditional beliefs swear to give truthful testimony by kissing a machete sacred to Ogun. Shango also spelled Sango and Sagoe is the deity that creates thunder. The Yoruba believe that when thunder and lightning strike, Shango has thrown a thunderstone to earth. After a thunderstorm, Yoruba religious leaders search the ground for the thunderstone, which is believed to have special powers. The stones are housed in shrines dedicated to Shango. Shango has four wives, each representing a river in Nigeria. The Yoruba who practice other religions are divided about evenly between Muslims followers of Islam and Christians. Nearly all Yoruba still observe annual festivals and other traditional religious practices. Yoruba may also celebrate the following holidays, depending on whether they are Christians or Muslims: No word may be spoken until the infant cries. Also, no one younger than the mother should be present at the birth. The infant then is taken to the backyard. The umbilical cord is bound tightly with thread and then cut. The placenta is buried in the backyard. On the placenta burial spot, the child is bathed with a loofah sponge and rubbed with palm oil. The child is held by the feet and given three shakes to make it strong and brave. After a specified number of days, a naming ceremony is held. Relatives attend and bring small amounts of money. Male and female circumcision are usually performed in the first month. If he is approved he must bring the family a

payment called a bride wealth, paid in three installments. There is a feast to which the groom contributes yams. There she is washed from foot to knee with an herbal mixture meant to bring her many children. Burials are performed by the adult men who are not close relatives but belong to the clan of the deceased. The grave is dug in the floor of the room where the deceased lived. After the burial there is a period of feasting. Many of the rituals associated with burial are intended to insure that the deceased will be reborn again. Best friends are very important as well. A best friend is referred to as "friend not-see-not-sleep. When approaching death, a Yoruba shares his last wishes with his best friend. Also important are clubs that grow out of childhood associations. When a group of young friends starts spending time together, they form a club. They choose a name and invite an older man and woman to serve as advisors. The clubs continue through adulthood. They hold monthly meetings, with the members serving as hosts in turn. Around each courtyard is an open or a partly enclosed porch. Here the women sit, weave, and cook. Behind this are the rooms of each adult. Today the old compounds are rapidly being replaced by modern bungalows made of cement blocks with corrugated iron roofs. Most Yoruba towns, even small ones, have adequate basic services, including electricity, running water, and paved roads. Descent is patrilineal—both sons and daughters are born into the clan of their father. Clan members live in a large residential area called a compound. The males are born, married, and buried in it. Females live in the compound of their birth until they marry. Then they go to live with their husbands. The eldest male, or Bale, is the head of the compound. A husband is responsible for settling quarrels within his own family. However, if he is unsuccessful or if an argument involves members of two different families, it is referred to the Bale. Within the compound, the immediate family consists of a man, his wives, and their children. The Yoruba practice polygyny having more than one wife. Each wife and her children are considered a sub-family. Each mother cooks for her own children only. A man is expected to treat each wife equally. However, wives compete to gain additional favors for their own children. The father is strict and distant. Often, he sees little of his children.

2: Project MUSE - Witchcraft and the Rise of the First Confucian Empire

To Jā, m Utzon, his father's naval engineering drawings became a lifelong fascination with ships and boats, along with light. More than a decade before Jā, rn Utzon created his masterpiece, the Sydney Opera House, he put his child- hood fascination into this pendant, combining successfully the smoothness of the lines of a ship with the source of light for the first time.

