ANALYSIS AND INTERPRETATIONS

Physical perfection has been an integral part of Hinduism. One of the means to fully realize one's Self is defined as the body-way or dehvada. Salvation was to be gained through physical perfection or kaya sadhana, possible only through perfect understanding of the body and its functions. The capstone of Hatha Yoga is strength, stamina and supreme control of the body functions. The zenith of the whole experience is the fusion of meditation and physical movement. The 'eight-fold method' encompasses techniques associated with breathing control or pranayama, body posture or asanas, and withdrawal of the senses or pratyahara. Religious rites provided the needed impetus to physical culture in ancient India. Many of the present day Olympic disciplines are sophisticated versions of the games involving strength and speed that were common in ancient India and Greece.

During the era of the Rig-Veda, Ramayana and Mahabharata, men of a certain stature were expected to be well-versed in chariot-racing, archery, military stratagems, swimming, wrestling and hunting.
Excavations at Harappa and Mohenjodaro confirm that during the Indus valley civilization (2500 - 1550 B.C) the weapons involved in war and hunting exercises included the bow and arrow, the dagger, the axe and the mace. These weapons of war, for instance, the javelin (toran) and the discus (chakra), were also, frequently used in the sports arena. Lord Krishna wielded an impressive discus or Sudarshan chakra. Arjuna and Bhima, two of the mighty Pandavas, excelled in archery and weightlifting respectively. Bhimsen, Hanuman, Jamvant, Jarasandha were some of the great champion wrestlers of yore. Women, too, excelled in sport and the art of self - defence, and were active participants in games like cock - fighting, quail - fighting and ram - fighting.

With the flowering of Buddhism in the country, Indian sport reached the very peak of excellence. Gautam Buddha himself, is said to have been an ace at archery, chariot - racing, equitation and hammer - throwing. InVillas Mani Manjri, Tiruvedacharya describes many of these games in detail. In Manas Olhas (1135 AD.), Someshwar writes at length about bharashram (weight - lifting), bharamanshram (walking), both of which are established Olympic disciplines at present, and Mall - Stambha, a peculiar form of wrestling, wherein both contestants sit on the shoulders of their 'seconds', who stand in
waist - deep water throughout the game. The renowned Chinese
travellers Hieun Tsang and Fa Hien wrote of a plethora of sporting
activities. Swimming, sword - fighting (fencing, as we know it today),
running, wrestling and ball games were immensely popular among the
students of Nalanda and Taxila. In the 16th century, a Portuguese
ambassador who visited Krishnanagar was impressed by the range of
sports activity, and the many sports venues, in the city. The king, Raja
Krishnadev was an ace wrestler and horseman, himself.

The Mughal emperors were keen hunters of wild game, and
avid patrons of sports, especially wrestling. The Agra fort and the Red
Fort were the popular venues of many a wrestling bout, in the times of
Emperor Shahjahan. Chattrapati Shivaji's guru, Ramdas, built several
Hanuman temples all over Maharashtra, for the promotion of physical
culture among the youth.

Kerala's martial art form, Kalari Payattu, is very similar to
Karate. Those who practice it have to develop acrobatic capabilities,
when using swords or knives to attack their adversaries, and even an
unarmed exponent can be a force to reckon with. With the advent of
Buddhism, this art form spread to the Far East countries. Buddhist
monks who travelled far and wide, mostly unarmed, to spread the
teachings of the Buddha, accepted this form of self-defence, against religious fanatics, with alternatives that were suitable to their philosophy of non-violence. The relationship between a student and teacher in the disciplines of Judo and Karate could trace its roots to the guru-shishya tradition, India was, and continues to be famous for. It is quite possible that some of our martial art forms travelled to China, Korea and Japan, but as in the case of Buddhism, atrophied in India.

The technique of Pranayama or breathing control, which is a prominent feature of Tae-kwan-do, Karate, Judo and Sumo wrestling was one of the many techniques spread in the Far East by Buddhist pilgrims from India. The idea that man enters into harmony with the five elements, through the science of breathing, is to be found in the most ancient records of Indian history. If mind and body are one, the possibilities of development of one's physical and mental capabilities are limitless, provided they are united and controlled. Using this as the foundation, Bodhidharma, a Buddhist monk started a new trend in the Shaolin temple in China, from which probably stemmed most of the rules and precepts which govern all martial art forms.
Festivals and local fairs are the natural venues of indigenous games and martial arts. Post-Independence the government made special efforts to preserve and nurture the awesome cultural heritage, by setting up a number of new incentives, and by heightening media exposure at the national level, to propagate and popularise indigenous games.

SPORTS IN ANCIENT INDIA

Indian sport has its glorious history from the Vedic era. In the Atharva Veda there were some well-defined values saying, "Duty is in my right hand and the fruits of victory in my left" which bears the same sentiments as the traditional Olympic oath: "......For the Honour of my Country and the Glory of Sport". However it is significant to
say that back to 975 B.C. the zest for chariot-racing and wrestling was common to both in India and Greece where Olympic was first introduced.

In India, dehvada or the body-way is defined as "one of the ways to full realisation". In the day and age of the Rig-Veda, Ramayana and Mahabharata men of stature and circumstance were expected to be competent in chariot-racing, archery, horsemanship, military tactics, wrestling, weight-lifting, swimming and hunting.

Since ancient time, the relationship between the Guru(teacher) and the student(hisyo) has always been considered as an integral part of Indian sport. Indian sport reached a peak of excellence when Buddhism held sway here. In Villas Mani Majra, Tiruvedacharya describes many fascinating games, namely, archery, equitation,
hammer-throwing and chariot-racing. In Manas Olhas (1135 A.D.), Someshwar writes about bhrashram (weight-lifting), bhramanshram (walking) and also about Mall-Stambha (wrestling). It is noticeable that many of today's Olympic disciplines are sophisticated versions of the games of strength and speed that flourished in ancient India and Greece. Chess, wrestling, polo, archery and hockey (possibly a fall-out from polo) are some of the games believed to have originated in India.

ANCIENT INDIAN GAMES

People in India brought the idea of throwing the knucklebones of sheep or pigs to tell the future, or to play a game of skill like jacks,
when they first came from Africa to India about 40,000 BC. But people in India may have been the first to get the idea of carving those knucklebones and turning them into marked dice. The earliest known dice in the world come from a backgammon set from Iran, from about 3000 BC. Harappan people certainly used dice about 2500 BC, and the Rig Veda and the Mahabharata both tell stories about dice.

Certainly Indian people invented a lot of board games, and they liked to play them. By the 300s AD, people in India were playing Pachisi (we know it as Parcheesi). They made the boards out of cotton cloth, and threw six cowrie shells to determine the moves. The pieces were made of wood.

About 600 AD, people in India began to play chess. They may have gotten the idea partly from China, where versions of chess were a variation on earlier games of Go. Chess soon spread from India to the Islamic Empire and from there to Europe.
Sometime around the 1200s AD (or possibly earlier), people in India also began playing a game they called Snakes and Ladders (we know it as Chutes and Ladders). This was a Hindu game. Each space was called a house, and each house represented a kind of emotion. You threw dice to see how far you should go, and used a cowrie shell for your piece. The ladders stood for good feelings, while the snakes stood for bad feelings that took you farther away from Nirvana.

People in India also played the game of mancala, which probably started as an African game.
Athletic games were also popular in ancient India. Wrestling matches, as in West Asia, were very common. Camel racing and boat races were also common.

Games like, Chess, Snakes and Ladders, Playing Cards, Polo, the martial arts of Judo and Karate had originated in India and it was from here that these games were transmitted to foreign countries, where they were further developed.

Several games now familiar across the world owe their origins in India, particularly, the games of chess, ludo (including ladders and snake), and playing cards. The famous epic Mahabharata narrates an incidence where a game called Chaturang was played between two groups of warring cousins. Thus this game was known in India nearly 4000-5000 years ago.

The Game of Chess

The game of chess was invented in India and was originally called Ashtapada (sixty-four squares).
"Ashtapada" Sanskrit for spider -"a legendary being with eight legs" was played with dice on an 8x8 checkered board. There were no light and dark squares like we see in today's chess board for 1,000 years. Other Indian boards included the 10×10 Dasapada and the 9×9 Saturankam.

Later this game came to be known as chaturanga. The Sanskrit name Chaturanga means 'quadripartite' — the four angas (divided into four parts). The earliest known form of chess is two-handed chaturanga, Sanskrit for "the 4 branches of the army." Like real Indian armies at that time, the pieces were called elephants, chariots, horses and foot soldiers. Unlike modern chess, chaturanga was mainly a game of chance; results depended on how well you rolled the dice.
Map showing origin and diffusion of chess from India to Asia, Africa, and Europe, and the changes in the native names of the game in corresponding places and time.

Chaturanga is well recognized as the earliest form of chess. Played on an authentic cloth game surface by 2, 3 or 4 players, Chaturanga combines the basic strategy of chess with the dynamic challenge of chance as each move is determined by the random roll of wooden dice. There is evidence of ‘chaturanga’ having been played with dice, which is still not uncommon, although it involved more skill than chance in this version. In fact, Yudhishthira and Duryodhana, in the Mahabharata, played a version of chaturanga using a dice. The
game Chaturanga was a battle simulation game which rendered Indian military strategy of the time.

