

Arabic Calligraphy

People, especially those who have been educated, look at popular knowledge related to the environment, nature and the universe as myths and legends and not subject to the logic of science and reason. But it is more likely that this knowledge, including “cutting the impact”, which a person has reached through long experiences and experiences, is based on a scientific analysis even if the practitioner does not realize this analysis in his academic form, but he does realize it through experience, practice and common sense. This knowledge has played an important role in the protection and survival of man and his steadfastness in the face of natural disasters, and what confirms the usefulness of the knowledge of "cutting the impact" is that almost all animals have part of it instinctively, as they have the ability to predict the occurrence of natural disasters early, which plays a decisive role in their survival, as well as their survival. People who pay attention to the behaviour of these animals, and experience has shown that those who did that have survived in many cases in the history of humanity, including what happened recently in the tsunami disaster in Southeast Asia.

Impact storyteller A trace storyteller, or what is known by the following synonyms: “the trail cutter”, “the trail cutter”, “opin” in the Bejaou language, and finally “Qayyafa”, is the person who traces the traces of humans and animals through what they leave behind them, including smells and sounds. It is an experience based on physiognomy, the power of observation, the ability to infer and analyse, and the accuracy of conclusions and follow-up. Impact storytelling experience is not only limited to monitoring the impact on the ground, but also includes raising the efficiency of the senses by training them on logical deduction by exploiting the minimum data to solve any complex issue, and this is what motivates the storyteller to continue taming the faculty of prediction by constantly practicing monitoring and analysis mechanisms. Conclusion. And because the storyteller is a personality with a social consideration, and a cultural component of the security, economic, social and cultural protection elements in society, we find almost every pastoral or agricultural group in Sudan has a storyteller who performs this role. In addition, the security and tourism institutions pay attention to storytellers and still benefit from them in resolving criminal cases and in monitoring and following up wild animals, bearing in mind that the role of storytellers is facing a decline due to the spread of modernity and civilization, and the use of technological alternatives in this field.

Groups that practice this activity: The practice of storytelling is spread in the north, east, west, south and central Sudan, among the Shukria, Al-Batahin, Al-Manasir, Al-Ababda, Al-Basharyn, Al-Kawahla, Al-Kababish, Al-Danaqla, Al Fur, Misseriya, Beja, Al-Fadlab, Al-Hammadab, and Al-Raddi clans. As for outside Sudan, we find it in Ethiopia and Eritrea at Al-Bani Amer and Al-Tajari, and in Tihama in the Kingdom of Saudi Arabia,

and in the Tuareg in Mali and the Maghreb sub-Saharan Africa, and Israel and the Indians. The practitioners of the profession of impact storytelling are storytellers of adult men and women, who must possess the characteristics of honesty, honesty, intelligence, intelligence, strength of observation, ability to analysis, accuracy of conclusion, and good knowledge of the local environment. The groups of society that contribute to facilitating the practice of storytelling and its continuation are the beneficiaries and stakeholders of the work of storytellers, including sheikhs, mayors, fishermen, tourists, and security services. What knowledge and tools do storytellers use? The material elements associated with the practice of cutting or moving antiquities are restricted to the vessels used to preserve antiquities from extinction. As for the other non-material elements that the practitioner must possess in order to narrate the impact, they are related to his association with nature, the environment and cosmic knowledge, his possession of a strong memory that enables him to store accumulated knowledge from previous information, and his ability to creatively think in linking results and causes. The norms that govern the practice of impact storytelling are summarized in the reward of the storyteller in the event that he succeeds in completing the work, and the fine and reparation in the event that the storyteller stops his work in observance of the local community traditions.

How is the knowledge of storytelling transmitted? The practice of impact storytelling in local communities is transmitted by heredity within a family or group, by direct training, and by documenting their knowledge and experiences. In addition, to preserve this knowledge and ensure its transmission to new generations, knowledge of cutting the impact can also be included in the curricula of institutions interested in taming mental faculties. Threats to shortening the impact: Impact storytelling practice faces threats in the concerned communities that threaten their demise. They summarize the lack of health care for storytellers in the event of their disability or illness. The transmission of impact cutting practice to new generations is also threatened due to the lack of interest in it among these generations, in addition to the lack of specialized centres to transfer the knowledge of storytellers to them. On the other hand, there are non-material elements that constitute protection and provide security for practicing the story of the trace, which are confined to the stories and myths that revolve around the supernatural abilities of storytellers, and their association with magic and the jinn. Measures can be taken to preserve the practice of cutting the impact, address the threats it faces, encourage its practice and pass it on to future generations. These measures include: Ensuring the continuity of benefiting from the work of storytellers in the fields of security, hunting, tourism and saving the lost, in addition to highlighting the effective role of storytellers in finding solutions to many complex issues. Transforming the traditional knowledge of storytelling into a scientific curriculum that can be incorporated into the school curriculum. Collecting stories, stories, poems and songs related to the work of storytellers, and documentation of the storytellers' knowledge in the media through

programs and films. Seek to accredit the storyteller as an expert in judicial work and courts, and assign him a permanent job in the competent authorities. Establishing specialized centres for graduating professional storytellers. To benefit from the knowledge of storytellers in the rehabilitation of military special forces and scouts. Ensure to highlight the role of women in this field.