Chinese Culture for Kids Series: Growing up with Chinese New Year Links of sausage, strips of bacon, and cured fish hung to dry on bamboo rods back then the equivalent of clothes lines in the West in almost every yard. We would run around with friends from one yard to another to check out how soon these goodies would be ready to eat. The smell of all the cured meat was another one of the indicators to me that Chinese New Year was just around the corner. Vendors with all kinds of Chinese New Year decorations, such as large gold-nugget-shaped candy containers, cut-paper artwork, and spring scrolls with lucky words are everywhere in the open market and in the stores. For a small fee professional calligraphers will even write your spring scrolls for you with their big Chinese calligraphy brushes. Big and small rolls of firecrackers are being sold and traditional Chinese New Year music fills the air of the open market as you walk through the crowd. Photo by Miss Panda. The portrait of the kitchen god is posted on the wall in the kitchen. Out with the Old and In with the New “ The next few days see a major cleaning of the house. All clutter should be removed, the house dusted from ceiling to floor and the bedding in each room thoroughly washed. We are also welcoming the new year by posting lucky, red paper spring scrolls on the front door. This is a family reunion feast bringing together grandparents, or even great grandparents, down to newborn babies. It is a celebration of the togetherness of the family. People make every effort to be back in their hometown as soon as the festival holidays begin. For those who cannot make it for the dinner because of work or being overseas, parents will prepare a seat and set up everything for him or her to represent the reunion of every member of the family. Fish is a must-have dish. In my family we use the traditional Chinese style, we kneel down in front of Mom and Dad, and bow to say auspicious phrases like: Instead of spending the cash right away the tradition is to put the red envelope under your pillow and so that it will keep you young and healthy. When the children are grown up and independent then it becomes their turn to give red envelopes to their parents. I remember how proud I was when I gave my parents red envelopes when I first started working. Chinese Lunar New Year red envelopes. Taboos For the first few days of the new year, some families do not use knives or scissors in order to lessen the risk for cuts and accidents, which would signify bad luck for the year. Some families do not sweep the floor to avoid symbolically sweeping away their wealth. The rule of the thumb during this time is to say good and sweet things in order to bring on a good and sweet year. The most exciting time of the evening for me was when we set off firecrackers. There are all kinds of firecrackers, some spin, some fly, some hop, some shoot high and some have beautiful showers of sparks with a huge explosion at the end. We play hard and stay up past midnight. At midnight we set off the long strings of firecrackers to welcome in the new year! On this day, children carry lanterns around in the park or in the neighborhood. When I was a little girl my brother and other neighborhood boys would help me make a lantern out of a tin milk can. We used nail and hammer to poke holes on the bottom of the tin can and then placed a candle inside. An iron wire will be attached to the top to make a handle and then a wooden stick will be attached to the wire to carry the lantern. The older boys would use bamboo sticks to make torches. As soon as it got dark, you would see the torches and lanterns everywhere. Instead, you see beautifully designed paper lanterns with battery-operated lights for children. It is always a fascinating scene when you walk in the park and see hundreds of children carrying their flashing lanterns around. Music Music is an important part of the Chinese New Year just like Christmas carols are an important part of that celebration in the West. It is a fun and easy one. Below is a short version of it for you in pinyin along with the English translation. You can listen to it here. I hope you enjoy it. What I always do when the Chinese New Year is approaching is call my Mom and ask her what she is doing. I tell her that I can smell it already. We all end up laughing about the idea and sharing the great memories we have for the festival. This is what I love the most about the Chinese New Year “ the celebration of the family! Happy

Chinese New Year! Have a wonderful Year of the Dog! Your Chinese birth sign is the dog if you were born in , , , , , . What is the personality feature for people who were born in the year of the Dog? They are believed to be intelligent, loyal, sincere, and responsible. Do you have someone who was born in the year of the Dog? Leave a comment and share your thoughts on that with us. Greeting phrase to say during the Chinese Lunar New Year celebration:

3: Home | Jacksonville University in Jacksonville, Fla.

A low level aristocrat [Shi] who held various gov. positions-A practitioner of Ju/Ru-Primarily known for advancing the concept of Jen/Ren [designating the 5 relationships].