In 600 AD this game was learned by Persians who named it Shatranj. Shatranj is a foreign word among the Persians and the Arabians, whereas its natural derivation from the term Chaturanga is obvious. Again affix the Arabic name for the bishop, means the elephant, derived from alephhind, the Indian elephant.

Even the word 'checkmate' is derived from the Persian term Shah Mat which means 'the king is dead!'. The Sanskrit translation of this term would be Kshatra Mruta. Another term viz. 'the rooks' which is the name for one set of the counters used in chess, originated from the Persian term Roth which means a soldier. The Persian term is derived from the Indian term Rukh, which obviously seems to have originated in the Sanskrit word Rakshak which means a soldier from Raksha which means 'to protect'.

About the introduction of this game into Persia, the Encyclopedia Britannica says that the Persian poet Firdousi, in his historical poem, the Shahnama, gives an account of the introduction of Shatranj into Persia in the reign of Chosroes I Anushirwan, to whom came
ambassadors from the sovereign of Hind (India), with a chess-board and men asking him to solve the secrets of the game, if he could or pay tribute. The king asked for seven days grace, during which time the wise men vainly tried to discover the secret. Finally, the king's minister took the pieces home and discovered the secret in a day and a night.

Chaturanga

The Encyclopedia Britannica concludes that "Other Persian and Arabian writers state that Shatranj came into Persia from India and
there appears to be a consensus of opinion that may be considered to settle the question. Thus we have the game passing from the Hindus to the Persians and then to the Arabians, after the capture of Persia by the Caliphs in the 7th century, and from them, directly or indirectly, to various parts of Europe, at a time which cannot be definitely fixed, but either in or before the 10th century. That the source of the European game is Arabic is clear enough, nor merely from the words "check" and "mate", which are evidently from Shah mat ("the king is dead"), but also from the names of some of the pieces.

### Local Variations

Tamil variations of chaturanga are ‘puliattam’ (goat and tiger game), where careful moves on a triangle decide whether the tiger captures the goats or the goats escape; the ‘nakshatraattam’ or star game where each player cuts out the other; and ‘dayakattam’ with four, eight or ten squares, a kind of ludo. Variations of the ‘dayakattam’ include ‘dayakaram’, the North Indian ‘pachisi’ and ‘champar’. There are many more local variations.
The Game of Cards

The popular game of cards originated in ancient India and was known as Krida-patram. It was one of the favorite pastimes of Indians in ancient times. This game was patronized especially by the royalty and nobility. In medieval India, playing cards was known as Ganjifa cards which were played in practically all royal courts. This game is recorded to have been played in Rajputana, Kashyapa Meru (Kashmir), Utkala (Orissa) the Deccan and even in Nepal. The Mughals also patronized this game, but the Mughal card-sets differed from those of the ancient Indian royal courts.

According to Abul Fazal's (author of the Ain-e-Akbari) description of the game, the following cards were used. The first was Ashvapati which means 'lord of horses'. The Ashvapati which was the highest card in, the pack represented the picture of the king on horseback. The second highest card represented a General (Senapati) on horseback. After this card come ten other with pictures of horses from one to ten.

Another set of cards had the Gajapati (lord of elephants) which represented the king whose power lay in the number of elephants. The
other eleven cards in this pack represented the Senapati and ten others with a soldier astride an elephant. Another pack has the Narpati, a king whose power lies in his infantry. We also had other cards known as the Dhanpati, the lord of treasures, Dalpati the lord of the squadron, Navapati, the lord of the navy, Surapati, the lord of divinities, Asrapati, lord of genii, Vanapati, the king of the forest and Ahipati, lord of snakes, etc.

On the authority of Abul Fazal we can say that the game of playing cards had been invented by sages in ancient times who took the number 12 as the basis and made a set of 12 cards. Every king had 11 followers, thus a pack had 144 cards. The Mughals retained 12 sets having 96 cards. These Mughal Ganjifa sets have representations of diverse trades like Nakkash painter, Mujallid book binder, Rangrez, dyer, etc., In addition there were also the Padishah-i-Qimash, king of the manufacturers and Padishah-izar-i-Safid, king of silver, etc.

Cards were known as Krida-patram in ancient India. These cards were made of cloth and depicted motifs from the Ramayana, Mahabharata, etc. A tradition carried on today with floral motifs and natural scenery.
The pre-Mughal origin of the game of cards is evident if we examine the pattern of painting the cards. We also find that despite the observation of Abul Fazal that Akbar introduced the pack with 8 sets, we find that even earlier, in Indian (Hindu) courts we have packs with 8, 9 and 10 sets apart from the usual 12. The numbers were derived from the eight cardinal directions Ashtadikpala, for the pack with 8 set, from the nine planets Navagraha for the one with 9 sets and from ten incarnations Dashavatara of Vishnu for the pack with 10 sets.

Themes from the Ramayana and Mahabharata are painted on these cards. The largest number of such cards are to be found in Orissa. The painters from Orissa have represented various illustrations like the Navagunjara, a mythical birdhuman animal which was the form assumed by Sri Krishna to test Arjuna's fidelity, illustrations from the Dashavatata of Vishnu are also portrayed.

All these cards were hand-made and were painted in the traditional style. This required considerable patience and hard meticulous work. The kings usually commissioned painters to make cards as per their preference. The commoners got their cards made by local artists who were to be found in urban and rural areas. In order
to obtain the required thickness a number of sheets of pieces of cloth were glued together. The outlines of the rim were painted in black and then the figures were filled with colors.

As cards were played by members all strata of society we find different types of cards. Some cards were also made of ivory, tortoise shell, mother of pearl, inlaid or enameled with precious metals. The cards were of different shapes; they were circular, oval rectangular, but the circular cards were more common. The cards were usually kept in a wooden box with a lid painted with mythological figures. This art of handmade, hand painted cards which had survived for hundreds of years gradually feel into decay and became extinct with the introduction of printed paper cards by the Europeans in the 17-18th centuries. With the extinction of the art of making and painting cards also was erased the memory that Indians ever had played the game of cards with their own specific representations of the Narapati, Gajapati and Ashvapati.

The Game of Snakes and Ladders

The game had its origin in India and was called Moksha Patam or Parama Padam or Mokshapat. It was used to teach Hindu Dharma
and Hindu values to children. The British renamed it as Snakes and Ladders.

The game was created by the 13th century poet saint Gyandev. The ladders in the game represented virtues and the snakes indicated vices. The game was played with cowrie shells and dices. Later through time, the game underwent several modifications but the meaning is the same i.e. good deeds take us to heaven and evil to a cycle of re-births. There are certain references which take the game back to 2nd century BC.

**Indian Snakes and Ladders game (1700’s AD)**

In the original game square 12 was faith, 51 was Reliability, 57 was Generosity, 76 was Knowledge, and 78 was Asceticism. These were the squares were the ladder was found. Square 41 was for Disobedience, 44 for Arrogance, 49 for Vulgarity, 52 for Theft, 58 for Lying, 62 for Drunkenness, 69 for Debt, 84 for Anger, 92 for Greed, 95 for Pride, 73 for Murder and 99 for Lust. These were the squares were the snake was found. The Square 100 represented Nirvana or Moksha.
Also known as ‘paramapadam’, there are a hundred squares on a board; the ladders take you up, the snakes bring you down. The difference here is that the squares are illustrated. The top of the ladder depicts a God, or one of the various heavens (kailasa, vaikuntha, brahma-loka) and so on, while the bottom describes a good quality. Conversely, each snake’s head is a negative quality or an asura (demon). As the game progresses, the various karma and samskara, good deeds and bad, take you up and down the board. Interspersed are plants, people and animals.

The game serves a dual purpose: entertainment, as well as dos and don’ts, divine reward and punishment, ethical values and morality. The final goal leads to Vaikuntha or heaven, depicted by Vishnu surrounded by his devotees, or Kailasa with Shiva, Parvati, Ganesha and Skanda, and their devotees. In this age of moral and ethical degeneration, this would be a good way of teaching values to children who think they already know more than their parents.

If paramapadam teaches moral values, pallankuli develops skill and quick thinking. Two players compete on a board consisting of between seven and twenty pits per player; each player has to collect the coins or shells or seeds with which the game is played, the player
with the maximum number being the winner. There are nine variations of this game, each a ‘pandi’, with regional, caste and religious variations. It was very popular among women and required a good memory and alertness, as they had to count and remember the number of coins or seeds accumulated by the opponent.

The British took the game to England in 1892 and named it Snakes and Ladders and changed it according to Victorian values.

