

Filipino Martial Arts



TEOVEL BALINTAWAK
SELF-DEFENSE CLUB, INC.

Digest

Vol 3 No 1
2006



KUNTAW KALI KRUZADA
Kunkalahi ng Maharlika

The Sangot
An Original Ilonggo Weapon

Robas Otsoiros Baston Arnis System

Grandmaster Pepito A. Robas

Master Napoleon A. Fernandez
Yaw Yan

Anthony Davis
The Endless Journey



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The FMA Digest is published quarterly. Each issue features practitioners of martial arts and other internal arts of the Philippines. Other features include historical, theoretical and technical articles; reflections, Filipino martial arts, healing arts and other related subjects.

The ideas and opinions expressed in this digest are those of the authors or instructors being interviewed and are not necessarily the views of the publisher or editor.

We solicit comments and/or suggestions. Articles are also welcome.

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From the Publishers Desk

Kumusta

A new year is upon the FMA Digest with Vol3 No1. The FMA Digest wishes prosperity to all this coming year.

In this issue we are happy to bring to our readers attention to Grandmaster Pepito A. Robas. I met Grandmaster Robas on one of my visits to the Philippines. He is a very energetic individual that has created R.O.B.A.S. "Robas Otsotiros Baston Arnis System".

Also Dayang Edessa Ramos has provided an article on the sangot, which is a small, handheld scythe that is slightly larger than the palm. Dayang Ramos was also the FMA Digest Woman of the Year for 2005. She is a very accomplished Filipino martial artist. While at the Tipunan sa Disneyland in Anaheim, it was my privilege to be able to present her with the FMA Digest Woman of the Year recognition plaque and certificate personally.

Also in this issue is Grandmaster Teofilo Roma of the Teovel Balintawak Self-defense Club in Mandaue City. And an informative article on Kuntaw Kali Kruzada, it is planned that the FMA Digest will receive an article interviewing Maestro Rico Acosta.

It took awhile, but I am happy to finally find someone to give the FMA Digest something about Yaw Yan. Mr. Roman Wanasen brings you the reader some very interesting facts on Yaw Yan.

Grandmaster Anthony Davis brings the "Endless Journey" with his insights on the late Grandmaster Angel Cabales. A book review is also in this issue, "A Tooth from the Tiger's Mouth", by Tom Bisio, who is a practitioner of San Miguel Eskrima and is also considered by many to be one of the foremost teachers of Chinese internal martial arts in the United States. This book is good for the Filipino Martial Artist who may get injuries, so the FMA Digest believed it would be of interest to the readers.

Slowly we are receiving information on past Filipino martial arts events and are very happy to report them. We hope that this will give enough information so practitioners will not want to miss the event if it comes around again.

Nominations are open for the 2006 Man, Woman, and School of the year. We have received a few at this time. So visit the FMA Digest website and vote if you can. Nomination rules and ballot, [[Click Here](#)].

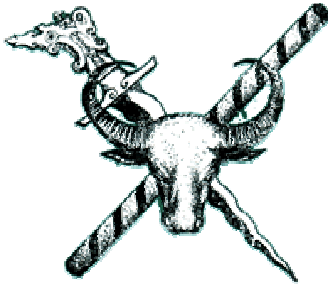


The FMA Digest events section has some great events listed coming up. So if you know of a Filipino Martial Arts event, which is not listed, let us know [[Click Here](#)]. And the Practitioners section is growing showing some of the most knowledgeable instructors in the world. Know of someone that is not listed send the information with a photo to practitioner@fmadigest.com.

Salamat Po

Dayang Edessa Ramos receives her plaque for 2005 FMA Digest Woman of the Year from owner/publisher Steven Dowd

R.O.B.A.S.
Robas Otsotiros Baston Arnis System
www.otsotiros.tk



Otsotiros: Walong Tira o Patama (Eight Strikes or Striking Points) this is what Otsotiros means. An Arnis fighting style developed by Grandmaster Pepito A. Robas. It combines the classical and the modern styles of Arnis. A style focusing on both defense and offence, a very practical and effective fighting style. It also incorporates the classical styles, which make its moves graceful. Otsotiros is made up mostly of Korto Korto techniques similar to Balintawak.

Grandmaster Pepito A. Robas the founder and creator of Otsotiros began his training in Arnis at the age of eight years old, under Grandmaster Arnulfo Mongcal of the Balintawak style of Grandmaster Venancio “Anciong” Bacon) in his hometown Hinigaran, Negros Occidental in Visayas. In learning from Grandmaster Mongcal he learned actual fighting techniques in Arnis through sparring and actual fighting. These techniques were considered to be the old techniques or style of Arnis.

In 1963 Grandmaster Robas commenced his training in the house of Grandmaster Jose B. Presas (father of Grandmaster Remy A. Presas) in Hinigaran, Negros Occidental. It is said that Grandmaster Leon Presas (father of Jose Presas) was a well know Arnisador during the Spanish occupation of the Philippines. He became well known by defeating several Spaniards in duels using yantok (Arnis) against the Spaniards, which used their swords. During his training with Grandmaster Jose Presas Robas learned much and integrated his style and techniques. Robas spent so much time at the Presas home it was like he living in Grandmaster Jose Presas home and was part of the family, they would constantly train until the wee hours of the morning.



Continuing to acquire knowledge Grandmaster Robas trained with Grandmaster Eduardo A. Belardo (also a student of Grandmaster Venancio “Anciong” Bacon). From 1965 through 1967 Grandmaster Robas trained with Grandmaster Remy Presas learning Modern Arnis. It was during this period that Grandmaster Robas developed the modern combative techniques of Arnis. After a period of time Grandmaster Presas and Grandmaster Robas started an Arnis Club in Hinigaran, Negros Occidental.

In 1979 Grandmaster Robas went to Cebu to further his Arnis training under Grandmaster Auring, unfortunately in searching for Grandmaster Auring he could not locate him. However he was able to teach and train the Barangay Officials of Cebu in Arnis.

Returning to Manila in 1982, he continued with his college studies and received his degree in Physical Education from the National College of Physical Education. Upon

graduation he taught at the National College of Physical Education and the San Beda College in Manila. Also teaching Modern Arnis at the invitation of Grandmaster Presas at the Modern Arnis gym.

After several years of Teaching Modern Arnis Grandmaster Remy Presas promoted Robas to 9th Degree (Senior Master in Modern Arnis). A personal consultant to Grandmaster Presas son he is also the Chief Instructor of the Modern Arnis Federation of the Philippines.

After the passing of Grandmaster Presas, Grandmaster Robas organized his own system of Arnis, which he calls R.O.B.A.S. "Robas Otsotiros Baston Arnis System". He actual began developing his system in 1972, but at that time was teaching Modern Arnis for Grandmaster Presas, he kept his theories and techniques to himself, continuing to develop the Otsotiros style.



Otsotiros is a physical and educational conditioning, not only in sport, or the application of techniques but in the cultural system of Arnis. Learning the classical system and a most important part the discipline of Otsotiros. Not the discipline as one may think of as the military, but the discipline of movement, to react to action, and execute techniques using the coordination of the mind and the body and developing the heart of an Arnisador.

In learning Otsotiros, discipline comes about in learning the basic techniques and applications with the solo baston, double baston's and espada-y-daga. There are three divisions in the system: 1. Mag-Aaral, 2. Manandata, and 3. Mandirigma. Which is broken down to Junior (Bihasa) and Senior (Dalubhasa). These are taught to students in taking their exams in Arnis and later in teaching Arnis to others as instructors not only in the Philippines, but also abroad.

Grandmaster Pepito A. Robas wants to introduce Otsotiros, showing the foundation and theories that will benefit all who would take up the training, wanting to spread the art throughout the world. He hopes to unite and work together with other Arnisador's to promote and introduce the Filipino Martial Arts outside of the Philippines.

Master Pepito A. Robas has instructed groups and individuals nationally and internationally. If you wish to learn the Classical and Otsotiros Style of Arnis or if you would like to invite him to conduct trainings or seminar in your location, he can be contacted through the contact info listed below.

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The Sangot: Original Ilonggo Weapon

By Edessa Ramos



The pillar of Filipino Martial Arts is its weapons system. For the Filipino, everything is a weapon, from the intricately fashioned kris and barong daggers, to farm implements like the bolo, or the unpretentious sangot.

Like majority of Philippine weapons, the sangot (or sangut) dates back to pre-Hispanic times (before the 16th century) in the Visayan region. It is an original Ilonggo weapon, meaning, credit for its use and design belong to the people of Iloilo and Panay Island. Its use has been persistent throughout a long history of anti-colonial struggle, tribal warfare, and political armed conflict. Such inseparable connection between farm tools and

weapons has always been deeply rooted in Philippine history. The activities of Filipinos have always been primarily economic-based, yet war-ridden. This explains why a small and unobtrusive instrument as the sangot finds itself elevated to the status of Philippine weaponry.