Nov 5 , 9: Nov 8 , 7: Oct 5 , 6: Nov 5 , 4: Perhaps a reason why such a way of thinking exists is due to the small number of people in Ju tribes, which then requires members in a tribe to stay cohesive to carry out work in order for the tribe to survive. It could therefore be possible that instead of either gender being exploited, equality between males and females can actually benefit the tribe by minimizing avenues of disagreement between members. We therefore see here an instance where equality between males and females actually plays a role in maintaining stability of the tribe. Another way that stability and cohesiveness in Ju tribes can be enhanced is through marriage practices. As noted by Lee in the text, husbands are the ones who will move in together with their wives after marriage, and returning to their families only after children have been born. Perhaps this practice of moving about would then show that good relations between respective in-laws are highly desired, since both husband and wife need to spend time with them. It is also from this practice we see that social solidarity is more important than individual convenience or happiness, since staying put in one family after marriage is a much more convenient thing to do, yet a Ju family will be moving about quite a bit. This easy movement between families of both the husband and wife would also then show that relations on both sides of the family are on good terms, and overall problems between members of different Ju tribes can be then minimized. Sep 14 , 6: There is the element of spirituality that is tied to their beliefs in illnesses and consequently their healing rituals and practices. These healing rituals and practices may appear as primitive and backward to many modern societies today, as there is increased rationalization and emphasis on scientifically-based research. Furthermore, with the institutionalization of conventional western medicine, governed by the state, it remains imperative that the dominant health system in many industrialized societies is western medicine as opposed to the traditional healing rituals. However, lending the concept of Boas who regarded culture as unique ways that different people have developed, we are able to make sense of this issue. Boas argue that the trajectory of human evolution and development is not unilinear, and that cultural relativism should not be disregarded. These rituals and practices are often termed alternative healing systems as compared to the dominant western medicine. An example of this is Reiki healing, which uses energy to heal a person from a particular illness. Reiki can be traced back to its roots in Japan and it works through the transfer of universal energy Reiki from the practitioner to the patient to promote healing and a state of equilibrium. Nov 9 , 7: With comparison to that of the Samoa society, the Samoa boy usually hires a soa- a marriage ambassador to woo the girl. If a marriage results from the ambassadorship of that particular soa, he would be handsomely rewarded. However, to find a suitable soa poses a great challenge as a tactful and experienced soa is hard to find. The individual must also be careful not to choose a soa that will not snatch their potential bride away. Usually a brother or a girl would be the most suitable candidate for this task as a brother is considered to be loyal, and it is considered more convenient for the girl to carry out her task. The girl ambassador, the soafafine, is considered to be the most suitable, however, the choosing of the soafafine is equally challenging as a boy cannot choose from his own female relatives. Thus, it is difficult to find a soa that would be able to fulfill all the above criteria. This prompted me to allude the tedious process of finding a suitable partner in our modern marriages where it is hard to find a potential marriage candidate due to the many obstacles that we face be it to find a suitable person to marry, and the means by which we can meet a suitable marriage relation. Sep 11 , Akin to faith healing, the efficacies of Reiki is questioned by many within the medical community. Clinical trials have not been able to determine the effectiveness of Reiki, and there is no scientific evidence to support the claims of Reiki actually having healing properties. However, I feel that such healing systems might actually have a place within society. In areas where conventional western medicine fails to provide a cure or treatment, these alternative healing systems might actually be able to contribute in a certain way. Even though they might not actually be effective, they can serve to provide palliative care in terminally ill patients. For some, it even might have a placebo effect that might aid the body

in its natural defense to combat the illness. I feel that these alternative healing systems might work as a coping mechanism to help people deal with uncertainties and the unknown. Many have argued that the mind is the most powerful organ in the body and anecdotes have been shared on how the mind has been tapped on to help overcome illnesses. Who knows, maybe in the future research might be able to prove the effectiveness of will power. Growing up in the 21st century, all I have ever really known, for example, is the power of technology. This reading really made me re-think what we consider as our basic needs in society, and the power of the human instinct. Oct 18 , 9: What factors have supported the proliferation and endurance of this system? The primary objective of naming is to create an identity for the self. By sharing identical names with people who are not your kin, there is a degree of familiarity and connection, bringing with it great reciprocity and kindness. The lack of social barriers contrasts norms of modern society where the presence of physical barriers translates into less intimate relations between people. The discourse of kinship is hence not rigid as it is accompanied by a mindset of openness with respect to who is defined as a kin. Sep 20 , 7:

4: 汝窑 - Wikipedia

ENGLISH | University Admission preparation | DU, JU, CU, RU, JnU, BUP.