**Dice**

The dice is attributed to India by some accounts. Some of the earliest archaeological evidence of oblong dice have been found in Harrapan sites such as Kalibangan, Lothal, Ropar, Alamgirpur, Desalpur and surrounding territories, some dating back to the third millennium BCE, which were used for gambling. The oblong or cubical dice (akṣa) is the precursor of the more primitive vibhiṣaka—small, hard nuts drawn randomly to obtain factors of a certain integer. Dicing is believed to have later spread westwards to Persia, influencing Persian board games. Early references to dicing can be found in the Ṛig Veda as well as the newer atharvaveda.
A die found in excavations at a Harappan period site. Note that the six is not opposite the one.

**Martial Arts**

Do you know that Kalari is considered to be the most complete and scientific martial art and is the mother of all martial arts?

Bodhidharma, a Buddhist monk from India, introduced Kalari into China and Japan in the 5th century. He taught this art in a temple. This temple is today known as the Shaolin temple. The Chinese called him Po-ti-tama. What he taught has evolved into Karate and Kung Fu. One can find a lot of similarities among the three.

Thus Judo, Karate, Kung Fu and other similar marshal arts which are today identified with the far-east actually originated from India. At times the changes made in the original nature of the Indian sport-forms were so many and so fundamental that the game lost all similarity with its original form in India. Some Indian games were not transmitted abroad and remained confined to India.

For instance we have Kabbadi, Kho-Kho, AtyaPatya, Malkhamb, Gulli-danda, etc., which are being played today
exclusively in India. In this chapter we shall look into how the games like Chess and Ludo (Snakes and Ladders), the martial art of Karate, and Playing cards had existed in India for the past 2000 years and how in some cases the indigenous form of the game became totally extinct erasing the fact that the game had ever been played in India.

The teacher here is not looked upon only as a coach as in western martial arts like boxing and fencing. This relationship between a teacher and student in Judo and Karate could have its roots in the Guru-Shishya tradition of India.

**Asol Aap and Asol - Tale Aap**

Among the six tribes living in the Andaman and Nicobar islands, the Nicobarese are the only tribe who have their own customs and traditions, and their own indigenous games. Two of the major indigenous games of the region are Asol Aap and Asol - Tale Aap.
Asol Aap (Canoe Race)

Canoeing is a familiar activity with the Nicobarese tribals as this was the only means of transport for their journeys from one island to another. In Asol Aap, the canoe's length is approximately 100' and the number of participants in each team is fixed according to the size of the canoe. As the race takes place on the sea, and depth of water and current vary from shore side to deep sea, only two teams participate at a time. At Car Nicobar, this competition is organised by the Nicobar Athletic Association. The number of participants is generally 40 to 90, as per the size of the canoe. The race is about 5 to 6 km, and is conducted in the dry season.
Asol - Tale Aap (Canoe Race on sand)

In this rather peculiar canoe race, the craft is built from the stem of a coconut tree, and can be of any size for its one or two participants. But in a race, the number of participants must be similar for each canoe. 15 to 20 participants take part at a time, the land of Nicobar being sandy and even. All the participants sit in their canoes keeping one leg in the canoe, and the other on the ground. They drive their canoe on the sand with the force of their limbs. The one who completes the distance in the shortest span of time is the winner. This activity involves great strength of body, especially in the hands.

Boat Race

The grand festival of Onam, is celebrated with great zest, in the picturesque state of Kerala, in the Malayalam month of Chingam. The most exciting part of this festival is the snake boat race, held at various places in the state, on the palm-fringed waters. The boats used in this
thrilling contest of Vallamkali (boat race), are kite-tailed, and rather swan-shaped.

The most spectacular of the boat races, are those held at Aranmula, Champakulam and Kottayam. About a hundred oarsmen row the huge, yet graceful boats. Oars dig, and flash to the rousing rhythm of drums, and the crash of cymbals in each boat, while the songs sung by the participants are generally typical in character. Each boat hoists green and scarlet silk-umbrellas, and their number denotes the affluence of the family, to which the boat belongs. Gold coins and tassels are hung on the umbrellas to as adornments.

These races are keenly contested, and reflect a high degree of sporting prowess and excellence
Dhopkhel

The most popular indigenous game in the state of Assam is Dhopkhel. An ancient game, it is closely related with the development of the state as such. The game requires absolute physical fitness - speed, stamina and acrobatic skills. Dhop is a seasonal game, played during the state's Spring Festival, known as Rangoli Bihu. The game really flowered under the royal patronage of the Ahoms.

There are two types of Dhop, one played by men and the other by women. The game, which uses a rubber ball, is played by two teams comprising 11 players each, in an open field, 125 m in length and 80 m in breadth, with a central point in the right middle of the arena. Two lines called kai are drawn at a distance of 12 ft on each side of the point at the centre. At the four points where the kai meets the 125 m lines, four flags are planted. Similarly, four flags are planted in the four corners, known as chukor nishan.

Parallel to the central point in each half of the field, is one point each, at a distance of 13'6" from the centre, and circles surrounding them known as gher. The game begins with the dhop i.e the ball being thrown in the air, by a player. If the ball does not fall in the opponent's
court, it is to be thrown again. The dhop has to be caught by the opposing team, and if they fail, then the other team takes the throw. If caught, the player who takes the catch proceeds to the gher of the court, and throws it to the katoni, who stands on the other gher. If the thrower fails on either count, his team forfeits the chance of a throw at the katoni, and the guilty player is requested to deliver a high lob to the opposing team, like the lob which started the game. The opposing team thus gets a chance once more for a catch and throw, at the opponents' katoni. If the katoni is hit below the waist, it is considered a kota, and the katoni becomes a hoia or a bondha, and automatically loses his status of a ghai - a name initially used for all the players.

The bondha goes over to the opposing side and tries to prevent the players of the team from catching the dhop. This move is known as aulia. If a bondha succeeds in catching the dhop in the opponents' court and can recross over to his original side without being touched by any of the opponents, he becomes a ghai, and this move is known as hora. However, he has to cross both kais and he cannot leave the court in the process of crossing over, or catching the dhop in the zone between two kais. If a team loses ten ghais as hoia or bondha, then the lastghai will be named ghai katoni, and if a kota can be done to him, then it is known as piriutha, which signifies victory for the side. If at
the end of the game, there are equal number of ghais, the game is pronounced a draw.

**Gella - Chutt**

Gella - Chutt is an indigenous game of the state of Tripura. The number of participants varies from place to place within the state, and there is no rigidity as far as the dimensions of the area to be played is concerned.

One group is called the out group, while the other is called the in group. Each group can have 7 to 10 players, if not more. The in group selects one player as the king, who takes up his position at a point about 20 to 25 metres away from his team members. All the players of the king's group are confined to a specified marked area which is called ghar (house). The members of the out group spill over the entire area to foil the king in his attempts to reach the ghar, without being touched by any member of the out group.

As the game begins, players of the in group run one by one, shouting 'kut, kut' or any other word of their choice. The players of the in group attempt to touch out players or make way for the king's safe passage to the ghar. The in players are permitted to stay in the
king's chamber, and make a human chain from where they can touch out the out players, who are then considered dead. A player declared dead can no longer participate in the game. Thus, the king's defenders keep his foes at bay, while the king himself is involved in finding a way, whereby he can outwit his enemies and reach the ghar safely. This very process of leaving his room for the house is Gella - chutt, which literally translated means 'the king ran away'. The moment the king ventures out of his room, all the out players rush to touch him, and if any one of them succeeds, the king is declared dead. The two groups then interchange their roles.

**Hiyang Tannaba (Boat Race)**

Hiyang Tannaba or the boat race is extremely popular amongst the natives of Manipur, and happens to be a vital feature of one of their vibrant festivals, the Lai Haraoba festival. Mythology refers to a boat race between the Lainingthou and the Lairembi. This incident is re-enacted on the last day of the festival. The episode is known as hikaba. It is a seasonal game, and is only played by men. The boat is known as hee in the local language, and the oars are called nou.
Usually only two boats participate in the contest, which are brilliantly adorned. Their length is not fixed, and can carry as many sailors as they want, the minimum being 20. Alongwith the boats, the sailors are also dressed in colourful traditional garbs for easy identification. The captain positions himself at the bow of his boat. The contest takes place in a moat, the judges placed at the starting and finishing points, while groups of exuberant cheer - leaders race along the banks goading their teams on. These morale - boosters, an intrinsic part of the game, are known as hiban chenba or khongban chenba in Manipuri.

**Inbuan**

A traditional game of the Indian state of Mizoram, Inbuan resembles combat-wrestling. The sport is played in a circle, 15 to 16 feet in diameter, on a carpet or grass. The winner, is the one who
succeeds in lifting his opponent off the ground, using strength, skill and rapid movement of the arms and legs. By using the legs, the aim is to loosen the grip of an opponent's legs or feet, but kicking is prohibited.

The contest is conducted over three rounds, each of 30 to 60 second duration, or till one of the players is lifted off the ground. Stepping outside the ring and bending of knees is not permitted. The belt or catch-hold rope, around the waist, has to remain tight all through the game.

Inbuan as a sport became known only, after the Mizos migrated from Burma to the Lushai hills. It is said, that it was invented in the village of Dungtland in 1750 A.D. It is a game of strength, which every newcomer to the village had to demonstrate, when matched against the strongest man in the village.