The sangot is a small, handheld scythe that is slightly larger than the palm. It reminds one of a miniature farmer's sickles. The sangot is the tool of the coconut farmer and wine-maker. Philippine coconut wine, or tuba, notorious for its 90% proof alcohol content, owes its existence to the sangot. The economic ritual that produces the tuba begins with the farmer sharpening the sangot, followed by cleaning the *Kawit* (bamboo container) and then climbing the coconut tree. The sangot is essential for separating the coconut from the tree. Afterwards, there is the extraction of the sap, squeezing and straining the sap and finally tasting the tuba or toddy.



As a weapon, the simplicity of the sangot techniques is synonymous to deadly beauty. The sangot martial artist goes straight for the vulnerable tissues of the opponent's body. The aim is to dig the curved blade into the bands of tissue, which connect bones and sinew, those which hold the anatomy together, those which control muscle movement. Sangot martial artists would do well to watch the market butchers, for they use it with amazing efficiency in the task of separating the parts of the animal from its main body.

The handle of the sangot is fitted with a thin cord in which the fighter inserts his point finger. Thus he can twirl it around, or he can let it dangle from his finger. It is fascinating to watch how the sangot is deftly flipped up and down and around, from palm to knuckles and back again, until it settles into a sturdy grip in the hand, with the curved blade sticking out and pointing outward from the lower palm. The movement of the wrist is very important, for without it, the weapon cannot really cut and slice properly. The most amazing thing is to see a fighter with a double sangot (one in each hand), twirling and flipping it to antagonize and



petrify his attacker. And a sangot fighter is a graceful sight to see, what with the abundance of body twisting that is characteristic of close-quarter fighting.

The sangot can hold its ground against knife attacks. It has the element of surprise on its side. Being small and unobtrusive, one hardly notices it until the damage has been done, the tissues torn, the blood spilled. It is also an effective weapon against sticks and other clubs, so long as one bears in mind that it is a close-quarter weapon. The defender must block-slice the attacker's arm, preferably the radial muscles on the inner lower arm. Then he follows through with attacks to the armpit, the area just above the pectorals, or the deltoids that hold the shoulders together. If he can manage to go behind his attacker and plunge it into the sarotrius muscles behind the knees, he can bring him to the ground. He can choose actions like these, which paralyze and decapitate. Or, if the attack cannot be stopped thus, the defender can finish the fight with the lethal strikes, such as to the neck.

If the sangot is flipped backwards and allowed to rest against the knuckles, then the hand is free to grab. This allows for versatility in combination with empty hand techniques. The sangot techniques are a combination of knife, palm stick (dulo-dulo) and empty hand applications, plus lots of creativity thrown in.

The sangot was revealed for the first time in the international arena last December 11, 2004 by the International Modern Arnis Federation Philippines (IMAFP) at the first Swiss Budo Masters Gala in Bern. I had the honour of performing the double sangot techniques, under the guidance of and in partnership with Master Samuel Dulay, who was a special guest in the gala event. Throughout our 5-weapons demonstration, it was the sangot that caught the most attention and impressed the crowd. Maybe because it was unusual to see a woman using it. Maybe because it was new and never before seen by the martial arts public. Nonetheless, it extracted awe, especially when combined with speed. So unobtrusive is the weapon, in fact, that it can hardly be seen in the hand of the user. This element adds to its intrigue.



During that demonstration, I became immediately conscious of its brutality. Though glamorized by the fact that a woman was handling it, as the gala audience later said, and in a venue no less than a gala evening, the weapon kept the audience glued in breathless anticipation.

Unfortunately for most bladed weapons in the Philippines, they have been made notorious by mis-use, often as instruments of aggression and anti-social acts. The sangot has not been spared from this ill repute. But by introducing the fighting art and style of the sangot in an international martial arts event, IMAFP hoped to elevate it to the status of sophisticated Philippine weaponry. This, despite its somewhat crude and homemade appearance, caution must be taken by any instructor in teaching the sangot. One can never over-emphasize that its main purpose is self-defence. It is advised that instructors be very

selective in their choice of students, for in the very purpose and design of the sangot lies a grave potential for inflicting harm.

Edessa Ramos is the European Commissioner for the International Modern Arnis Federation Philippines (IMAFP). She has been training for 11 years under Master Samuel Dulay. Recently, she became the Swiss Director for Bram Frank's Common Sense Self Defense Street Combat (CCSDSC). She is a university official and corporate consultant, a scuba diver, a theatre artist and literary writer.



For more information on Edessa Ramos, please email her at EdessaRamos@solnet.ch or visit www.silkensteel.com and www.imafp.com.

Teovel Balintawak Self-Defense Club, Inc.

By: Wilson R. Ceniza

Grandmaster Teofilo V. Roma was born in September 20, 1941 in the town of Hilongos, Province of Southern Leyte, Philippines. Teofilo V. Roma in his tender age was first introduced to an ancient arnis eskrima by his grandfather in his hometown of Hilongos, Leyte. Not contented with the skill he had acquired, he studied other martial arts style such as Judo, Karate and Kickboxing. He also learned some skills in Aikido and Kung Fu, but



in the later years, he discovered that the Balintawak is the deadliest and most sophisticated martial arts he ever learned. It is in this period that he had tested the accuracy of the Balintawak fighting. He was a fellow student of Bobby Taboada, presently the internationally renowned Grandmaster of the Balintawak Escrima Martial art. The duo was taught under the tutelage of the late Grandmaster Teofilo A. Velez in 1969. Pily as his friends called him was unknowingly one among the few most talented and skillful students during his time, after several years of training; he completed the advance training courses of the art.

Thereafter, he was introduced to the late Grandmaster Anciong Bacon for a check-up and examination of the skill he had attained. This is to ensure that the forms and techniques he learned were corrected at once if found to have some discrepancies. Anciong Bacon taught Teofilo V. Roma his unadulterated original style of Balintawak Arnis though he continues to practice the innovative style of Mr. Velez. He also passed a try-out with Attorney. Villasin the fiercest advocate of the Balintawak Arnis. His learning experience gained for him a prominent stature in the local community. That is when on several occasions; he encountered an actual contact fight with the other martial artist and a real test of life threatening experience, such as a (paregla) treacherous attack from an unknown enemy. Their was one moment in a bar when a black American about 7' feet in height intoxicated by a hard liquors went wild. Policemen who responded were not able to subdue because of his build and height, Teofilo V. Roma, which is about five foot six inches in height fight him with a stick in his hand, hit first the knee and then the head

which made the American lay unconscious, blood spurting out profusely. But the most horrendous and deadly encounter he ever experienced was a fight against an (huramentado) amok with a sharp bladed weapon called "Pinuti". However, Teofilo V. Roma faced off squarely and the fight did not last long after he overturned the fellow. He grabbed the opponents weapon in an instant, pinning him down on the ground defenseless. A policeman whom had witnessed the conflict after a while took the man to the police station.

When the group of Attorney Villasin and Mr. Velez parted ways, Mr. Velez formed his own club. The club was formally established in April 17, 1982 along with his old students aside from his three sons Chito, Monie and Eddie were Nick Elizar, Bobby Elizar, Dr. Ben Marapao, Winnie de la Rosa, Romeo de la Rosa, Joe Cavan and Teofilo Roma. Bobby Taboada by then has already gone to New Zealand, but still was assigned the red color chapter club. Teofilo Roma was then elected as the President and the organization was named the Teovels Balintawak Group, taken from the combination of the organizer's first name Teofilo and surname Velez.

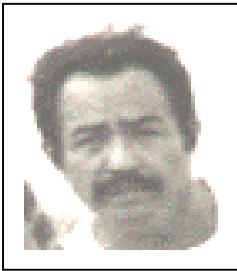
This Balintawak group bearing the name of Mr. Velez was very much in progress. He divided the club into twelve (12) different chapters and assigned them to his twelve-commissioned Master Instructors respectively with him later on acclaimed as the Grandmaster by his entire followers in the organization. In the year 2000, the followers of Teofilo V. Roma headed by Romulo G. Genandoy held a convention and all agreed for a re-organization of the chapter club. They named it the Teovel Balintawak Self-defense Club, Inc., after which the new organization elected a new set of officers. Teofilo V. Roma was unanimously elected as the President and Romulo G. Genandoy the Vice President. The Board of Directors was composed of Raul C. Noynay, Wilson R. Ceniza, Santiago M. Cabahug and Jose C. Villamor with Romulo G. Genandoy as Chairman of the Board. The board passed a resolution promoting Teofilo V. Roma to the rank of Grandmaster.