Home Jun glaze The Jun glaze is a complex blue glaze which was developed in Henan province during the Northern Song and Jin dynasties, occasionally with red streaks. Jun wares have their name after Junzhou from where it originated. The old kiln site is located in the present Yuzhou City Yu county of the Henan province, which was once under the administration of the Junzhou prefecture. The Jun glaze is renowned throughout the world for its flamboyant appearance as a bright blue glaze. Technically, it is an unusual type of glaze in that it is not a blue glass at all. The color in Jun is due to reflected light caused by the glaze structure being opalescent; the minute bubbles and phase separation of the glass as it cools gives an opal effect resulting in a vivid blue appearance. The glaze itself when examined through transmitted light is actually yellow. The Jun kiln made use of iron and copper colorants to fire an opacified bluish glaze with variations such as light sky-blue, or moon-white and red or purple splashes. Normally the glaze was applied to a biscuit body. The firing of copper red in a reducing atmosphere was an invention by the Changsha potters in the Tang dynasty. The Song Jun potters developed it further, adding one more variety to the family of high-fired green and black glazes. The success of the Jun copper red laid the foundation for the fresh red xian hong glaze achieved in Jingdezhen during the Ming and Qing. During the Jun and Yuan dynasties, many kilns in the Henan province manufactured Jun ware and many kilns in the Hebei and the Shanxi provinces produced its imitations. The production increased dramatically in the Yuan dynasty and many large vessels were fired. However, the body was coarser and the glaze often stopped halfway downwards on vessels such as dishes and bowls. One characteristic of Jun ware is the earthworm-track markings on the surface of the glaze, which rarely occurred on later imitations. According to the tradition the Jun bowls were made only for the court during Song times. All pieces not delivered to the court was said to have been smashed up. Only during the following Yuan dynasty, pieces with Jun glaze was told to have become available outside of the Imperial court. Excavations of the Baguadong and Juntai kiln sites during has proved that the former was the kiln that fired tribute wares for the use of Emperor Huizong of the Northern Song. From the late Jin to Yuan Dynasties, some kilns in Hebei, Shanxi and Inner Mongolia also began to imitate it, forming a family of its own. Jun has been widely copied in China and Japan up until today and is also one of the most difficult types of wares to authenticate. The real ones, still separates themselves from the copies in several ways. One characteristic of Jun ware is the earthworm-track markings on the surface of the glaze, which rarely occurred on later imitations and many pieces are finely or even coarsely pitted. During the Yuan the body got coarser and the glaze often stopped halfway downwards on vessels such as dishes and bowls. Although the Jun kilns are famously known as one of the great kilns of the Northern Song the Jun glazes were not of one type or color and varied throughout the course of the Tang, Five Dynasties, the Song, the Jin and the Yuan dynasties. The technique of yaobian was often used, which refers to changing the tints of colors by controlling the temperature of the kiln. A number of Jun ware vessels, mainly the bulb bowls, flower pots and stands, bear Chinese numerals stamped into their bases under the glaze. These numbers have been the subject of many scholarly debates. The numbers range from one to ten, and judging from the examples in the major museum collections and those examined from the excavations at Juntai, Yuxian, the numbers relate to the size of the vessels. Ten represents the smallest size and one the largest. Remaining theories of the numbers relating to pairs, decoration, the ordering process or for to be useful in the palace storerooms, this does not appear to be borne out by extant examples.

5: Sentence for tradition | Use tradition in a sentence

"Go" means to be hard or resilient, while "Ju" means to be soft or yielding. In this way, Goju-Ryu is the school of "hard/soft." While this philosophy applies to the technical and physical aspects of Goju-Ryu, it is also the underlying feeling.

Home Colors and their symbolic values in Chinese culture While the color of red in modern days is very popular color in modern China red was not recognized as any special color before the time of the Ming Dynasty. Not before the Tang Dynasty did yanse start to carry the meaning of colors in general. Many modern Chinese characters that are used to describe different shades of color carry the "silk" radical. According to the book Shuo Wen Jie Zi Explaining Characters and Expressions , there are 24 characters used to describe colors of silk fabrics, including red, green, purple, deep red crimson , bright red, dark red dark purple , light blue, orange red, white, and so on. All the brilliant shades of colors show how vibrant the silk manufacturing industry was in ancient China. From the oldest time; during Huangdi myth.: The Yellow Emperor through the Shang, Tang, Zhou and Qin dynasties the emperors selected symbolic colors based on the theory of the five elements. According to Daoistic principles the order of the five elements and their corresponding colors and meanings are: The color black was regarded as the color of heaven in the Yi Jing Book of Changes. The saying "heaven and earth of mysterious black" was rooted in the feeling of ancient people that the northern sky shows a mysterious black color for a long time. They thought that the North Star is where the Tian Di heavenly emperor is. Therefore, black was regarded as the king of all colors in ancient China. It is also the single color that was worshipped the longest time in ancient China. In the Taiji diagram of ancient China, black and white are used to represent the unity of Yin and Yang. Winter was represented by black, guarded by a black tortoise, and its direction was north. The color red symbolizes good fortune and joy to the Chinese people. Summer was represented by reddish brightness, guarded by a red sparrow, and its direction was south. The color green-blue symbolizes the spring when everything is brimming over with vigor and vitality. Spring was represented by greenish blue sun, its main guardian god was a green-blue dragon, and its direction was east. In the ancient Chinese concepts of color, the color white represents multiple things. In the theory of "Five Elements", white corresponds to gold, which shows that the ancient Chinese people felt that the color white symbolizes brightness and classifies it as a standard color, representing the nature of purity, brightness and fullness. Autumn was represented by white, guarded by a white tiger, and its direction was west. The color yellow is the color of the center, symbolizing the color of the earth. In China, there is a saying, "Yellow generates Yin and Yang," regarding yellow as the center of all colors. Yellow is the orthodox color positioned in the center and is the color of neutrality. It is placed above the color brown and regarded as the most beautiful color of all. The color yellow was the symbolic color of the five legendary emperors of ancient China. In China, yellow had a special symbolic meaning and was the center of the five colors, symbolizing the color of earth. Over the time people established the relationship between the colors and the principle of the five elements as a guide towards the natural movement of heaven and earth. People selected their attire, food, transportation and housing according to the natural changes in the seasons, going from spring, to summer, to autumn, and then to winter, which further formed the theory of five colors. During that period of time, the symbolism of various colors was widely incorporated into the naming of seasons and directions. Each season was given a color and a direction. Dynastic colors of element During the pre-Qin period Confucius defined the symbolic values of the five colors and related them to benevolence, virtue and kindness and, incorporated them into the formal ceremonies of the Zhou Dynasty. In this school, red was worshipped. Lao Zi, on the other hand, said that "five colors make people blind," so in his school black was chosen as the symbol of the Dao. After the Han Dynasty, yellow became the special symbolic color of the royal court because of its brilliance, and its shade was close to the golden color. Ordinary people were not allowed to wear yellow clothes. Throughout all the following dynasties, clothing for officials of different ranks were also of different colors. During the Han Dynasty, bright purple was often regarded as an extremely precious and rare color. In the Tang dynasty, the color purple was used in the clothing of officials ranking above the "fifth class" and was a