**Insuknawr (Rod - pushing)**

Insuknawr or rod - pushing is an indigenous game of the state of Mizoram, played only by men. Insuknawr has been declared a ' Mizo National Game ' by the Mizoram State Sports Council. It is a test of sheer strength and stamina. The game is played within a circle with a
diameter of 16 to 18 ft, and the only instrument used is a rounded wooden rod or pole, 8 ft long and 3 to 4 inches in diameter. The aim of the game is to push the opponent out of the circle within three to five rounds.

How the game is played: Before the game begins, each player holds the rod under his arm, as in the game of tug of war. The end of the rod should project for at least four inches under the armpit, and the centre of the rod must align with the centre of the circle.

A round is considered as drawn if no player is pushed out of the circle within 60 seconds. If all three rounds are drawn, a tie-breaker is declared, without any time limit, until a player is pushed out. In this contest, each player tries to push his opponent out of the ring, through the back or the side of the circle. If a player falls to the ground, he is declared to be the loser. Should the end of the rod touch the ground,
negative points are awarded. Negative points help determine the winner in a drawn game, at times.

No player is to throw his opponent off balance by pulling the latter's rod. An expert player can skid or slide around within the circle, but the game or round is not won until a player is successfully pushed out.

Weight Division: In Insuknawr, a contest of strength and endurance, contestants are categorised according to the following weight divisions:

a) Below 50 kg
b) 51 - 58 kg
c) 59 - 66 kg
d) 67 - 74 kg
e) 75 kg and above

Kabaddi

Though kabaddi is primarily an Indian game, not much is known about the origin of this game. There is, however, concrete
evidence, that the game is 400 year old. It is a team sport, which requires both skill and power, and combines the characteristics of wrestling and rugby. It was originally meant to develop self defence, in addition to responses to attack, and reflexes of counter attack by individuals, and by groups or teams. It is a rather simple and inexpensive game, and neither requires a massive playing area, nor any expensive equipment. This explains the popularity of the game in rural India. Kabaddi is played all over Asia with minor variations.

A Kabaddi match in progress

Kabaddi is known by various names viz. Chedugudu or Hu-Tu-Tu in southern parts of India, Hadudu (Men) and Chu - Kit-Kit (women) in eastern India, and Kabaddi in northern India.
The sport is also popular in Nepal, Bangladesh, Sri Lanka, Japan and Pakistan.

The Game: In Kabaddi, two teams compete with each other for higher scores, by touching or capturing the players of the opponent team. Each team consists of 12 players, of which seven are on court at a time, and five in reserve. The two teams fight for higher scores, alternating defence and offense. The court is as large as that for a dodge ball game. The game consists of two 20 minute halves, with a break of five minutes for change of sides.

The kabaddi playing area is 12.50m x 10m, divided by a line into two halves. The side winning the toss sends a 'raider', who enters the opponents' court chanting, 'kabaddi-kabaddi'. The raider's aim is to touch any or all players on the opposing side, and return to his court in one breath. The person, whom the raider touches, will then be out. The aim of the opposing team, will be to hold the raider, and stop him from returning to his own court, until he takes another breath. If the raider cannot return to his court in the same breath while chanting 'kabaddi', he will be declared out. Each team alternates in sending a player into the opponents' court. If a player goes out of the boundary line during
the course of the play, or if any part of his body touches the ground outside the boundary, he will be out, except during a struggle.

**Lona:** The team scores a lona (a bonus of two points), if the entire opposition is declared out. The game then continues by putting all the players on both sides. Matches are staged on the basis of age-groups, and weight. Seven officials supervise a match - one referee, two umpires, two linesmen, a time keeper and a scorer.

**Types of Kabaddi**

In India, Kabaddi is recognised in three forms:

- **Surjeevani**
- **Gaminee**
- **Amar**

The 'Surjeevani' form of Kabaddi is played under the Kabaddi Federation of India, and is governed by its rules and regulations. In the 'Surjeevani' form of Kabaddi, one player is revived against one player of the opposite team who is out. i.e. one out, one in. The duration of
the game, the number of players, the dimensions of the court, etc. have been fixed by the Kabaddi Federation of India.

In the 'Gaminee' type of Kabaddi, there is no revival. When all the players of team are out, the game ends. So there is no time limit in this category.

In the 'Amar' form of Kabaddi, whenever any player is touched (out), he does not go out of the court, but stays inside, and one point is awarded to the team that touched him. In this way, one point for each touch of the opposite team, i.e. to the team who touches the anti player. This game is also played on a time basis, i.e. the time is fixed.

In the northern part of the country, i.e. Punjab, Haryana, Uttar Pradesh and Delhi, this game is played in a circle. This is known as 'Circle Kabaddi' or Amar Kabaddi. If it is played without a court, as in some places, it's called 'Goongi Kabaddi'. The Goongi Kabaddi is nothing but wrestling between two players.

The first world Kabaddi championship in the history of the game, was organised in Hamilton when approximately 14,000 people packed Copps Coliseum, to watch stars from India, Pakistan, Canada, England, and the United States compete.
The Kabaddi Federation of India (KFI) was founded in 1950, and it compiled a standard set of rules. The Amateur Kabaddi Federation of India (AKFI) was founded in 1973. The AKFI has given new shape to the rules, and it has also the rights of modification in the rules. The Asian Kabaddi Federation was founded under the chairmanship of Mr. Sharad Pawar (Maharashtra).

Some of the Arjuna Award winners are Sh. Sadanand Mahadeo Shetty, Sh. Sadanand Mahadeo Shetty, Sh. Shakuntla Panghar Kholavakar, Sh. Shantaram Jaatu, Kumari Monika Nath, Kumari Maya Kashi Nath, Rama Sarkar etc. Kabaddi was one of the demonstration games at Asiad '82.

**Kang Shanaba**

Kang Shanaba is an indigenous Manipuri game played on the day between Manipur's New Year's Day and the Ratha Jatra festival. There are tales, both legendary and mythological, that claim that Kang was played by gods and goddesses, soon after the earth was created. The simple version is that kang literally means, a round object, hence pushing or throwing it, is called Kang Shanaba. Kang is the seed of a creeper, which was the original object of play, which was later
substituted by a kang made of lac. At present, the kang is an oval object made of lac or lead with a spot of ivory in the middle, the shape and size of which are now laid down in the book of rules. The target, too, has been standardised and has to adhere to a certain shape, size and weight.

How the game is to be played: Manipuris believe that the Kang playing - field represents the ' Field of Life '. The seven players on either side, represent the seven days of the week. The chekphei and lamtha kangkhul are 15 in number on one side and both sides represent 30 days, making a complete month. The first chekphei stands for darkness and the second chekphei represents the day. With the start of the game, the lamtha should be pushed by each player along his own tract (kangkhul), in the correct direction. When the kang crosses the last boundary, it crosses the boundary of life, and a player who does this in the course of play is considered dead ( shiba ), for a particular type of push. On either side of the rectangular court there is an outer and inner line - 42 ft in length and 16 1/2 ft in breadth. The outer line is called lamtha kangkhul and has seven target points. The inner line, called chekphei kangkhul, has eight target points. The game's duration is 4 1/2 hours, with an interval of 5 mins.
At the conclusion of the first half of play - 2 hrs. 15 mins, the teams change sides.

Each player should possess his own kang. Players are not allowed to use each other's kangas, except in a special case, by the decision of the referee. Each team, called a kangkhut, comprises seven players each. The kang to be used in pushing or throwing is called the kangkap. The kang to be fixed as the target is called the kangkhil. The face of the kangkhil is to be clearly marked, to distinguish it from its obverse side. The court is rectangular with an area of 36' by 16 1/2', and is divided into four sub-courts. The lines to targets are called kangkhinpham liri, while the actual boundary is called liri. The game of Kang begins with a chekphei, which involves the player throwing the kang from a standing position, keeping the hand without the kang between his thighs. For lamthathe player pushes the kang from sitting position. In lamtha, if any intermediate player hits his target, he has to play again, crosswise, this is called Marak Changba. The number of throws and pushes, as well as the number of hits on the target make up the score. The score-board will record the name of the teams, score, chekphei, and valid and invalid hits, either to the right or left. The side with the most hits, wins.
A point is scored when hitting the kangkhul (target point) by two chekpheis and one lamtha continuously. This method is to be adhered to strictly, throughout the game. Each player is given just one opportunity to throw in the prescribed manner. The striking of the target in lamtha is a complex process. Should the striking kang cross the last boundary line, it is known as shiba in the case of two outer tracks and hanba in the case of five interior tracks. If the kang does not cross the last boundary, it is considered a score in the case of the outer two tracks. And in the case of the five interior tracks, it is known as nandaba. Any player occupying a position in the interior five tracks, has to push a lamtha and has to perform another cross-push of the kang, to get a score. This move is known as marak changba.