Grandmaster Teofilo V. Roma organized the Teovel Balintawak Self-defense Club in Mandaue City. The Chapter Club in Basak, Mandaue City area was formed in 1982 coded in color yellow under the headship of the then Master Instructor Teofilo V. Roma (later on became our Grandmaster in the Teovel Balintawak Mandaue) although he already started the non-formal training in 1978 in an open area. At present the Yellow Chapter club grows bigger and Teofilo V. Roma was able to build a gymnasium to house the formal training although there were times of troubles a personal problem of his own, but he was able to resist the hardship contending difficulties against all odds fulfilling his vow to his teacher in preserving the tradition and teaching of the art for him.

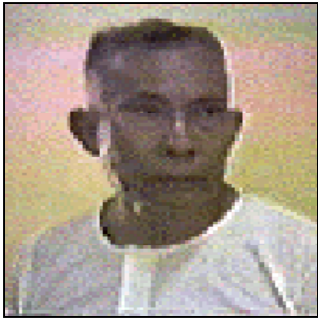
Being the President and Grandmaster of the club, he continues the development of the art, drafting new guidelines in the method of teaching and the latest was the promulgation of the Master's degree training for all Junior Instructors in the club. His purpose was only to fulfill and to make good of what he had promised when he vowed before the late Grandmaster Teofilo A. Velez and that was to spread out and propagate the art of Balintawak Arnis. This was only right after he was commissioned to teach on his own with this new innovative style of fighting, our very own indigenous martial art system articulated and exemplified by him from the original Balintawak Arnis fighting Style.

Grandmaster Teofilo A. Velez instituted innovation specifically the grouping order of instruction he originally developed with which things most impressive to Attorney Villasin his teacher that later on adopted the system during his lifetime. When Chito Velez the favorite son and most trusted follower of the Grandmaster was temporarily disabled due to a car accident, he was saddened by the turn of events, and very much frustrated about being able to achieve this great endeavor that he was trying to accomplish. Because of this tragedy, he trained all his disciples specially his very close friend and namesake Teofilo V. Roma thinking that his son who was living in a residence apart from his own would forever be disabled so that there would be plenty of his followers aside from his two other sons to succeed in propagating the art for him. He taught all the secrets of fighting to Grandmaster Roma inside his home alone in the living room away from the eyes of other students.

Attorney Villasin and Mr. Velez



Attorney Jose Villasin was one among with the students who studied with him in this new location. He was a little bit bigger than Anciong. Delfin Lopez, who was feared by several practitioner of the Doce Pares Arnis during that period would sometimes pick him up as training partner, he would play the “agak” (guiding) system. But this man would always make him a subject of mockery, especially when there is a gathering of audience in their little gymnasium. Delfin would shows up his skills to brag about at the expense of Attorney. Jose Villasin, which would sometimes floor him down totally defenseless. When Anciong saw all these barbaric misdeeds of his senior student, he reprimanded Delfin and warned him of the consequences if he does again of this malevolence, but the scolding did not matter to him. Grandmaster Anciong, who was touched by this very oppressive act, began to teach Attorney Villasin all the techniques from the advance lessons of arnis down to a hand-to-hand combat fighting in a secret meeting session and trained him without the knowledge of everybody. In one other occasion Delfin again invited Attorney Villasin to be as a dummy in a show attended by a small gathering of audience. Amid the clicking of arnis with the application of the techniques he had learned, Delfin who was then unsuspecting of what may happens next of him was aptly vanquished. He was technically knocked out fully disarmed and defenseless before the very eyes of his friends in the audience who was stunned momentarily but later applauded in disbelief. It was a time of sweet revenged for Atty. Villasin and a great disgraced to Delfin that in shame awhile after, he shouted invectives and rushed away from the scene. Attorney Villasin continued his learning activity with the Balintawak style of fighting with Grandmaster Anciong Bacon. In 1963, he invited his very close friend Mr. Teofilo Velez a co-member of the Knights of Columbus a religious organization in their Parish, to learn also with the Balintawak style.



Mr. Teofilo A. Velez by then at 37 year-old was strong and bulky and about his height, agreed to try and heed the invitation to learn, but not after a try out with him in full-contact fight. Mr. Teofilo A. Velez, who was then an amateur boxer in his prime time and a practitioner of the Doce Pares Arnis, was not able to penetrate his attack even how hard he try in that very tight defense from Attorney Villasin and he was handily defeated in so short awhile and right after, Mr. Velez started to train with the former in his residence house in Sikatuna St. In one occasion, Grandmaster Bacon happens to go with Attorney Villasin in one of his attendance to a religious activity in the Cathedral Parish Pastoral Center, wherein Mr. Velez also has attended being an officer in a Marian religious organization. Upon meeting with the Grandmaster, Mr. Velez invited him to visit with him in his residence. That was the beginning of their friendship and he developed a great desire to learn more and he asked Grandmaster Bacon to teach him also for a pay but Anciong challenge him to try him out first prior to the training. But Mr. Velez never dared to try remembering his tragic defeat with Attorney Villasin. Grandmaster Anciong Bacon accepted him as student later on until he learned all the techniques of the fight. Mr. Velez recruited new students of his own to master his craft adding some refinements on the method of teaching. In 1967, he asked permission with Grandmaster Anciong to organized a Balintawak Martial arts Club in his residence. Attorney Villasin supported the move that eventually he was elected as the President of the newly organized club. The duo maintained their good relationship and they taught the Balintawak Arnis together until Mr. Velez family move residence to T. Padilla St. Attorney Villasin also move resident on the same place. Although they jointly managed there club together, but they had maintained their own student separately.

Mr. Velez made some innovation. He introduced the grouping techniques in teaching. Their membership populations were increasing and grow bigger day by day and the integration of their students did not matter to them as the system works out smoothly until a friendly game fight of there students between Bobby Taboada and Sam Buot student of Attorney Villasin took place. In the ensuing fight Bobby defeated Sam very impressively. This event made Attorney Villasin very angry as he told Mr. Velez earlier not to teach Bobby Taboada of the advance movement of arnis on that moment because of his very disrespectful behavior toward him just recently. But Mr. Velez had a hard time to accommodate the request of his close friend because Bobby Taboada is like a son to him and he had to give every good thing to all that is very dear to him especially to his most loyal follower. The trouble was worsening when their children Eddie and John Villasin exchange reviling words sending some detestable rumors about their skills through their acquaintances. In this grieving situation, their friendship was falling down on the verge of attrition because the other party does not want to give in and look for a solution to end the conflict, that with which eventually broke them apart and for good.

Mr. Velez move residence to Junquera St., Cebu City and continued to teach the Balintawak fighting system to his entire loyal student. In this moment, he accorded twelve of his most trusted disciples with a master's title. He commissioned them to established of their own chapter club and teach of their own. This was so happened after

he founded the new self-defense organization leaving behind the Balintawak martial arts Club he established with Attorney Villasin.

They called the newly established Club as the Teovel Balintawak Group wherein Teofilo V. Roma was the first to be elected as the president (although his name was not mentioned by some writer in the history of the Teovel Balintawak, but we have documents minutes of their first meetings and an oath of office to present as evidence). Mr. Teofilo A. Velez was their adviser and they acknowledge him to be their Grandmaster. Teofilo V. Roma on the other hand starts to attract many students of his own in the neighborhood, until it grows bigger and this time he called his own Chapter Club as the Teovel Balintawak Self-defense Club Incorporated.



From left: Pacito (Chito) Velez, Grandmaster Teofilo A. Velez (with eyeglasses), Bobby Taboada, Johnny Chiutin, Grandmaster Attorney. Jose Villasin, Roland Dantes (a movie actor formerly was crown Mr. Philippines) and Grandmaster Teofilo V. Roma.

Among his most trusted followers who assisted with him in running the training activity of the chapter club were Romulo G. Genandoy, Raul C. Noynay and Wilson R. Ceniza. In 1989, Grand master Teofilo Velez passed away after his long struggle from a lingering illness. The Balintawak Martial Art has become popularly and known throughout the world. This is because of the effort of some of the Master Instructors who went abroad teaching the art style in different places

throughout the world and to mention one such Master Instructor is Bobby Taboada who went to the United States, propagating the art and conducting seminars and producing videotapes. In Mandaue City, Cebu, Philippines, Masters, Instructors and students continue to propagate the art of Balintawak. They welcome everyone whosoever is interested and wants to learn other ways of self-defense fighting, the Teovel Balintawak style of Grandmaster Teofilo V. Roma in Basak, Mandaue city, Cebu, Philippines.