color favored by royal court members. Purple borders were considered elegant. After the Ming Dynasty, only those who were related to the Emperor could live in houses with red walls and yellow roof tiles. However, carved beams and columns could be were colorful. Murals In the Dun Huang Caves, dating back years, there are more than ten thousand pieces of rare murals. The colors uses in the murals of different periods of time are different. For example, in the murals painted during the Northern Wei Dynasty, red and brown were the main colors, supplemented by blue and black. In the murals painted during the Tang Dynasty, yellow was added as a major color, and the application of the colors was also varied, bright and magnificent. In the murals painted during the Song Dynasty, blue and green were the dominant colors. The five colors of ink In Chinese paintings, the romantic charm of a picture is mainly expressed by the thickness of its ink. The practice is described as "ink holds five colors" and "shinning brilliantly without the usage of bright colors. Their colors were bright and magnificent. The ancient Chinese people were good at extracting colors from large amount of minerals and plants. Because of that, the colors in Chinese paintings became more systematic and abundant in their brightness and richness. Color in Chinese folk traditions In Chinese folk traditions, the culture of color is even richer. Yellow is the color for emperors. Royal palaces, royal altars and royal temples often use the yellow color. Yellow also represents being free from worldly cares. Therefore it is also a color respected in Buddhism. Red is one of the colors beloved by the Chinese people. In the celebration of the New Year, holidays and gatherings, the red color is a must. Purple is the color of a propitious omen and solemnity. Among the Chinese people, there is the saying "purple sparrows in beams, carries mud in pairs, coming and going. Ancient Chinese people wore white clothes and hats only when they mourned for the dead. That tradition is still practiced today. In modern times the color red has widely become recognized as associated with the Chinese Communist Party.

6: YORUBA PHRASES FOR BEGINNERS | Yoruba traditions

Juju or ju-ju (French: joujou, lit. 'plaything') [1] [2] is a spiritual belief system incorporating objects, such as amulets, and spells used in religious practice, as part of witchcraft in West Africa.

Bawoni Oremi How are you? Mowa dada, Ese And you? Kini tuntun Thank you very much! Wole wa Make yourself at home! Irin ajo ada o I have to go Moni lati malo I will be right back! Mon padabo Holidays and Wishes Happy birthday! Eku ojo ibi Happy new year! Eku odun tuntun Merry Christmas! Eku ori ire Enjoy! Nko rere fun e Cheers! Inumidun lati ri e Where are you from? Ilu wo loti wa? I live in the U. Nigeria is a beautiful country Orile ede to rewa ni nigeria What do you do for a living? I will try my best to learn Mase iwon ti mole se lati ko How old are you? Omo odun melo ni e? Mogbadun bi mose nba e soro It was nice meeting you! Se ole so si fun mi nipa re? Se oti se igbeyawo? Se mole gba nomba ero ibani soro re? Can I have your email? Se mole gba iwe ateranse re? Do you have any pictures of you? Se oni awon aworan re? Do you have children? Se oni awon omo? Would you like to go for a walk? Eeyan pataki ni e! I beg your pardon! Ema binu Sorry for a mistake Epele No problem! Se ole tunso jo? Can you speak slowly? Se ole soro didie? Can you write it down? Did you understand what I said? Se nko ti mo so ye e? Kini won npe ni ede yoruba? What does that word mean in English? Kini itumo oro yen ni ede geesi? I agree with you Mo faramo nko to so Is that right? Se iyen o da? What should I say? Can I help you? Se mole ran e lowo? Bawo ni mosele de adugbo yi? I can show you! Mole fihan e Come with me! How long does it take to get there? Smith Mon bere Ogbeni smith One moment please! Jo funmi ni iseju kan!