Kho-Kho

Kho-Kho ranks as one of the most popular traditional sports in India. The origin of Kho-Kho is difficult to trace, but many historians believe, that it is a modified form of 'Run Chase', which in its simplest form involves chasing and touching a person. With its origins in Maharashtra, Kho-Kho in ancient times, was played on 'raths' or chariots, and was known as Rathera.
Like all Indian games, it is simple, inexpensive and enjoyable. It does, however, demand physical fitness, strength, speed and stamina, and a certain amount of ability. Dodging, feinting and bursts of controlled speed make this game quite thrilling. To catch by pursuit - to chase, rather than just run - is the capstone of Kho-Kho. The game develops qualities such as obedience, discipline, sportsmanship, and loyalty between team members.

The rules of the game were framed in the beginning of the 20th century. At Gymkhana Poona, a Committee was formed in 1914, to frame its rules. The first ever rules on Kho-Kho were published from Gymkhana Baroda, in 1924. In 1959-60, the first national Kho-Kho championship was organised in Vijayawada (Andhra Pradesh). The Government has initiated the following awards for the game: Arjuna Award, Eklavya Award for men, Rani Laxmi Bai award for women,
Veer Abhimanyu award for boys under 18, and Janaki award for girls under 16.

**How the game is played:** Each team consists of twelve players, but only nine players take the field for a contest. A match consists of two innings. An innings consists of chasing and running turns of 7 minutes each. Eight members of the chasing team sit in their eight squares on the central lane, alternately facing the opposite direction, while the ninth member is an active chaser, and stands at either of the posts, ready to begin the pursuit. Members of the chasing team have to put their opponent out, touching them with their palms, but without committing a foul. All the action in Kho-Kho is provided by the defenders, who try to play out the 7 minutes time, and the chasers who try to dismiss them. A defender can be dismissed in three ways: 1) if he is touched by an active chaser with his palm without committing a foul, 2) if he goes out of the limits on his own, 3) if he enters the limit late.

Defenders enter the limit, in batches of three. After the third and last defender of batch is out, the next batch must enter the limits, before a 'kho' is given by the successful active chaser. Defenders have full freedom of movement on both sides of the central lane, but the
active chaser cannot change the direction to which he is committed. He cannot cross the central lane. An active chaser can change position with a seated chaser, by touching him from behind by palm, and uttering the word 'kho' loudly, and simultaneously, chase or attack is build up through a series of 'khos' as the chase continues with a relay of chasers.

At the end of the innings there is an interval of 5 minutes and an interval of 2 minutes, in between the turns. Each side alternates between chasing and defence.

Kho-Kho can be played by men, women, and children of all ages. The game requires a very small piece of evenly surfaced ground, rectangular in shape, and 27m by 15m. The only equipment required are the two poles. The game lasts no more than 37 minutes.

**Domestic seasons and tournaments**

The following championships are organised for this game: National Championships, Junior National, Sub Junior National Championship, School Championship, Mini School Championship, Primary Mini School Championship, National Women Championship, All India Inter University Championship and Federation Cup.
Organisations involved with the sport in India

The primary sports body for this game is called the Kho-Kho Federation of India (K.K.F.I.). It has its branches in all the states and it has been conducting Mini, Junior and Open National Championships for both sexes, in many parts of India.

Key Players: A number of players have bagged the Arjuna Award. Some of these players are: Shri Shekhar Dharwadkar, Shri Shrirang Inamdar, Usha Nagarkar, Nilima Sarolkar, Achala Devare.

Khong Kangjei (Hockey on Foot)

This version of hockey is distinctively Manipuri in character, and as wrestling too forms part of the game, the name sometimes changes to Mukna - Kangjei or wrestling hockey. The origin of the game is traced back to the prehistoric Hayichak era, before Christ. According to the tale attached to the game's genesis, a young boy of the royal household was spotted playing with a curved club and a round object. He was immediately named 'Kangba' and eventually, when he ascended the throne of Manipur, he became a staunch supporter of the game, not unlike hockey, which the local people termed 'Kangjei Shanaba'. Another version has it that King Kangba
of a prehistoric era, began the games - Kangjei (hockey on foot) and Sagol Kangjei (polo).

**How the game is played:** Manipuri hockey is as popular as the Manipuri game of polo. It is a seven-sided game and each player plays with a cane stick, about four to four and a half feet in length, shaped very much like the present day hockey stick. The game starts when the ball is lobbed into play in centre field (hantre huba). A player is permitted to carry the ball made of bamboo root, and kick it, but a goal can only be scored when the ball is struck by the stick over the goal line. The ball, white in colour, with a diameter of about 3" to 3 1/2 " is called kangdrum. There are no goal posts. The game can turn into a trial of strength between opposing players. A player holding the ball and on his way to scoring a goal can be tackled by a player of the opposing side and made to submit to a trial of strength, locally known as Mukna, which is Manipuri wrestling. The game ends when one side or the other scores the agreed number of goals, and the duration is generally 1 1/2 hours. The strokes are usually restricted to the nearside. This lends protection to the legs from an opponent's swinging stick. No player is permitted to tackle another player, obstruct him or hold him, if either is without a stick.
Each player in the team of seven assume the following positions:

a) Pun - Ngakpa (Full back)
b) Pun - Ngakchun (Half back)
c) Punlluk (Left wing)
d) Langjei (Centre)
e) Pulluk (Right wing)
f) Pun - Jen (In)
g) Pun - Jenchun (In)

The opposing team takes up positions in the reverse order.

**Kirip (Nicobarese wrestling)**

Kirip is an indigenous form of wrestling quite popular with the Nicobarese tribe. In this sport, before the bout begins, wrestlers grip each other from behind with their hands, and this grip is not to be slackened till the very end of the competition. The wrestler, using various parts of the body, including the leg, tries to thrust the opponent to the ground. If a contestant's back touches the ground, he is declared the loser. Three to five rounds take place before the final verdict is given.
Saldu, a form of wrestling, is one of the prominent sports of the Nicobarese tribe. This game does not require a court, only vacant land. The field is divided by a line in the centre, and there are no boundary lines. The number of players is as desired, but each team is to comprise equal number of players. Usually, a maximum of 20 players are allowed in each team.
The raiders stand on one side of the centre line. One player from the team of raiders enters the area of the defenders and tries to touch them, and then get back to his side, crossing the centre line. If he succeeds in doing so, the raiders win a point. Each player touched is declared dead, and is consequently out of the game. If the raider is caught by the defenders in their court, the defenders win a point, and the raider is out of the game.

The team of defenders then assume the role of raiders, and thus the game continues. When the game reaches the pre-determined time limit or when all the players of one team have been sent out of the game, the game ends. The team scoring the maximum number of points at the game's end is the winner.

As there are no boundaries to the field, Saldu demands far more stamina, speed and endurance than Kabaddi. During a special festival of the Nicobarese tribe, women and men upto the age of 40 years participate with much gusto in this game.
Ke Nang Haun (Pig Fight with Man)

Another popular sport of the Nicobarese tribals is the pig fight, which is an essential part of their festivals. The fight is the domain of the male members of the tribe.

Most of the pigs, both wild and tame, are put into a cage, made of bamboo. One leg of the pig is tied with a long nylon rope. The cage is then smashed with an axe, and the contestants (usually two), positioned in front of the cage, at a distance of 5 - 6 metres, get ready for action. The pig emerges out of the broken cage, and as it is in a rather terrified and hostile state of mind, it naturally charges at anybody it sees. There are two to three experts in pig-fighting, who are appointed to control the movement of the pig by the rope. As a rule, two men at a time are asked to fight the contest. As soon as the pig charges at them, the fighter has to grab both the ears of the pig and control it. If he succeeds in doing this, he is declared the ace fighter of the island.

Pig-fights take place in wide, open spaces, so that the pig can run around easily, and the fighter is also not hampered in any manner. The contest takes place after sunrise and always on clear, sunny days.
Lamjej (The race)

Lamjei is a popular annual athletic event in Manipur. The competitors are restricted to the pannas (Revenue/Administrative Units). The length of the race varies, though usually it is half a mile.

The first part of the race consists of heats - two pannas at a time. The winners of the heats run again, till each athlete has competed. The ultimate winner is the one who wins the race of the year, but the winner can be declared only, when he touches the kanglasha or the dragon inside the palace enclosure. Winners of previous Lamjeis are allowed to participate again in the contest.

All the winners are exempt from compulsory duties of state for specified periods of time or for the rest of the athlete's life, determined by the skill and excellence of the athlete under consideration.

Mallakhamb

Mallakhamb is an ancient traditional Indian sport. 'Malla' means gymnast, and 'khamb' means pole. Thus, the name 'Mallakhamb' stands for 'a gymnast's pole'. The origin of Mallakhamb can be traced
to the 12th century, where it is mentioned in Manas-Olhas - a classic by Chalukya in 1135 A.D. For seven centuries, the art lay dormant, till it was revived by Balambhatta Dada Deodhar, the sports and fitness instructor to Peshwa Bajirao II, who reigned during the first half of the 19th century. The apparently simple 'khamb' does not reveal the complexities of the exercises, which require the performer to turn, twist, stretch and balance on the pole. It is this consummate grace, this agility, dexterity and suppleness of body, combined with quick reflexes, muscle coordination and sense of timing, that single out this game as special. Of the states in India, more than 14 participate in Mallakhamb competitions at the national level.