Learn more about the Teovel Balintawak Self-Defense Club, Inc.
Visit their website [[Click Here](#)]

The Endless Journey

By Mila B. Davis



There were two major events in Anthony Davis life that influenced his journey to begin, and continue to travel the world of the martial arts. The first was when he one day went to see a kung fu movie starring the legendary Bruce Lee. After watching the movie he was automatically inspired as many have been by the style of fighting that Bruce Lee called Jeet Kune Do known as “The Way of the Intercepting Fist”.

The second was when Anthony was brutally attacked by a gang of thugs, which knew martial arts. After taking a severe beating, he was extremely motivated and determined to study and master the art of self-defense.

Anthony’s quest within the martial arts has taken him through the training halls of Shoto Kan Karate, Jiu Jitsu, Wing Chun Kung Fu, Kajukenbo and Western Boxing. However, remembering

Bruce Lee’s concept of ‘No way as a way’ has had a deep and a profound impact upon his personal martial arts philosophy and upon the way his thinking has progressed through life.

Although Anthony never had the opportunity to meet and study under Bruce Lee, down through the years he has experienced learning directly via one of Bruce Lee’s close friends Professor Leo Fong. Because Professor Leo Fong has studied under Bruce Lee and also Grandmaster Angel Cabales, to Anthony, Professor Fong represents a mystical bridge that he had to crossover in order to become a more authentic martial artist. Professor Fong helped Anthony strengthen his inner resolve. Due to the psychodynamic type of training that he received from Professor Fong, for the past thirteen years. Anthony has learned to effectively absorb and activate the



Leo Fong and Anthony Davis

timeless wisdom and fighting strategies of both Bruce Lee and Grandmaster Angel Cabales in a more direct fashion. At their core both of these celebrated masters of the fighting arts are essentially one and the same. Both Jeet Kune Do and Serrada Escrima emphasize simplicity and economy of movement.

In essence both of the arts of Bruce Lee and Angel Cabales were designed as methods for self-transformation of the soul. In both of these hands-on learning systems the highest level of attainment is what Grandmaster Cabales described to Anthony as 'Presence of Mind' or spontaneous intelligent reaction. In other words, when a person is seriously engaged in close-quarter combat, there is no time for thinking, deciding, feeling, choosing or judging what is happening or taking place from moment to moment. In order to give a better understanding of what is meant by 'Presence of Mind', Anthony relates a story personally told to him by the late Grandmaster Cabales.

On June 3 1990, Anthony traveled to Grandmaster Cabales home in Stockton, California for the purpose of conducting a rare and up-close interview with him. Although he has had numerous conversations in the past with Grandmaster Cabales



1985 – Grandmaster Cabales and Anthony Davis
Founded a new organization
“Northern California Kali/Escrima Association”

concerning his system of combat, for some reason Anthony was always reluctant to question Grandmaster Cabales about his many duels to the death. However, Anthony felt it was imperative that he extract this particular information from Grandmaster Cabales. Grandmaster Cabales explained that the art of escrima was never designed to be a sport and therefore one must never injure another human being unless it becomes necessary. Grandmaster Cabales continued to explain that escrima death-matches were an

integral part of the ancient warrior traditions in the Philippines. In the words of Grandmaster Cabales, “To willfully test one’s skill in an actual match to the death is the ultimate test of true skill and courage.”

Grandmaster Cabales stated, “that whenever you are engaged in mortal combat you must forget all about the antics of your opponent. One must not worry about things like how big or strong, or how great your opponent’s reputation is. One must remain calm but as alert as possible and strike the opponent down with accuracy, certainty and power.” Continuing Grandmaster says to come out as the victor in any life or death encounter, a person has to be able to bypass all negative and positive conflicts. Any type of conflicts constricts the natural flow or ‘Presence of Mind’ of a person, thereby, causing a person to become fixed or frozen in time. To freeze in the midst of a life or death encounter could be extremely fatal.

All true masters understand that pure intelligence wears many masks and that is why it is so imperative to use the different vehicles of martial arts as tools for self-elevation in order that one may return to their original or their primary state of minds

which is presence of mind. It is only in a natural state of mind that one can effectively defend oneself against attacks of all kinds minus any mental distractions. Grandmaster Cabales taught Anthony that obtaining high levels of rank or degrees should never be the primary focus of a martial arts aspirant. But instead, an aspirant of martial arts should mainly focus upon the metaphysical ingredients that lie behind all of the external formulas for fighting. Grandmaster Cabales practiced the art of escrima from his teacher in the Philippines there was no such thing as a formal ranking system within their style of martial arts.

Grandmaster Cabales emphasizes that he agreed to the creation of a ranking system within his style of escrima primarily for the purpose of marketing his art. According to Grandmaster Angel, no level rank could ever equate with the raw courage and skill that is latent within the hearts and minds of every human being. A real warrior works from a position of practicality, and begins the process of becoming a master-craftsman by using whatever personality one has at the current time. To be considered a master or a grandmaster was not the primary concern of Grandmaster Angel Cabales. Instead, Grandmaster Cabales was more concerned about another person's mental and spiritual well-being.

To Grandmaster Cabales, befriending and assisting a person with the elevation of their mind was his greatest and his highest achievement award in his lifetime. Skills in the art of fighting and skills for a more abundant way of life are not totally physical, but are spiritual internal in nature. Grandmaster Cabales taught that true spirituality is not something that you espouse in words and then your actions are different. The person whose beliefs are congruent with his or hers' actions will have the competitive edge in life.

The Cabales Serrada System of Escrima was designed for thinkers and for all those who are seeking a supreme lifestyle in the way of a martial artist. The art of Serrada Escrima as developed by Grandmaster Angel Cabales entails many aspects of the art of combat. In the words of Grandmaster Angel Cabales, "In order to make my art of Serrada Escrima serve the present time, we only have to assemble or reassemble my art in its full dimension, scientifically, and then my students have to bring to life my art of escrima and then make it their own."

Without self-induced belief, Grandmaster Cabales style of fighting could not effectively be utilized for combat. In his mind the art of Serrada Escrima could never fail him in any combative engagement because he always 'thought' in a positivistic way. Even in death Grandmaster Angel Cabales passed away as a courageous, plucky old warrior, fighting to the end.

The Serrada Escrima system that Grandmaster Cabales propagated was very people oriented. Grandmaster Cabales was not only the first escrima master to open an escrima academy in America; he was also one of the first Filipino masters that taught escrima outside of the Filipino community. Grandmaster Cabales emphatically believed that everyone had the right to learn how to defend themselves in times of danger regardless of their nationalities.

Lastly, Grandmaster Angel Cabales believed in the eternal goodness of man. Even when the usurers were closing in on him he did not believe that he would be cheated. He was an honest simple man who went about teaching his art of escrima hoping for an ample reward at the end. Grandmaster Angel Cabales was also a strong man whenever

his deepest convictions were at stake. Illiterate as others may have thought, he had a natural instinct for the truth. It was this inborn quality common amongst Filipinos from his generation that had kept him going in a country like America.

Anthony Davis thought that if Grandmaster Angel Cabales were still alive today, he would continue to be the same simple, honest and humble human being that he was in spite of his popularity and evolutionary achievements. After seven years of consistent private training under Grandmaster Angel Cabales, Anthony is still finding many hidden clues that underlie some of the deepest secrets of the Cabales Serrada System of Escrima. These energy-releasing secrets have propelled him even further upon a timeless path and an 'Endless Journey' in the way of Cabales' scientific art of Serrada Escrima.



Grandmaster Anthony Davis
Co-Founder & President
World Serrada Escrima Federation

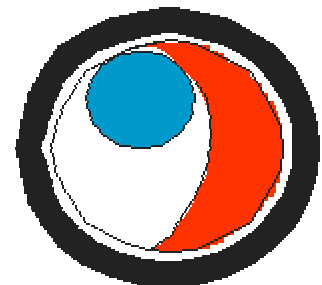
Contact Grandmaster Davis - **Email**

Yaw Yan

By Roman Wanasen

What is Yaw Yan?

It sounds Chinese, the movements slightly resemble that of Thai-Boxing and Korea's Tae-kwon-do but the origin is strictly Filipino. Yaw-Yan is billed as the Philippine's most lethal martial art. The acknowledged originator of Yaw-Yan is a born Filipino and native of Quezon province. He was undefeated All-Asian and Far-East Kickboxing champion. The Yaw-Yan was designed for Filipino fighters (height doesn't matter) it is specially invented for small Filipinos to fight against big and heavy opponents. The originator creates this martial art in consonant with the Filipinos culture the organization, food, uniform and attitude. The word Yaw-Yan was derived from the two last syllables of "Sayaw ng Kamatayan" meaning "Dance of Death".