7: History of Goju-Ryu | Family Karate Center

tradition, we have first to explore its root in ru. A prominent scholar A prominent scholar of the Han Dynasty (bce ce), Liu Xin (? ce), located the.

The Confucian Classics were the basis of the examination system. However, usually candidates were from families that could afford the expense of educating them, and of supporting them if it was necessary to try again. If one did not pass, the examinations could be taken any number of times, unless, of course, one had committed some kind of misconduct, which could bar a candidate from a certain number of reexaminations -- or permanently. Also, failure was not always the result of poor work. In the Ming Dynasty, quotas were also set by region, so that more candidates from the North were passed than from the South. This is an interesting case of an early use of political preferential policies. Examinations were given in a three year cycle. This began at the local level, in each District, hsien or "County" , where examinations, the hsien-shih, , were given the first two of the three years. In Ming times there were about Districts. This is the administrative level of government where we find Judge Dee. This lowest level of examinations was in principle provided for boys who had not yet come of age. Older boys and men could take the examination also, but they were supposed to have harder questions. False ages were often given and beards shaved, strategems frequently tolerated by the authorities. The District examinations were administered by the Magistrate himself something we never find Judge Dee doing, by the way , in a hall at the District Tribunal where candidates sat at desks. The test continued through the day until the light failed. The Magistrate himself scored the tests, which were only identified by the desk number where the candidate had sat. Success at the District level simply meant that candidates moved up to the examinations, the fu-shih, , then given at the capital of the Prefecture, , where an examination was administered much like the one at the District level. But it also gave him a rank, the lowest, the 9th, in the Civil Service system, signified by distinctive dress and certain legal privileges. A licentiate might make a living clerking, sometimes permanently, for a Magistrate or other official. Every third year specifically in the years of the Rat, Rabbit, Horse, and Chicken , licentiates, having completed their schooling and passed some qualifying exams, could move up to examinations, the hsiang-shih, , at the level of the Provinces,. The whole administrative system of Districts, Prefectures, and Provinces is discussed elsewhere. At the Provincial level the number of candidates taking the examinations was large enough that dedicated buildings in their own extensive compounds were provided for this purpose. The examination buildings contained small individual cells, closed off with no more than a curtain, where a candidate wrote alone during the days and nights of the examinations, which were given in three sessions over a week. There were three planks provided in a cell, which could be arranged, using ledges on the walls, as a shelf, a seat, a desk, and, at need, a bed. A candidate brought his own food and any cooking implements. Soldiers observed the cells, often with displays of bullying that the soldiers knew would not be possible with successful candidates. In the two off years of the examination cycle, the buildings stood empty. They often came to be regarded as haunted, since some candidates, overwhelmed with their sense of failure, might commit suicide. This is not unknown at modern universities, although I have not heard of suicides during examinations. Also, students studying for examinations might seduce young women with the promise of marriage once they made their fortune by passing the examination. If a young woman was then abandoned, she might commit suicide. We then have no difficulty imagining her ghost , , appearing and distracting, reproaching, or assaulting the candidate during the examination in order to have revenge by preventing him from passing. This could result in his suicide as well. There are so many stories of this sort that collections of them were published. Thus, over the years, the examination halls, standing empty most of the time, could have become crowded with spirits suffering from various causes of distress -- a belief encountered in the Judge Dee novel *Murder in Canton*. Since candidates and staff were locked into the compounds during the testing sessions, anyone who died, from natural causes or otherwise, was wrapped in a mat and actually thrown over the wall to be disposed off outside. Other miraculous events are reported during examinations, both to reward the virtuous and to punish the vicious. As we can imagine from modern schools, cheating was a common problem in the examinations. Arriving