At present, the following forms of Mallakhamb are prevalent:
Plain Mallakhamb - fixed on the ground: In this, a vertical wooden pole is fixed in the ground. The wood used is usually teakwood or sheeshum, preferred because of its twin characteristics of toughness and smoothness. The pole stands 225 cm above ground level. It has a circumference of 55 cm at its lower end, 45 cm in the middle, and 30 cm at the upper end. The height of the neck is 20 cm, and its circumference is 15 cm, and radius of the upper knob is 13 cm.

Hanging Mallakhamb: A smaller version of the fixed Mallakhamb, it is suspended with the aid of hooks and chains. The swinging and revolving motion of this type of Mallakhamb renders the exercises quite difficult and exacting.

Cane or Rope Mallakhamb: Here, a cotton rope which is 2.5 cm thick, replaces the wooden pole. The performers are expected to strike various yogic poses, without knotting the rope in any way.

Revolving Bottle Mallakhamb: his is a recent innovation, and consists of 32 glass bottles placed on a wooden platform, with the Mallakhamb balanced on top.
The other forms of this sport include the Baseless Mallakhamb and Fixed Bottle Mallakhamb. Recently, a few more variations have been introduced, viz. Inclined and Suspended Mallakhamb.

Mallakhamb exercises make the body light and strong. These exercises are most beneficial for the stomach, back, arms and thighs, and have been found useful to achieve efficiency in a number of other games and sports like gymnastics and wrestling. The Mallakhamb sport affects the spinal chord most, which develops energy and increases longevity, and is the only exercise in which all big and small organs of the body are active.

**Mizo Inchai (Wrestling)**

This Manipuri game resembles wrestling in many ways. As in the more popular Indian form of wrestling, stamina, physical strength and prowess are the attributes required for success.

The ground should be of soft sand, and contestants should wear thin vests. Smearing the body with oil is not permitted, neither is the wearing of rings or any article that can be injurious. The contest is timed to three rounds, each lasting for 3 minutes. If a wrestler is defeated in two rounds, he is declared the loser. Punching, slapping,
scratching or using of force with a knee-jerk or elbow jab are also not allowed. Even the use of bad language by the contestants invites disqualification.

A contestant is defeated when:

a) Aoth shoulders are pinned to the ground for a count of six, in five seconds.

b) A wrestler is lifted into the air, and is kept suspended for a count of six, in five seconds.

c) A wrestler is pinned on the ground, in any position for a count of six in five seconds.

A single referee conducts a bout, assisted by ringside judges, who allot points for every correct offensive posture. The total points of each judge are taken into consideration when deciding on the winner.

**Mukna**

Mukna is a sport, which is a combination of wrestling and judo, originating from, and popular in the state of Manipur. Historical records prove, that Mukna has been played since, the first half of the
15th century, but no exact record is available of the earlier meets. In Manipur, there is a belief that this type of wrestling goes as far back as the Hayachak era (Satya Yug), when Pakhangba, the son of the Atiya Guru Shidaba, caught his irate brother, Sanamahi who was the incarnation of a horse, causing chaos and confusion in the kingdom. Sanamahi was furious with his father, for naming Pakhangba as his successor. Pakhangba trapped his brother at the end of a long and bitter encounter, when he used a deadly grip that rendered Sanamahi powerless. This paved way for the birth of Mukna. This sport really flourished during the reign of King Khagemba (1597-1672). The game is generally played on the last day of the festival of Lai Haraoba (worship of the sylvan diety), and is an intrinsic part of the ceremonial functions.

The competitions are usually in the same weight category. Contestants, wearing a waist belt and a groin belt, hold each other's belts, and then the match begins. Holding the opponent's neck, hair, ear, private parts or legs with the hands, are considered foul. Boxing and kicking are also not permitted. The competitor who touches the ground first with his head, back, shoulder, knee or the hand, is declared the loser.
Some of the traditional equipment and dresses of the land are used by the players of this game. This is principally, to protect the vital parts of a player's body. It also helps to identify the Ana or the yek, to which the wrestler belongs. The waist belt is known as a ningri. The winner is called a yatra. He is declared winner, if he succeeds in pinning his opponent to the ground - with the whole of his body or his back touching the ground.

There are many techniques or lou, used in Mukna. Absolute physical fitness and skill is required, while mastering these techniques. Today, the game is popular in Imphal, Thoubal and Bishnupur.

THE INDIGENOUS GAMES OF ARUNACHAL PRADESH

Hole Taso Dukanaram: Hole Taso Dukanaram is a peculiar game which involves the imitation of an animal called Hole Taso. This animal is quite like a cat, and runs around beating its chest alternately with both its front paws. Another remarkable feature of this animal is its ability to hold a third leg in the air, while scampering around. Consequently, the game tests a contestant's overall balance, strength and coordination.
Hinam Turnam: The local people call it the struggle of life and death. In this game, the participants assume the role of the hunter and the hunted in the forest. The dilemma of the hapless hunter, who having missed the prey due to poor marksmanship, follows and catches up with it and seizes it by the third leg, is also part of the game.

Porok - Pamin Sinam or Cock – fighting: With one leg held in his hand and the other hand on his shoulder, the contestant has one leg to hop on, and achieve his objective of pushing his opponent out of the circle. Any of the two players who falls to the ground, or loses his hold on his leg, or steps out of the circle, is disqualified.

THE INDIGENOUS GAMES OF NAGALAND

The picturesque state of Nagaland is home to numerous tribes, who possess a fascinating wealth of vibrant festivals and traditional songs, dances and games.

The most popular sport in the state by far, is an indigenous form of wrestling. The bouts start with the contestants holding each other's waist girdles. As soon as the signal is given, both the wrestlers try to throw off each other. A combination of various leg tricks and sheer
brawn are employed to achieve victory, but the use of hands on an opponent's legs is considered a foul, though hands can be used to hold other parts of the body, waist upwards.

A wrestler is declared the winner if he can throw off his opponent, and in the process, get the trunk of the opponent to touch the ground, taking care not to let his own trunk do so. The wrestler who succeeds in pulling or thrusting down his opponent, or forces him into a kneeling position with both knees and one hand, or one knee and both hands touching the ground simultaneously, also wins. It takes three bouts to decide the result. Naga wrestling is quite popular amongst the Angami, Chakhesang, Zeliang, Rengma and Mao tribes. The sport has acquired an all - Nagaland sports status, and each alternate year a competition is held.

The other prominent sport in Nagaland is cock - fighting. This sport consists of kicking, solely, with the legs, and is quite similar in technique to Tae - Kwan - Do. The contestants stand apart on their marks and exchange kicks. The use of hands to hit or catch is absolutely forbidden. The barrage of kicks goes on until one party or the other surrenders. The kicks can be inflicted on any part of the body
except the groin. This game, most popular amongst the Sema tribe, demands superb strength and agility, speed and awesome leg work.

**Sagol Kangjei (Polo):**

Sagol Kangjei is the name of the game of polo played in Manipur. Sagol means pony / horse, kang means a ball or round object, and jei is a stick used for hitting. Polo has, for time immemorial, been a game patronised by the royalty and the upper crust of society, not only in India but abroad. However in the state of Manipur, it has always been a game for the common man. It is a seven-a-side game, the players mounted on ponies.

According to a renowned Sanskrit scholar, Pandit Sharma, Manipuri polo goes back to the year 3100 B.C. Other Manipuri scholars trace the game chronologically to many centuries before Christ (2000 - 1500 B.C.), while some place it around 34 A.D. According to Kangjeiron Purana, which is really the history of hockey in the state, polo was first played in Manipur, and therefore, it got the name Sagol Kangjei - sagol (horse) and kangjei (hockey).

Manipuri polo symbolises the immense cultural heritage of the state, and great efforts have been put made to raise the standard of this
popular game. The prominent patrons of the game were King Kyamba and King Khagemba (1597-1672 A.D.), and King Chandra Kirti (1850-1886 A.D.). The latter, especially, is to be credited with popularising the sport in other parts of the world.

**How the game is played:** Each player in Sagol Kangjei assumes a specific position on the field.

a) Pun - Ngak (Full back)

b) Pun - Ngakchun (Half back)

c) Pulluk (Left wing)

d) Langjei (Centre)

e) Pulluk (Right wing)

f) Pun Jen (Inner)

g) Pun - Jenchun (Inner)

There are no goal posts in this game. Goal lines determine the end of the two boundaries of the rectangular field. The ball (kangdrum) is white in colour. To score a goal the ball must cross the line.

The polo stick is made of cane or wood, and is called kang-hu. It is 4 to 4 1/2 ft in length, and has a head of hard wood, a foot long,
which is set at an obtuse angle. The ball is made of bamboo root, with a diameter of 3" to 3 1/2".