Types of impact and how to recognize it: The effect is divided into three types: it is either identical to the direction of the path and is called (duration), or inside it and is called (al-Akrf), or outside it and is called (azhar). And all of them specify to the storytellers the way the person walks, is he male or female, and if there is a defect that appears in the form of a difference in the angle of the position of one of the feet, or there is a heavy load that appears in the form of excessive pressure on the front of the foot. Knowing that there is a congruence in some of the terms and vocabulary used among those working in this field despite their different cultural configurations, this was evident in the storytellers' repeating the same terms and matching their answers to the questions of one of the researchers. A storyteller can recognize the way a person walked through his track. Lateral vibration gait is found in a person who wobbles left and right in his path, showing a gap between his feet with an increase in pressure on the inner ends of the feet. This type of walking is characteristic of the elderly, those who suffer knee pain and overweight, and those who carry heavy weights, in order to increase the area of the fulcrum to avoid falling. There is a forward vibration gait that appears in people who lengthen the step to be greater than average, so they are forced to press the front of the foot to give the body a greater starting effort. This type of gait is also characteristic of unruly, to display a false amount of strength and artificial youth. Thus, through this model the storyteller can identify the behavior of its owner. The footprint is related to the movement of the foot, so it does not change even if a person wears or replaces a shoe.

A distinction is also made between left and right person by way of fingerprinting. The right person when jumping rests on his right foot, and the left foot rest on the left. And in the case of ejaculating something with the hand, if the person leans on his left foot he is right-handed and if he leans on his right foot he is left-handed. To distinguish between the strength of the legs, the footprint of the strongest leg is the most excavated on the ground. A distinction can be made between the left and the right by directly watching the person when walking briskly, where the left hand shakes more than the right with respect to the left and vice versa with regard to the right. Also, because the movement of the hands during walking works to balance the upper part of the body, the storyteller can from the footprint of the steps on the ground to know whether the owner of the footprint suffers from a defect in one of his hands. Because that appears as a deviation in the angle of the foot associated with the hand. Or in the form of a decrease in the step length of this foot compared to the other. Or in the form of additional pressure on the back of this foot to compensate for the loss of movement of the damaged or overburdened hand .

Physiognomy and the extraordinary abilities of impact storytellers: Popular memory retains stories that confirm the storytellers' extraordinary powers. From that, a group of the "Al-Amar" tribe in the Red Sea state wanted to test one of their clever storytellers. Confused: Had it not been for my knowledge of the death of that camel (mentioning the name of the camel), I would have said that this is her trace! Claudication is considered one of the easiest types of impairments that a storyteller can discover, as he notes that the injured leg may not touch the ground or touch it gently, depending on the percentage of disability. A distinction can be made between a camel that carries weights and a camel that is pregnant, even though both of them submerge their two hind secretions into the ground. As we find that the area of the traces of a pregnant camel is smaller than a camel, and its slippers are not smooth, but rather have protrusions, which allow the differentiation between a pregnant and a non-pregnant camel. Rather, the judge can know if the camel has tied the nipple of one of her breasts to prevent the young camels from feeding. The breast with a tied nipple fills with milk, which puts pressure on the leg next to it, which makes it slightly apart compared to the other leg next to the breast that is not full and is allowed to feed.

The skill of retribution goes further. One of the storytellers in charge of the daily survey of the area through which thieves are expected to infiltrate reported that three armed persons on a camel passed at night through a specific location and would attack a specific target at such-hour. The person who was informed took the necessary precautions according to the testimony of the storyteller. Indeed, it happened that his group and the thieves clashed with the thieves at the time and place predicted by the storyteller. This storyteller arrived at this conclusion from his extrapolation of the following information: The type of trace of the camel carrying thieves does not belong to the region, but to a distant region from which it is expected to infiltrate. Walking in these spots at night at an unusual speed indicates a suspicious purpose. The path in which the camel went leads to the location targeted by the theft. The positions of the camel trail print indicate the number of passengers on it. Riding more than one person at night on one camel indicates an emergency matter in the culture of these societies. The storyteller determined the speed of the sentences read, along with his prior knowledge of the distance of the target area, which allowed him to guess the time of the attack on the site in question.