candidates were searched more than once, with an eagerness and thoroughness by attendants motivated by awards in silver for contraband books, notes found, and punishments for anything not found. All exams were submitted using the same device of numbers to conceal real names. Since the handwriting of many candidates might be familiar to the examiners, all examinations, which were written in black ink, were rewritten by copyists, who were only given red ink. Corrections of the copy against the original were subsequently made by other examiners using yellow ink. The basic grading was done by examiners writing comments and evaluations in blue ink. Since there could be 10, to 20, examinations submitted at the Provincial examination which gives some idea of the size of the examination compounds, the grading was often a hurried and careless business, as many modern teachers might imagine from their own experience of grading finals at the end of the semester. Nevertheless, despite all the precautions, the potential for bias and bribery still existed. The style or particular expressions of a candidate might give him away, accidentally or deliberately, innocently or by arrangement. The battle over cheating and corruption was thus an ongoing process. Or he could continue on to the Metropolitan examination, the hui-shih, in the Capital in the year following the Provincial exams namely the year of the Ox, Dragon, Sheep, or Dog. Passing the examination there made one a chin-shih, or "presented scholar," using the term for the highest of the four traditional classes, the "scholar," of Chinese society. But another level of examination was added in the Sung Dynasty. The Palace Examination, tien-shih, was in principle administered by the Emperor himself, and was intended to put the Emperor in the place of revered Teacher to all the candidates. The circumstances of the examination were again like those of the District exams, with candidates sitting at desks in a hall within the Palace and writing until dark. To an extent, it was a pro forma exercise. However, higher ranking there, bestowed personally by the Emperor, entitled one to enter the Imperial Hanlin Academy; and so exalted a Scholar might spend his whole life in the Capital, as a resident of the Imperial Academy, lecturing to the Emperor, and as one of the higher officials of the realm. But of the 20, officers of the Ming civil service, only would serve in the Capital. The rest fan out to the Districts, Prefectures, and Provinces. A completely separate system of military examinations existed along side the civil service system. In theory, especially at the beginning of the Ming, the military system was co-equal in dignity, value, and authority to the civil system. However, Confucians had little respect for soldiers, and the status and power accorded to the civil and military establishments came to vary inversely, with the advantage going to the Scholars. Even successful generals might be executed for one defeat, pour encourager les autres, or for the barest suspicions or accusations of rebellion. Consequently, many Ming generals had no difficulty accommodating themselves to the Manchus. Also, the military examination system never achieved the status and value that the military academies would in later armies. Thus, products of the examination system were not taken very seriously in the Army itself, where successful generals usually came up from the ranks, tried, proven, and promoted in battle. The literary basis of the civil examinations, intended to morally educate the candidates, and although drawing on examples from Chinese history and law, included little otherwise of importance to the practical side of government or the technical problems that might arise under various levels of administration. Rather than update the examinations to include education in practical government and familiarity with modern science and engineering, the whole system was abolished in

8: Juju - Wikipedia

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The philosophy of Goju-Ryu is one of balance and harmony. Not surprisingly, this is similar in fashion to that of Asian philosophy. As there is night, there is also day. As there is fire, there is also water. As there is dark, there is also light. The founder of our style, Grandmaster Chojun Miyagi, created Goju-Ryu by following similar precepts found in the Chinese martial arts. In the study of Goju-Ryu, we hope to attain balance and harmony not only in our practice, but also in our mind, body, and spirit.

History of Goju-Ryu The history of Goju-Ryu is one that is rooted in the form and style that Grandmaster Chojun Miyagi founded, but our history does not stop simply with the founding of the style. Goju-Ryu traces its origins back to the island of Okinawa where there had only been three styles of karate. Though it may appear as if Goju-Ryu has not changed greatly over time, the evolution and changes of the style are interwoven with the history of the masters of Goju-Ryu. For many it may seem strange to say that the Goju-Ryu Karate is descended from Chinese martial arts. As strange as that may sound, that is what happened. Born March 10, 1888, Kanryo Higaonna was the son of a sailing merchant who traveled between the islands of Okinawa. Being born into the life of hard labor helped Kanryo to develop a strong body. At the time, Kanryo Higaonna was only a teenager. Kanryo endured 13 years of intense training under his master before returning to Naha, Okinawa where his style of martial arts became known as Naha-Te. During his time teaching in Okinawa, Grandmaster Kanryo Higaonna began the instruction of the then 14 year old Chojun Miyagi. Though his training was severe just as it had been for his instructor, Chojun Miyagi practiced with a spirit that would not be matched by other students. Chojun Miyagi traveled to China, as his master had done, seeking more knowledge. In 1901, Naha-Te was given the name Goju-Ryu after one of his students had been asked about the name of the style he learned from Chojun Miyagi. At this time Chojun Miyagi was teaching in a police academy in Naha, and when not teaching there, he was free to teach from his own home. Similar in training experience, Morio Higaonna would battle through a regime that would require him to push his mind, body, and spirit. His training would move to the Jundokan in Naha, but he would earn his own place at Takushoku University in Tokyo. It is around this time that Dan grading had become official. In 1924, Higaonna Sensei would be awarded 3rd Dan. Like past masters, Higaonna Sensei traveled the world to visit many countries that also practiced Goju-Ryu. Around this time, he also received a special certificate recognizing him as a student in the direct line that has descended from Grandmaster Chojun Miyagi. Due to this recognition, those who are learning from Master Morio Higaonna are within a direct path of learning Goju-Ryu. Nakamura Sensei is a 7th degree black belt in Goju-Ryu who holds three world championships for sparring and kata. He was head assistant to Master Morio Higaonna from 1970-1975 Sensei Villa Karate Programs.