The traditional attire consists of a chin - strap ( khadangchet ) and a turban, for protecting the head. Leg - guards ( khongyom ) are worn below the knee. Since no shoes are worn, the players use khumit - khang. A leash of thick leather is held by the index finger of the left hand. This is a seasonal game, and is played in the Manipuri month of Mera ( September / October ) and ends in the month of Ingen ( June / July ). There is no other country in the world, where hockey is played on foot and horseback. It would not be wrong to say that Manipur was forerunner of invention of hockey, which evolved out of constant experiments with hockey on foot and horseback.

Yubee - Lakpee ( Snatching the coconut )

Yubee Lakpee is a popular outdoor game in Manipur, played only by men. It is akin to rugby, and requires a great deal of vigorous body play and stamina. Yubee in Manipuri means coconut, and lakpee means snatching. This is a seven - a - side game and is played on a field that is 45.72 by 18.29m in area. The game starts when a coconut, duly anointed, is thrown into play, from one end of the field. The
coconut is greased, and each player tries to catch it. Each player exhibits his strength and agility, in both gathering the coconut and holding onto it. The game demands wrestling ability, speed, great reflexes and a sharp mind. Some scholars choose to view the game in a religious light, since it was played on the grounds of the Bijoy Govinda Temple on pichakari day, at the home of King Ananta Shayee, by persons acting as gods and demons. The game was celebrated annually on this day, re-enacting the scene from Hindu mythology involving the snatching of the pot of nectar, after the churning of the sea.

**How the game is played**: The number of players may vary, but usually the maximum number of players does not exceed 24. Each player performs as an individual. After oiling his body, each player wears the ningri or waist belt, similar to the one worn in the game of Mukna.

The coconut is placed at the centre of the field, and on a signal, the players race towards it. The referee begins the game with a loud call - 'swa ', occasionally he begins it by throwing the coconut into play, in centre field. The coconut is held chest-high by the player in possession, and players are not allowed to kick it.
The team, the players of which succeed in carrying the coconut into the box area (a rectangular space 4 1/2 by 3 m in area, inside the field, the central portion of the goal line forming one of its side) and over the goal line, despite foiling attempts by the opponents, wins the game. Just beyond the goal line sits the judge (in days of yore, the ningthou or king occupied this seat), and it is to him that the players dedicate the coconut.

In order to score a goal, the player has to penetrate the box area from the front, not from the sides, and he must then cross the goal line, while carrying the coconut. In case, no player succeeds in reaching the king (the judge) with the coconut, all the players are lined up and made to run a race to decide the victor. When the game really reaches a boiling point as it were, and there are too many people pouncing on the coconut, the rising ardour is cooled by dousing the players with water!

**Archery**

One of the prominent and popular indigenous sports of the state of Meghalaya is archery. Archery is an intrinsic part of the culture of the local people, and plays a principal role in their festivals. The bows
and gut are made of a special bamboo, and are of varying lengths and sizes. The arrows are made from special reeds, topped with a pointed metal cap, using eagle feathers. The feathers are interwoven near the neck on four sides, this part of arrow-making being the domain of the women.

The target is made from a certain kind of grass, and is circular in shape, 8 to 10 inches high and 3 inches in diameter. The target is affixed on a thin bamboo pole, at a height of 3 1/2 ft from the ground. A notch is made at the base of the pole and any arrow hitting below the notch, is not counted for points. The distance exceeds 30 metres. There are three ways of conducting this contest: individual competition, team competition, and fast and slow shooting.

**Cheibi Gad-Ga**

This is one of Manipur's most ancient martial arts. The fighting equipment comprises a sword and a shield, now modified to a stick encased in soft leather and a shield made of leather. The contestants fight a duel, and victory goes to the person, who scores the maximum points. In ancient times, sword and spears were used by the
contestants. Victory in this martial art, depends more on skill, than
brawn and brute force.

The competition is held on a flat surface, within a circle, with a
diameter of 7 meters. There are two lines of one metre length each in
the circle, with a space of two metres between them. The 'cheibi' stick
is 2 to 2.5 feet in length, and the shield is 1 metre in diameter.

Kalari Payattu

Kalari is the Malayalam (language spoken in Kerala) word, for
a special kind of gymnasium, where the martial art known as Kalari
Payattu, is practiced. It had its origins in the 4th century A. D.
Legends claim, that the art began with the sage Parasurama, who
possessed mystical powers. He built temples and also introduced
martial arts, which have influenced and shaped many other arts. The
art reached its zenith in the 16th century, in the days of Thacholi Othenan - a celebrated chieftain of north Malabar.

A Kalari Payattu demonstration includes physical exercises and mock duels - armed and unarmed combat. It is not accompanied by any music or drumming, but is a silent combat, where style matters the most. Kalari Payattu is practiced by women also. Unniyarcha was a legendary heroine, who won many battles with distinction. Today, Kalari Payattu is a method of physical fitness, and an empty-handed means of self-defence. Yet, it is tied to traditional ceremonies and rituals.

Kalari Payattu consists of various techniques and stages. Among them are:
Uzhichil: Uzhichil, or the massage with the Gingli oil, is used for imparting suppleness to the body, but only persons with a thorough knowledge of the nervous system, and the human body, conduct the 'uzhichil'.

Maipayattu: Body exercises or Maippayattu includes the twists and turns of the body, leaps and jumps, and poses, designed to gain control over various parts of the human body.

Sticks of Kolthari: This is the next stage where training in handling various staves of wood or canes of different lengths are imparted. The long stick is kettukari and the short one, kuruvaadi.

Otta - a Weapon for the 'coup de grace': The otta is an 'S' shaped staff, with a knob at one end, made of the toughest portions of the tamarind tree. These sticks, which are about 2 feet long, are specially suitable for attacks on the nervous system.

Metal weapons or Anga Thari: Weapons of various metals are used in training and combat sessions, like the sword, sword and shield, two types of knives, daggers, the spear and the 'urumi'. Various exercises are performed with these weapons.
Puliyankam (Sword Fight)

Wielding the sword in an efficient manner, is considered to be the peak of perfection in Kalari Payattu. Various methods in the use of the sword, as a weapon of offence and defence, are being practiced today, but the most awe-inspiring of these, is the Puliyankam, where the combatants fight like tigers, propelled by powerful fuels - extraordinary elan and agility.

The Spear Vs the Sword

In this combat, one contestant is armed with a sword and shield, and the other with a spear. Due to the length of the spear, the swordsman faces a disadvantage, but if he knows how to exploit all the weak points of the spear-man, and take advantage of all the opportunities, that come his way to get under his opponent's guard, he can easily triumph over his opponent.

Barehanded Fight or Verumkai

In unguarded moments, there are some special ways of getting out of a tight situation, by using one's hands or a piece of cloth or a rope. Locks and blows are in vogue. Attacks on the nervous system by
the edge of one's palm, are enough to paralyse the opponent. Various types of blows with different effects are, therefore, practiced to perfection.

Character, fitness and sheer courage - these are the demands of Kalari Payattu, which has about it a distinct spiritual and mythical aura. To succeed in this martial art, one needs plenty of fire in the belly, energy, drive and fierce commitment.

**Silambam**

The state of Tamil Nadu is considered to be the cradle of modern and scientific staff fencing, popularly known in Tamil as Silambam. The Pandya kings ruling in Tamil Nadu promoted Silambam fencing, as did their Chola and Chera counterparts. Silapathiharam Tamil literature, dating back to 2nd century A.D., refers to the sale of silambam staves, swords, pearls and armour to foreign traders. The ancient trading centre at Madurai city, renowned globally, was said to be thronged by Romans, Greeks, Egyptians among others who had regular sea trade with the ancient Dravidian kings. The silambam staff was one of the martial art weapons, that was in great demand with the visitors.
The use of the long staff for self-defence or mock-fighting was a highly organised game in the state as early as the 1st and 2nd centuries A.D. In the Vedic age, young men were imparted training to defend themselves with staves, both as a ritual and an emergency. The staves wielded by ace fencers were given distinctive names, and treated with reverence. Some records trace the origin of this art to a divine source - Lord Muruga, and within the Tamil mythological framework, sage Agasthya is also credited with the genesis of Silambam. Silambam is believed to have travelled from Tamil Nadu to Malaysia, where it is now a popular recreational sport and also a mode of self-defence.

Four different types of staves are used in this activity. One produces a sonorous, swishing sound, another involves lighted balls of cloth at one end of the staves, called 'torch silambam', a third is quite
short in length nevertheless powerful, and finally a non-elastic staff that produces a clattering sound.

Today this rather simplistic art form is a mode of self defence used by the common folk of Tamil Nadu.

Techniques: Silambam incorporates a range of techniques.

a) By swift foot movements, large spheres of control can be established.

b) Both hands can be used to wield the staff.

c) Precision, force and momentum can be developed at head, shoulder, hip and leg level.

d) The cut, chop, thrust and sweep can be used to achieve mastery.

e) Development of a reflex defensive action, by concentrating on and anticipating the moves of the opponent and perfecting various kinds of feints in stroke play, can absolutely demoralise an adversary.