Yaw-Yan is considered as one of the world's latest forms of Martial Arts considering that the art originated in Manila in 1972. The advantage of Yaw Yan from other Martial Arts is that it is faster and more powerful. A Yaw-Yan fighter utilizes the strength of his opponent against him through his leading techniques. The Master calls it "NON-RESISTANT" martial arts meaning no blocking is involved. This is simply redirecting the opponents' energy to your advantage. Yaw-Yan specializes in techniques of disarming sticks, knives and guns executing the movements in a split second without the use of force using the arms and legs as the weapons.

Yaw-Yan is a serious graceful performing art that requires an incredible amount of concentration for lightning speed movements. It is expressive and requires great focus. It is a systematic fighting art, realistic, energetic, complete and practical. In essence, it is sophisticated form of street fighting. It has its own original style and is not copied from any known martial art. It is ultimately a highly developed personal spirituality and physique.

Yaw-Yan is a perfected special skill with great impact, smooth and very pleasurable like dancing. It is an excellent physical fitness exercise and a fine art of self-defense, which requires the proper full use of skillful body movement.



Yaw-Yan stylist use mobility and swift maneuvering footwork and it counteract the balance of force when fighting. You will become a combatant fighter to force the opponent to make a voluntary sacrifice reaction to his own detriment. Then a Yaw Yan practitioner can easily detect his opponents' strengths and weaknesses by way of quick strike. Yaw-Yan techniques are applied to paralyze, eliminate, disarm and injure the

enemy. Yaw-Yan is very flexible style without limitation.

All Yaw-Yan weapons are used for close range, medium range, long distance and in-fighting. The hand and foot striking techniques are equally unique and are deadly lethal weapons. It stresses quickness, accuracy and power by practical and realistic actions.

Yaw-Yan mortal combatant is like the wind, alive, quick, fast, free and formless. Throwing perfect lightning punches and kicks from all angles. The hands and legs techniques are derived from stick and baton movements. A Yaw-Yan fighter can dominate and maintain control over his opponent with his quick reaction and relentless hand/foot fighting combinations to various part of the opponents anatomy. The effectiveness depends on split-second timing and reflexive action, which can be achieved only through repetitious practice.



The Yaw-Yan routine training program is on a regular basis, which greatly builds and improves your strength, stamina, rhythm, reflexes and confidence as a fighter. Feeling pain during practice make you understand what fighting is all about. Practice produces enduring punishment and then delivers that punishment in combat.

The Yaw-Yan Master believes that combat is always alive and constantly changing. This is the very reason why he innovates methods, modifies and improves upon the theories and progressive ideals daily. Yaw-Yan is a winning self-defense system.

Yaw-Yan's ultimate goal is to preserve, promote and continuously improve and further develop the Filipino Martial Arts.

The most rewarding element of being a Yaw-Yan practitioner is that it helps you gain self-confidence by making a person tough, but cool and in control in dealing with pressured situations. Master Fernandez always reminds the Yaw-Yan members that "we can be a winner even without fighting" by avoiding violence.

Yaw-Yan believes and implements discipline, respect, sincerity and virtue to others. Indeed, the virtue of humility, which is a quality of godly character and is absolutely essential to fulfilling God's incredible purpose and destiny for our lives. Thus a TRUE Yaw-Yan fighter being a follower of the GREAT ONE is a powerful warrior more than any other martial arts combatant. Philippine Yaw-Yan is destined to stand forever as a supreme presentation of our own identity in the world of Martial Arts.



The Originator and Founder

Napoleon A. Fernandez has devoted his life to the martial arts until he finally decided to be married to Yaw-Yan Martial arts. Master Fernandez is still strong, and alert has unbelievable stamina, and trains daily. On August 17, 2005 he will be 80 years old.

When Master Fernandez was young, he studied many different styles of martial arts; his name was very popular in the different styles that he had studied and practiced. During his time as a Champion in martial arts, as time passed he came to his senses and wanted to promote his own country by developing a martial art that was fitted for Filipinos. His dream came into reality when Yaw-Yan was born in 1972 after his devoted innovation and practices. Yaw-Yan was created by the dreams and visions of Master Nap Fernandez.



A young Master Fernandez

Master Nap A. Fernandez has the credentials of being the most efficient and finest Filipino Martial Art originator. Master Fernandez is an innovator whose personal quest involved studying a style in detail and searching beyond, researching for the best part in each style and developing it to its most pronounced execution. Being a supreme teacher he expects of himself and his students, which he treats as his children, an extremely high level of training and understanding of his personally designed way of hand-to-hand fighting. The Master Fernandez created a style of a mortal combat system designed to train and enable a smaller man to defend himself against a larger and superior opponent.

At this point of time Master Fernandez continues to improve on the art at a phenomenal rate each day of his life as part of the Yaw-Yan system. He encourages his students to reach their full maximum potential as martial artist, with the ultimate goal of

preserving the spirit of camaraderie, discipline and loyalty. His students call him a martial arts genius in his ability continuously creating new techniques. As of this date, Master Fernandez is introducing “ArDigma”. This is a new style and technique in which it is very effective in the arena of martial arts, using the arms and legs (hardened like iron) as a club.

Master Nap A. Fernandez created and has nurtured the style of Philippine Yaw-Yan Martial Arts and has made it very popular all over the Philippines. His dream is that it will be known all over the world one day.

Theory of Yaw-Yan



Contrary to most popular beliefs, Yaw-Yan is not purely a full-contact no-holds barred sport martial arts. It is a complete martial arts training with body-mind coordination and testing of the personal endurance and indomitable spirit. More than just physical training, it also involves the mental disciplines of focus, concentration, alertness, flexibility, stamina, speed and continuity.

Students train for real confrontation and actual fights -- in or out of the ring. Advanced Disciples have to go through a rigorous ritual of practice and discipline consisting of actual full-contact sparring, bag training, challenges of the mind in fighting and flexibility exercises. The Elbows (siko), knees (tuhod), and shins (lulod) are utilized in much the same way as in Muay Thai kick boxer.

Yaw-Yan practitioners have to learn 40 basic kicks, advanced disciples have to be able to execute and apply complexes advanced kicks requiring great dexterity, flexibility, and mastery. Most of these advanced kicks are trick kicks, which always catch unsuspecting opponents by surprise. Yaw-Yan back-kick, reversed Yaw-Yan roundhouse stomp thrust and the famous scorpion kicks are some of these kicks popularized in national motion pictures by action stars such as Boy Fernandez, Bernard Bonnin, Franco Guerero, George Estregan Jr and Rey Malonzo, which are all Yaw-Yan experts.



Yaw-Yan mountain-storm kick is hundred times more effective than karate's roundhouse kick and highly effective if not better than Thai-roundhouse kick. It's fluid effortless execution awes most spectators and the receiving end couldn't believe its' destructive power. The mountain storm kick seems similar to the Thai roundhouse kick except that the kicking leg is drawn up and swung-through in full force swiftly with a continuous downward cutting motion of the shin as you torque your hips in, instead of just a plain straight through burst. A carefully executed and planted mountain-storm kick has left most receiving opponents with agonizing pain and the opponents are most often carried away due to inability to walk. Yaw-Yan fighters have been known for breaking their opponent's strong femur bone if not the ribs or jaw, with one mountain storm kick, “an unpleasant gift to be treasured for life.”



**US GOLD MEDALIST BOY MENDIOLA
BEATEN BY BOY GARCIA
OF YAW-YAN**

Yaw-Yan practitioners are also experts with Philippine bladed weaponry such as the balisong and bolo. Bladed weapons are mere extensions of the hands. The forearm strikes, elbows, punches, dominating palms, and hand movements are empty-hand translations of the bladed weapons. There are 12 bolo punches, which were patterned from Arnis, the most popular Filipino art that uses the baston. The punches have continuous fluid striking motions quite similar to western boxing but incorporating the art of Arnis. Grappling, ground fighting, and knife fighting have always been a part of the Filipino martial arts and are always incorporated during Yaw-Yan practice sessions. Yaw-Yan is a transformation of ancient Filipino Martial Arts and Modern Competition Sports, with high emphasis on practicality and actual confrontation.

Kuntaw Kali Kruzada

By Rich Acosta



With the increasing popularity of no-holds barred (NHB) competitions, many instructors of traditional martial arts have altered, and in some cases even abandoned their traditional styles for more profitable careers teaching what has been labeled as mixed martial arts (MMA). The once valued cultural traditions and overall integrity of many traditional styles are being sacrificed to profit on this latest trend in martial arts sports competition. Unfortunately even the Filipino martial arts (FMA) are not immune to this latest development.

There is nothing wrong with adapting modern practices and innovations in the martial arts, but it is imperative that the true essence, focus and overall efficiency of the art you are trying to improve is not lost in the process.