9: Goju-Ryu Karate-Do : Chicago : Home

Goju-Ryu (剛柔流), Japanese for "hard-soft style", is one of the main traditional Okinawan styles of karate, featuring a combination of hard and soft techniques.

Higaonna began studying Shuri-te as a child. It was then that he recommended Higaonna to Kojo Taitei, under whom Higaonna began training. With the help of Taitei and a family friend, Yoshimura Chomei who was an Udon or Prince Higaonna eventually managed to set up safe passage to China, lodging, and martial arts instruction. In he left for Fuzhou in Fujian , China , where he began studying Chinese martial arts under various teachers. Zhongxiang taught several Okinawan students who went on to become karate legends. Naha-te included other earlier teachers such as Arakaki Seisho and the Kojo family style. Through this period until when karate was openly taught in Okinawan schools, Kanryo Higaonna kept Naha-te alive by giving students private lessons at his home. At home, he taught Naha-te as a martial art whose ultimate goal was to be able to kill the opponent; however, at Naha Commercial High School, he taught karate as a form of physical, intellectual and moral education. Miyagi had begun his martial arts training under Ryuko Arakaki at age 11, and it was through Ryuko Arakaki that he was introduced to Higaonna. They stayed for a year and studied under several masters but the old school was gone due to the Boxer Rebellion. Shortly after their return, Higaonna died. In Chojun Miyagi once again went to Fuzhou for a short visit to explore local martial arts schools. While Shinzato was there, one of the other demonstrators asked him the name of the martial art he practiced. At this time, Miyagi had not yet named his style. Not wanting to be embarrassed, Shinzato improvised the name hanko-ryu "half-hard style". This handwritten monograph is one of the few written works composed by Miyagi himself. In , several of his students began working to build a house and dojo for him in Naha, which they completed in Until , the only karate styles recognized as Koryu Bujutsu were newer styles founded in mainland Japan such as Wado Ryu and Itosu Ryu. Philosophy[edit] Miyagi believed that "the ultimate aim of karate-do was to build character, conquer human misery, and find spiritual freedom". Goju applies not just to karate, but to life in general; only hardness or only softness will not enable one "to deal effectively with the fluctuations of life". When blocking, "the body is soft and inhaling"; when striking, the body is "hard and exhaling". Students in most schools are required to know all of these kata before reaching sandan. Kata is the essence and foundation of karate and it represents the accumulation of more than years of knowledge. Formed by numerous masters throughout the ages through dedicated training and research, the kata are like a map to guide us, and as such should never be changed or tampered with. It is also the foundation of body conditioning. The more the karateka practices this kata, the more his Heishugata will change. First variation of Sanchin-kata sanchin kata dai-ichi serves as Kihongata. See more on Sanchin kata below. Gekisai[edit] Gekisai kanji: The main difference between dai ichi and dai ni is that dai ni introduces open handed techniques and new stances. This kata is a sort of moving meditation , whose purpose is to unify the mind, body and spirit. He would make them train very hard, and many of them quit before learning sanchin. Those that remained would focus almost exclusively on sanchin for two to three years. This is more advanced than Heishugata. Seiunchin kata demonstrates the use of techniques to unbalance, throw and grapple, contains close-quartered striking, sweeps, take-downs and throws. It integrates powerful linear attacks shotei zuki and circular movements and blocks. It was the favorite kata of the late Miyagi. Its techniques are based on the Chinese Praying Mantis style. Seisan is thought to be one of the oldest kata that is widely practiced among other Naha-te schools. Other ryuha also practice this kata or other versions of it. Initially it had three levels to master Go, Chu, and Jo , later Miyagi left only one, the highest, "Jo" level.

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