The injured camel can be distinguished in one of its eyes, when the way they walk without discrimination is towards the one-eyed, treading on stones, tree branches, etc. Likewise, when he eats grass, he does so from the side of the healthy eye and does not approach the grass from the one-eye side. Al-Qasas has extensive knowledge of the types of scents in nature and the perfumes used in his community. He distinguishes between the smell of "Dasha" (the smell of the air after the rain) that comes from low-lying areas,

giving people the message of rain, and the smell of the same "dash" that comes from the heights of mountains, warning people of torrential torrents and floods. There is the recognition of the smell of types of fires, the smell of plant species and animal species, and even human groups when impact investigators have scents that are distinguished by them. As for perfumes, they are a guide indicating a person's class and his social and psychological status, and for women, they distinguish between married women and girls.

The relationship of Zarqa Al Yamamah to cutting the trail: Zarqa Al Yamamah's activity coincides with impact storytellers in terms of tasks, jobs, psychosocial training, security challenges, and talent acquisition. They share the sharpness of intelligence, willpower and patience, the power of eyesight and insight, and the ability of both to monitor, follow-up, memorize, analyse and quickly conclude, as well as their progress in refining their tireless practical practice in an environment of a security challenge. And in the prestige and fear that they enjoy in their locations by rivals and thieves. As well as the logical and scientific explanation that their behaviour enjoys more than explanations of myth and magic, the great affair and fame in their society and among others, and courage, sacrifice and reverence for opinion. They participate in singing the material and moral environment that created both, and in the mythical tales that adhered to them and described them as witches and heirs of the jinn, while the truth is that both tell a visual impact. And the story of Azraqa al-Yamamah, which told her people about her vision on the horizon, for the enemy's army hiding in trees and walking towards them, but they did not believe it and when they became decimated by the army. It can be explained scientifically by the mirage phenomenon in cold regions. Where this phenomenon creates a horizontal layer similar to the position of a flat mirror above the horizon, when a layer of cold air in contact with the ground meets a layer of warm air rising above it, allowing the distant observer to see an inverted image of things below the horizon through the reflective layer. It is a phenomenon that occurs backwards in hot and dry desert regions during the daytime period, as the difference in temperature of the air in contact with the hot ground from the layers of cold air above it makes the boundary between the two layers like a flat mirror reflecting the rays falling on it at an oblique angle, thus forming on the horizon a phenomenon A mirage or an undulating pool of water. As for the first phenomenon, we find that the distant ships below the horizon line appear high above this line and are reflected on the mirror navel in an upside-down image of the observer from the sea coast.

In addition, there is something known as fish-eye vision. It is a physical term that explains how the fish detects its enemies or prey through the mirrors separating the water surface and the atmosphere, provided that the enemy or prey is at an appropriate distance from the fish. Whereas, the rays that travel from a field of high light intensity (sea water) to a field of less light intensity (airspace) are not refracted in the vacuum field, but are reflected downward at a certain angle of incidence called the critical angle of the

medium. This allows the fish to see its opponents or prey upside down on the surface of the water. In light of the security challenges and with the availability of all the physical conditions, the blue of al-Yamamah must have reached what it has reached after practicing a continuous and strenuous mental and visual sport since childhood. They are the same practices and exercises that an impact storyteller goes through to gain experience. With the length of practice, the blue dove mastered reading images of the reflections beyond the horizon on the mirage mirror, so it was able to predict what would come tomorrow.

Future and applications of impact cutting: There is no doubt that much of the popular knowledge related to the environment, nature and the universe in its entirety is not myths and myths, but rather is based on knowledge based on scientific analysis, although it does not use Western academic curricula, but it is the product of long experience and experience accumulated through taming the mental faculties and the power of observation and ability. On analysis and conclusions, all of which are based on the storehouse of in-depth knowledge of the environment and the relationships of beings with each other, nature and the universe. In this regard, it must be noted that people who believe in this kind of knowledge, and almost all animals that instinctively possess this knowledge, survive from natural disasters, as happened recently in the tsunami in Southeast Asia. Civil society organizations can play a positive role in transforming impact storytelling from mere entertaining tales of a heritage history, and employing and developing it into a profession that requires competitive knowledge in the labor market. The importance of this type of popular knowledge requires care to preserve it, and the establishment of specialized institutions to teach and develop it with academic curricula in what is known as methods of survival skills, Survival Skills, and other useful uses.