In the original spirit of the Filipino martial arts, Kuntaw Kali Kruzada is a traditional system that primarily focuses on practical methods of combat. We prepare our students for situations that they might encounter on the street. Many of our students live and work in and around New York City, some of whom are police officers. They cannot afford to train in a system that is not practical or proven to work in real life threatening situations.

Kuntaw Kali Kruzada practitioners view the FMA as complete arts, however that doesn't mean that we are above cross training. Through cross training in other styles we

gain more in depth knowledge of other martial arts. Gaining more knowledge of techniques and tactics that we might have to defend ourselves against, should we encounter another martial artist in an altercation, but we are very selective with what we add to our system.

Techniques that work in NHB, and other forms of martial arts sports competition, while effective in the ring, can be very dangerous to use in real self-defense situations; i.e. high kicks and ground grappling. Ground grappling arts focus on dominating one range, which its practitioners believe, can conquer all ranges, such as striking, kicking and trapping.

However these arts cannot account for the most dangerous of ranges, the weapons range. Ground grappling arts also have very limited solutions to multiple attack scenarios and can place you in a vulnerable position, should you encounter more than one assailant.

Kuntaw Kali Kruzada practitioners are taught anti-grappling techniques, counters and escapes from the ground just in case they do end up grappling. Deceptive, and more importantly stable, low-line kicks to sensitive nerve clusters and other vulnerable areas are taught in conjunction with close range empty hand fighting methods, utilizing every available part of the human anatomy. Kuntaw Kali Kruzada practitioners are taught how to strike, control and throw their opponents. Treating every scenario as a possible encounter involving multiple attackers.

A typical training session in Kuntaw Kali Kruzada covers single stick and double stick techniques, moving on to empty hand defense against boxing, kickboxing and grappling followed by defense against a knife attack. We do have pre-patterned drills in our curriculum, but our goal is to enable our students to break out of the set patterns and feeds. Training reflexively in un-patterned freestyle drills where the feeder can start out slowly and work their way up to full speed attacks from random angles. This can be practiced with single stick, double stick, stick and dagger, empty hand, knife against empty hand, knife to knife and in multiple attack scenarios both armed and unarmed.

Espada Y Daga Contra por Contra Technique





Our goal is to keep the training in our system as close to what might happen in a real altercation, incorporating unexpected angles of attack from all sides. Simulating both the speed and aggression of a real attack. This is a very difficult method of training that our students have to steadily work their skill level up to, but we believe that the more mistakes our students make in the training hall, the fewer mistakes they will make outside where it really counts. The Kuntaw Kali Kruzada curriculum has been designed to provide beginners and advanced practitioners alike with a complete set of armed and unarmed self-defense skills.

Many students that have studied with us have had to use what they have learned to defend themselves and others. Our students have successfully defended themselves in knife attacks, bar fights, mugging attempts and mass attacks. One of our Black Belts survived an altercation involving 20 plus-armed assailants against himself and eight of his cousins in the Philippines, unscathed. Most recently, one of our newest members prevented a woman from being raped by five assailants in the subway on the way home to Brooklyn from his very first lesson with us, using a single rattan stick.

Aside from its focus on effective combat techniques and principles, Kuntaw Kali Kruzada is also a traditional system of Filipino martial arts that places great importance on moral and ethical development, with equal emphasis on imparting knowledge of Philippine culture and traditions. We are a system that prides itself in our connection to the Philippines, staying true to our cultural roots by propagating the FMA as they are taught in the Philippines.

Another very important goal of Kuntaw Kali Kruzada is to help bring international recognition to the respective styles of the Masters and Grandmasters in the Philippines that Maestro Rico Acosta has studied with. Many of the Grandmasters in the Philippines are / were contemporaries of many of the icons of the FMA in America and have an incomparable knowledge of the combative arts of the Philippines.

Grandmaster Jose G. Mena (Doblete Rapelon) was a sparring partner of Felicisimo Dizon, among other notables in Manila, and was one of the famed Grandmaster Angel Cabales' teachers. Grandmaster Benjamin Luna Lema (Lightning Scientific Arnis) fought in the legendary NARAPHIL "Masters sparring division" in 1979, remaining undefeated in both competition and actual combat throughout his entire life. Grandmaster Jesus Pallorina (WEDO Combat Arnis) was a street fighter, in his youth, who traveled throughout the Philippines to fight in underground full contact, unarmored, Arnis competitions. He also fought many close quarter battles against the Japanese in WWII. Grandmaster Vicente Sanchez (Kali Arnis International) is one of the highest-ranking Senior Masters of both Lightning Scientific Arnis and Modern Arnis and has dedicated much of his life to propagating both arts. He was also formerly a Grandmaster of Arnis Philippines (ARPI). Grandmaster Roberto Presas, the late Grandmaster Remy Presas' brother, is the highest-ranking Modern Arnis Master in the world, promoted directly by Grandmaster Remy Presas himself.



**Grandmaster Benjamin Luna Lema
with Maestro Rico Acosta**

All of these great men and many more have sacrificed so much to keep the embers of the Filipino martial arts burning in the land of its birth. Everyone who practices the FMA should acknowledge and respect the sacrifices of the Masters and Grandmasters, past and present, that have spent their entire lives propagating the FMA in the Philippines, and recognize the significance of their respective achievements.

Maestro Rico founded Kuntaw Kali Kruzada in 1993. He has studied the martial arts continually since the age of five and has been teaching for more than 30 years. He is a recognized Master of several styles of Filipino martial arts. In the year 2000 he received an award for "Best Maestro/Guro" from PIGSSAI, at the DIGMAAN competition in Luneta Park grandstand, Manila. In 2001 he produced a video on Lightning Scientific Arnis with Paladin Press. This past June he was officially appointed as the IMAFP coordinator for New York. He recently taught at the IMAFP seminar tribute for Grandmaster Remy Presas' death anniversary, held in the Philippine Department of Tourism this past August.

Maestro Rico has lived in the Philippines until recent years and is now focused on propagating the Filipino martial arts here in the U.S. and internationally. He is currently working on producing two books on the Filipino martial arts to be published in 2006. He returns to the Philippines regularly to continue his study of the Filipino martial arts, continually developing and improving his system. It is his hope that through the propagation of the Filipino martial arts, his system can be an impetus towards a deeper understanding of the cultural heritage of the Philippines.



Grandmaster Vicente Sanchez
with Maestro Rico Acosta

Maestro Rico Acosta has received extensive personal instruction in the Philippines under many notable Masters and Grandmasters such as Grandmaster Benjamin Luna Lema (LSAI), Grandmaster Vicente Sanchez (KAI), Grandmaster Roberto Presas (Modern Arnis), Senior Master Samuel Dulay (Modern Arnis), Grandmaster Jose Mena (Doblete Rapelon), Grandmaster Florendo Picate (Picate Style Crossada Espada y Daga), Grandmaster Charlie Villanueva (Lao Lan - Doce Generales), Grandmaster Jesus Pallorina (WEDOCA), Master Frank Sobrino (WEDOCA) and Grandmaster Ric Esteban (Kuntaw Combat Escrima). His experience in Judo, Jujutsu, Karate and Aikido has complemented his knowledge of the Filipino martial arts.

Grandmaster Vicente Sanchez and Senior Master Samuel Dulay are advisors to our system, we are grateful to both of these great men for their continual support and guidance. Kuntaw Kali Kruzada supports the efforts of the organizations that we represent in the Philippines, International Modern Arnis Federation of the Philippines, Kali Arnis International, W.E.D.O. Combat Arnis and Doce Generales, to promote unity among the different styles/systems of Kali/Arnis/Escrima.

Daga sa Daga Contra por Contra Technique





The author, Rich Acosta is the Chief Instructor of Kuntaw Kali Kruzada and has been teaching the Filipino martial arts in NYC for the past 10 years. He is also certified as an instructor of Kali Arnis International, Doblete Rapelon and Modern Arnis.

Visit - Kuntaw Kali Kruzada [[Click Here](#)]
Email all inquiries to kruzada@email.com

Grandmaster Bernandino Gallamo Tanique 1933 - 2005

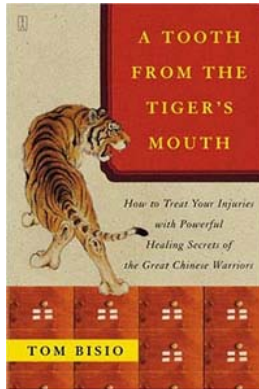
Arnis Grandmaster Tanique dies at 72 Grandmaster Bernandino Gallamo Tanique of Tanique Arnis and Combat Club (TACC) passed away last August 14, 2005 in Granada, Bacolod City due to a long-standing illness.

He was 72. Born in 1933, Tanique began training in arnis (espada y daga format) under his uncle, Marcos Garcia when he was 14 and started teaching seven years later. He had studied arnis under four professors, all of whom specialized in espada y daga.

Tanique had taught arnis in Granada and Bantayan, Kabankalan City among other places and together with other Bacolod arnis grandmasters, taught five foreigners, including Krishna Godhania of the UK, at the invitation of Grandmaster Abner Pasa of Cebu City (Balintok Escrima) in 2002 in Badyan, Matutina, just outside of Cebu.

Grandmaster Tanique is a nephew of yaming Grandmaster Fortunato "Atong" Garcia and the godfather and teacher of Trese Grabes Piga-Piga system Grandmaster Felix A. Guinabo.

Grandmaster Tanique has nine children, all of whom learned arnis from him. The most active are Grandmaster Gilber and Arman Tanique. Meanwhile, Grandmaster Tanique's elder brother, Grandmaster Timoteo Tanique also passed away last Aug. 15, 2005. Their remains were laid to rest at the Granada Cemetery.



A Tooth from the Tiger's Mouth

By Steve Lamade

This review of “**A Tooth from the Tiger’s Mouth**,” by Tom Bisio, originally appeared in the winter 2004 edition of “The Cutting Edge” - the newsletter for **Pekiti Tirsia International**, a Filipino martial arts organization headed by Tuhon William McGrath. It has been slightly amended. Please visit the following URL for more information about Pekiti Tirsia International - www.pekiti.com

During a period of time from the late 1970's to early 1990's, Tom Bisio was one of the top echelon Pekiti Tirsia practitioners and teachers in the United States under Grandmaster Leo Gaje. Tom also learned several other martial arts during this period, including San Miguel Eskrima, Kajukenbo, Xing Yi Quan and Ba Gua Zhang - and is now considered by many to be one of the foremost teachers of Chinese internal martial arts in the United States. As a member and past president of the North American Tang Shou Tao Association, he has visited Taiwan and the People's Republic of China on numerous occasions to research various aspects of Chinese internal martial arts and Chinese medicine. He currently runs a Chinese medicine clinic in New York City, where he treats a variety of illnesses with Chinese medicine and specializes in the treatment of martial arts and sports-related injuries.



I've reviewed Tom's book at www.amazon.com, and have given a list of external and internal Die Da (literally “hit and fall” or injury) formulas that are discussed in the book. Following is an excerpt from my review and some additional information that Filipino martial artists may find especially pertinent: Certainly there are many Die Da formulas available and several excellent books about Die Da formulae are available to the martial artist. However, Tom's book excels insofar as he provides very concise and accurate information about why and when to use different Die Da formulas (based on Chinese medicine theory).

Having taken many of Tom's "Kung Fu Traumatology" courses over the past ten years, I can definitively state that “A Tooth From the Tiger's Mouth” provides the very best, fundamental, and practical information available to the athlete and martial artist about treating sports and martial arts injuries with Chinese medicine. I remember hearing Tom talk about these formulas for the first time, making or buying them, and then trying

them out on myself or on friends and training partners as we got injured during our training. The bottom line is - they work.

However, Tom's book is much more than a discussion of Die Da formulas. There are detailed chapters that describe the principles of Chinese sports medicine, injury prevention with respect to exercise, diet and health preservation, the various therapies of Chinese sports medicine, (including the management of cuts and lacerations, cupping and bleeding, acupressure, massage, and moxibustion), and the treatment of common sports injuries (over 30 are described). Moreover, the book is well-written, logical, and easy to follow. This is a gem of a book and would be welcome addition to any martial artist's book shelf. The fact that all of the therapies described in the book can be successfully applied to the treatment of sports-related injuries, makes it that more especially valuable.

Since I'm writing for an audience of Filipino martial students, it would make sense to give you some practical examples of why "**A Tooth from the Tiger's Mouth**" would be of prime benefit to you. Certainly we've all received our share of injuries in our training over the years. Mine include stick hits, bruises, sprains, tears, knocked-out teeth, concussion, herniated disks, dislocations, and fractures. I'm sure that you can "fill in the blank" about yours! Tom's book has practical, common-sense, and intelligent advice about what do for almost ANY martial arts training injury that you can imagine.

For example, in his discussion of moxibustion (the burning of herbs to provide a penetrating heat and oily smoke to help heal injuries) Tom talks about jammed fingers – a common, if minor, occurrence in the practice of Filipino martial arts: "Moxibustion can be very useful in treating jammed fingers after the initial swelling is gone or reduced. The joints of the fingers are encased in a tight joint capsule. Once stagnant blood and fluids have accumulated in the joint, it can be difficult to restore normal circulation inside the joint. Bleeding, herbal soaks, and liniments can remove most of these stagnant fluids, but often some accumulation remains. Moxibustion helps to alleviate the residual stiffness that often remains in the joint, preventing complete range of motion. When I taught Filipino martial arts (eskrima); I treated many finger joints that were chronically injured from strikes to the hand. In almost every case, moxibustion removed the stiffness that prevented complete bending of the joints." (pp 247-8)

I've picked out this example from among scores of anecdotes, stories, and descriptions of martial arts injuries that occur in Tom's book. These injuries range from the relatively minor (e.g. jammed fingers) to the relatively major (e.g. cracked sternum, stab wounds, concussion, etc.) The real value of Tom's book, however, lies in the way that he has organized his material so that any injury can receive a wide range of treatments according to the stage to which it has progressed. In a later discussion of recently jammed fingers, for example, Tom describes the anatomical structure of an acute injury, and goes on to list detailed treatment strategies for bleeding, applying liniments,



Tom Bisio and Filemon De La Cuesta Canete, "Momoy"

internal herbal medicines, and acupressure methods. Discussion of follow-up treatments for chronic stiffness and pain due to jammed fingers include descriptions of alternative liniments and oils, plasters, soaks, and moxibustion. He also includes Qi Gong exercises and acupressure methods that are specifically related to finger injuries. This kind of in-depth explanation of how to treat specific injuries with specific treatment methods occurs over and over again with respect to numerous kinds of martial arts injuries – and sets his book apart from other books about Chinese sports medicine.

As a martial artist and acupuncturist I keep current in my reading about Chinese medicine – particularly Chinese sports medicine. I can state definitively that “A Tooth from the Tiger’s Mouth” is heads and shoulders above anything published today in this area. This is particularly because Tom has chosen to share valuable knowledge for the sake of getting injured martial artists back into training. Reading Tom’s book is like reading a clinician’s manual as opposed to reading a general introduction to the subject. I hope you add A Tooth from the Tiger’s Mouth to your martial arts bookshelf – it will definitely help you to become a better Filipino martial artist.

You can find more information about Tom Bisio at www.tombisio.com and more information about his book at www.amazon.com.

Steve Lamade
Instructor
San Miguel Eskrima Association
Website

FMA Past Events

Modern Arnis International Summer Camp 2005

June 16 - 19, 2005

Brevard, North Carolina



The camp was hosted by Senior Master Dan Anderson and Sifu Dee Childress. It brought together 48 participants from all across the USA, and from as far as Germany and Switzerland. Several of Professor Remy Presas' students and former associates were there. The camp was also a reunion of people who loved the late Professor, who trained under him, who follow his vision. Under the guiding spirit of Grandmaster Remy Presas, the camp was a statement of unity, collaboration, brotherhood and solidarity in the name of Modern Arnis. And there were lots of smiles, laughter and new friendships too. The location was beautiful, sunny and misty in the Blue Ridge Mountains, North Carolina.

Camp Instructors:

Master Dan Anderson, Master Bram Frank, Master Dieter Knüttel, Master Shishir Inocalla, Master Robert Quinn, Sensei Doug Perry, Master Samuel Bambit Dulay.



From Left to Right: Dee Childress, Dan Anderson, Samuel Dulay, Dieter Knüttel, Edessa Ramos, Robert Quinn.

WORLD ESKRIDO FEDERATION

“Kusug ug ang anino panagang”

Saudi Arabia Chapter

July 29, 2005



Kudos to the World Eskrido Federation for holding successful the first ever-open invitational arnis tournament in this part of the world. To the delight and satisfaction of the boisterous crowd the Eskrimadors or arnis aficionados showcased their skills in the Sayaw / Kata competition and in the Larga Mano / Long Range method Kumite or actual fighting techniques, Arnis has three distinct fighting forms, the short range method,



middle range method, and long range method techniques the Tapi-tapi often favored by practitioners mostly from the central and southern part of the country, and the long range or larga mano often favored by the newer generations of Eskrimadors. To the practitioners in arnis today adopted the better as the fighting forms competition.

Other clubs that participated are the World Eskrido Federation headed by Master Ferdinand Salino, Lapunti Arnis de Abanico, headed by Sensei Levi Famisaran, Oska – Arnis headed by Sensei Abdulrahman Galamgam and the Kangaroo Arnis Doce Pares headed by Grandmaster Kelly Pardillo. Its participating clubs are performing their exhibitions before start the competition.



“Congratulations to the Eskrido winners Champ”

Sensei Nestor Soliman (Eskrido) garnered the Kumite Stickfighting Black Belt category Championship, while Ferdinand Bulandos (Eskrido) the champion of the Brown Belt Category, and Danilo Catubig (Eskrido) for the emerged in the white to Green Belt. For the Arnis Kata or Sayaw Champions, Marcos Castillo (Eskrido) in Black Belt Category, Christopher Ortega (Eskrido) for the Brown Belt Category, and Ronald Laure (Eskrido) for the emerged White to Green Category. While for the Higher Black Belt Category Angelo Salvador (Eskrido) Champion, the most victorious as he won both the higher Kata and Sayaw Punta Y daga a higher kata form wherein the application of Stick and Dagger are simultaneously utilized. The brother and sister tender of Nicki and Ramon Salazar, meanwhile brought uproar and delight to the crowd when they fought out for the children Kumite category.



The World Eskrido Federation Saudi Arabia Chapter all its, President Master Ferdinand Salino is already planning to organize a follow up Arnis tournament, and he is inviting in advance all Arnis aficionados all over the Kingdom to participate. After all, Arnis is the only martial arts indigenous to Filipinos and one which we really should be proud of.



**“To all Eskrido winners congratulations”
Arnis Stick Fighting winners**

Black Belt

Nestor Soliman ----- Champion
Eric Capulong ----- 2nd. Place
Leo Montubig -----3rd. Place

Black Belt Female Special Award

Josie Soliman ----- Champion

Brown Belt

Ferdinand Bulandos ----- Champion
Christopher Ortega ----- 2nd. Place

Emerged White to Green Belt

Danilo Catubig ----- Champion
Melvin Ferrer ----- 2nd. Place
Ronald Laure ----- 3rd. Place



Master Ferdinand Salino with Prince Atiq Bin Ali Al-Atiq
During WOMA Karate Tournament (August 5, 2005)

Professor Grandmaster Gerardo Alcuizar Sr. Ph.D. MA
is currently based in California, USA.
World Eskrido Federation
Website

Tipunan sa Disneyland

August 12th - 14th 2005

In the Anaheim Hilton Anaheim, California the Tipunan sa Disneyland was held. Hosted by IMAFP Commissioner Jay de Leon. At this event were some of the most well-known and respected Filipino martial artist in attendance and demonstrated and shared their knowledge and skills.



Want to know more about Tipunan sa Disneyland?
Download the FMA Digest Special Issue featuring **Tipunan sa Disneyland**.



E Book



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World Filipino Martial Arts Association EXPO & LABAN LARO

August 12th – 14th 2005



The 3rd Annual **World Filipino Martial Arts Association EXPO & LABAN LARO** was recently held at the Coast Anaheim Hotel in Anaheim, California, on August 12 – 14, 2005. The 3-days event was another successful gathering! It has been three years since the founding of the association, a Brotherhood of Filipino Martial Artists, and it continues to

gain recognition, success and respect from around the world. It is due to the quality of the featured instructors, enthusiastic students and participants, supportive family and friends, and the association's unselfish mission that the WFMAA's popularity continues to grow.

Sunday's **Laban Laro Championship** was definitely full of action! The day started with the youngest of the fighters, Teens Single Stick division. The teens were courageous,



skillful and exciting to watch.

The adults immediately followed with the Single Stick division, then Double Stick division and eventually the Team division, a first at the WFMAA Expo & Laban Laro. The action was non-stop throughout the day.

Download the FMA digest Special Issue featuring The 3rd Annual **World Filipino Martial Arts Association EXPO & LABAN LARO**



E Book



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IMAFP – Hong Kong

Seminar

August 14 2005



Master Samuel “Bambit” Dulay, with Guro Ed Kwan from IMAF US
Dayang Ginalyn and Guro Jimson



Participants of the Seminar

The Martial Arts Hall of Fame
World Head of Family Sokeship Council
September 2 & 3, 2005
Orlando, Florida

The Hall of Fame weekend featured special 1-hour seminars. It was noticed that for the whole evening, the featured instructors were mostly Modern Arnis! They included Dayang Guro Edessa Ramos, Master Bram Frank and Master Shishir Inocalla. Dayang Edessa had the distinction of being the only woman in the instructors' line-up.



Gala Dinner and Achievement Awards on Saturday Night The CSSDSC delegation received the posthumous in honor of Grandmaster Remy Presas. The plaque and certificate will be donated to IMAFP in Manila. A number of Combat Arnis instructors from CSSDSC also received awards.



Founder and Pioneer of Modern Arnis:
Grandmaster Remy Amador Presas (posthumous award)
Grandmaster of the Year:
Grandmaster Roland Dantes
Arnis/Combat Arnis Instructor of the Year:
Guro Dayang Edessa Ramos

FMA Future Events
Seminars

Knife Combat Training Camp

15 - 30 January 2006

Berlin, Germany

Email

Website

Worldwide Exposition of the Reality of Knife Fighting and the Effectiveness of the Filipino Martial Art.

Angel Cabales Commemoration Seminars/Banquet

March 4 & 5 2006

Sacramento, California

Seminar

Langley's Karate School

5255 Elkhorn Blvd

Sacramento, CA.

Contact: Grandmaster Anthony Davis

[916] 348-1292

Email

Flyer

Legends Seminar

March 10 - 12 2006

Airport Ramada Inn

RT.291

Philadelphia, PA.

Contact: Michael T. Bates - [610] 565-3600

Email

Website

Balintawak Great Grandmaster Crispulo "Insing" Atillo & Senkotiros Arnis Grandmaster Max Pallen will teach all levels and styles are welcome to attend. Private training will be made available also.

Sinkatan Arnis * Estrella Int'l

April 17, 2006

Ama Maestro Bernardo Salinas of Canada

Binalonan, Pangasinan Philippines

For Registration

Contact: Atty. Francis Villarin Tinio

Tel: [213] 413-5088 or [818] 468-8650

Email

Flyer



3rd International F.M.A. Festival &

Modern Arnis Camp 2006

July 11 – 21, 2006

Bohol & Manila, Philippines

Email

Website

Website

International Martial Arts Festival 2006

October 5 - 19, 2006

Bacolod City, Philippines

Email

Website

An International Exposition showcasing the prominent Martial Arts of the world on the island of Negros City of Bacolod, Philippines. "The Kali Country."

Also included an optional seminar camp in the Filipino Martial Art of Kali and Indigenous Knife Tactics.

Tournaments

No Tournaments have been submitted to the FMA Digest for: 2006.

Having a tournament Submit it to the FMA Digest

[Click Here]



**Message to Filipinos
Filipino-Americans
and Friends of the Philippines**

Are you suffering from “donor fatigue?” Do you feel that it is hopeless to send help to the Philippines because it is beyond help, or that your donation will have no impact anyway? Have you always wanted to “give back” to the Philippines, but did not know how, or did not trust the organizations you talked to?

We offer honest, viable and immediate solutions.

We are the **Wellness Development Foundation, Inc., (WDFI)** a non-profit, charitable organization formed under the provisions of Article 501(c) 3 of the Internal Revenue Code. We endorse, support or fund poverty alleviation projects, medical programs and educational programs in the Philippines. Poverty-alleviation projects include **Gawad-Kalinga** projects, cooperatives and community livelihood projects. Medical programs include medical missions, mobile clinics, family planning and holistic healing and care. Educational programs include free textbooks and school supplies for elementary schoolchildren, as well as training in entrepreneurship and community livelihood, marketing and financial strategies for cooperatives and the like.



The problems facing the Philippines are overwhelming, but with your help, in the true spirit of **bayanihan**, we will help alleviate poverty, root out graft and corruption in the government, and combat criminality and other ills plaguing our nation.

Mabuhay ang Pilipinas at ang Pilipino! Maraming salamat po.

**JAY DE LEON
CEO and Founder**

Mail your tax-deductible donation to:

Wellness Development Foundation, Inc. or WDFI

40485 Murrieta Hot Springs Road, #358

Murrieta, CA 92563

951-894-1452



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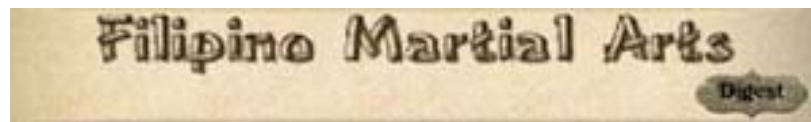
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El-Juramentado



Maharlika-Enterprizes



Filipino Martial Arts Digest

**Man, Woman, and School of the year in the Filipino Martial Arts
"2006"**

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