The player must also be able to ward off stones hurled by a crowd, and disperse an unruly mob by a range of strokes like 'monkey hits', 'snake hits', 'hawk hits' and 'spring hits', which must be inflicted
in quick succession. This activity involves some amazing footwork, staff - swinging, pivot - jumping and stroke play. From a purely defensive art, Silambam has become a combat exercise.

Silambam is a three - type contest.

a) A fight to the finish, when one of the players is dispossessed of his staff.

b) Total number of ' touches ' one combatant makes on the other ( indicated by appropriate markings on the body ).

c) Skill shown in protecting a pouch of money ( kept at or in between a contestant's feet ).

The contestant succeeding in leaving a mark on the forehead of his opponent is adjudged as the victor in the contest.

Dress : The contestants wear langots of various colours, sleeveless vests, turbans, canvas shoes, and a chest guard which is a part of the traditional attire of Palmyrah tree - climbers. Wicker - work shields also form an essential part of the gear.

The Contest : The contest begins with salutations to God, the competitor, the audience and the guru. The result is determined on the basis of the number of touches made by one contestant on another. To
distinguish these touches, the ends of the staves are coated with a sticky powder that leaves behind a mark. The mark generally counts as one point, but in certain areas, a touch above the waist counts as two points, while those made below get only one point. In certain areas, the winner is one who makes a mark on his opponent's back, while in others, the contestant who makes the first three touches on the other's body wins. The contest comes to a close, after a period of time fixed well in advance of the contest, or when one of the contestants is dispossessed of his staff.

Silambam is fought on an even and hard surface, but never on a sandy or slippery area. The arena of this activity is usually circular, the radius not less than 20 ft and not more than 25 ft, when only two contestants are involved. The duration ranges from 6 to 10 minutes, which is divided into four equal quarters. An interval of one minute is allowed at the end of the first and third quarters, while at the end of the second quarter an interval of 3 minutes is allowed.

**Thang - ta & Sarit - Sarak**

The history of Thang - ta and Sarit - Sarak can be traced to the 17th century. Thang - ta involves using a sword or spear against one or
more opponents. Sarit - Sarak is the technique of fighting against armed or unarmed opponents, but on many occasions there is a combined approach to the training of these martial arts. These martial arts were used with great success by the Manipuri kings to fight against the British for a long time. With the British occupation of the region, martial arts were banned, but post - 1950s saw the resurgence of these arts.

**Demonstrating a duel between Thang (a sword) and a Ta (a spear)**

Thang - ta is practiced in three different ways. The first way is absolutely ritual in nature, related to the tantric practices. The second way consists of a spectacular performance involving sword and spear dances. These dances can be converted into actual fighting practices. The third way is the actual fighting technique.
The Sarit - Sarak art of unarmed combat, is quite distinct from other martial art forms. It is simply flawless in its evasive and offensive action, as compared to any other existing martial art of the same school.

Legend has it that Lainingthou Pakhangba, the dragon god-king, ordained King Mungyamba, to kill the demon Moydana of Khagi with a spear and sword, which he presented to the king. According to another such legend, God made the spear and sword with creation of the world. This amazing wealth of Manipuri martial arts has been well preserved, since the days of god king Nongda Lairel Pakhangba. The fascinating Manipuri dance also traces its origin from these marti

**Thoda**

Thoda, the impressive martial art form of Himachal Pradesh, relies on one's archery prowess, dating back to the days of the Mahabharata, when bows and arrows were used in the epic battles, between the Pandavas and the Kauravas, residing in the picturesque valleys of Kulu and Manali. Thus, this martial art has its origin in
Kulu. Thoda, the name is derived, from the round piece of wood fixed to the head of the arrow, which is used to blunt its wounding potential.

The equipment required for this game are bows and arrows. Wooden bows measuring 1.5m to 2m, to suit the height of the archer and wooden arrows in proportion to the length of the bow, are prepared by skilled and traditional artisans.

In Himachal Pradesh, in earlier days, the game of Thoda was organised in a very interesting way. A handful of village folk would go to another village, and would throw tree leaves into the village well, before sun rise. They would, then, hide in the bushes nearby, just outside the boundary of that village. As soon as the villagers came to draw water, the youths would shout, and throw challenges to them for a fight. This would spark the preparations for an encounter.
The competition is a mixture of martial arts, culture and sport, and is held on Baisakhi Day, April 13 and 14, and community prayers are organised to invoke the blessings of the principal deities, Goddesses Mashoo and Durga.

How the game is played: Each group consists of roughly 500 people, but most of them are just dancers, who come along to boost the morale of their team. The archers are divided into parties, just before the competition takes place. One team is called Saathi, and the other Pashi. It is believed that Pashis and Saathis, are descendants of the Pandavas and Kauravas. The target in this game is the region of the leg, below the knee, where the opponent should aim his arrow.

The moment the two contesting groups reach the village fairground, both the parties dance on either side of the ground, waving their swords, aglitter in the sun, and sing and dance to the stirring martial music. The Pashi group forms a 'chakravyuh', and blocks the Saathi group, who in turn begin to penetrate their defences. After the initial resistance, the Saathis reach the centre of the ground. Both the opponents face each other at a distance of about 10 metres, and prepare to attack. The defenders start shaking, kicking their legs to and
fro with brisk movements, to thwart the accurate aim of their adversaries.

Lightning movements and agility are the sole methods of defence. The whole competition is conducted to the lively, virile rhythm of war dance, with one side furiously side-stepping, legs kicking in all directions, and other side doing its best to place an arrow on the target. There are minus points for a strike on the wrong parts of the leg.

At present, the game is played in a marked court, which ensures that a certain degree of discipline is maintained in Thoda - a happy blend of culture and sport. This game is popular in Theog Division (Shimla district), Narkanda block, Chapal Division, district Sirmaur and Solan.

**Hide & Seek**

Hide and seek is a timeless game that has been played by children throughout the ages. It isn't only children who enjoy it - a natural instinct for parents is to play a facial form of hide and seek with their children from the earliest age, as it teaches children about attachment and detachment in a safe and caring environment. Leaving
aside the psychology, however, the outdoor game provides wonderful interaction amongst children is easy to play and never gets boring.

How to Play: At least three players are needed to play Hide and Seek. Naturally, however, the more players you have, the better is the fun. Set down the rules to play. If you do not set down rules, you will have people running to places that have valuable things in house, or may run outside when everybody's inside. Find a suitable location to play it may be outdoor or indoor. Outdoor location works best were you have more choices to hide, although indoors is fine for rainy days. It will be necessary to set boundaries for hiding or you will have players running off to too many far-off locations. Determine who will be "out". Working out who is "out" can be done a variety of ways, for example use an elimination word game, such as "Inky Pinky Ponkey"
or similar game. Now begin the game, the person who will be "out"
has been chosen, he or she stays at a central place or a place behind a
tree or pillar, closes his or her eyes and begins counting out loud to a
number from about 1 to 100. The number you choose should be based
on how many people are playing the game and the distances to hiding
spots. The more people, the higher the number should be. All of the
players who are not "out" should run off and quietly hide from the
player who is counting. The person who is "out" is not allowed to peek
at the players hiding from him or her. Once the player who is "out"
has finished counting, he or she yells "Ready or not, here I come!". At
this point, the player who is "out" must try to find all of the other
players who have hidden. The players who are hiding cannot move or
switch hiding places as the seeker may find him easily. The player
who gets found first becomes "out" in the next round of the game.
Find all the people who are hiding and start playing the second round
with the person who was found first as seeker ("out").

Tips: If you have younger children, you can play this right
inside the house. When you hide and the little ones find you, they
laugh in delight. Try to find different places to hide, but do not make
it too hard to find you. Younger children can become frustrated when
they cannot find you. If some of the hidden players do not return
home before a predetermined period of time, the person who is "out" should give the universal "all clear" signal. Yell, "All, all outs in free."

The person who is "out" must take another turn as "our" or appoint a willing volunteer to take his or her place. There are lots of different strategies of hiding. One is to hide in plain sight. For example if there is a table near home base hid under it: it often will not be expected and make a really short run back to home base. Hide in places that look impossible to hide in (example: in a cabinet under a sink in the bathroom.) Just make sure you can get out pretty easily without hurting yourself A LOT or moving everything if you hide in a small space. Hide where your body won't cast a human-shaped shadow. Play in different places every time. If you do it in the same spot (different games, not rounds) then people will remember the good places and search there first.

**Nondi (நொந்தி) [Pandi (பஞ்சி)]**

Nondi is a very funny hopping game played by the girls in many rural villages of Tamil Nadu. It is known as Tokkudu Billa/Tangidi Billa in Andrapradesh and Kunte Bille in Karnataka it is played by the girls in many villages, even today. Today educated modern girls and tomboys have forgot their gender-based games and
shifted to playing masculine games. As a result, today nondi is in the verge of extinction. Tokkudu Billa, a 2×4 grid, is variation of the family of Hopscotch games.

Thing Required:

1. A coin or a small slate stone
2. Chalk piece or chalk powder
3. Flat Ground
4. More than 1 player to have fun

The aim of nondi is to capture maximum number of squares in the grid by hopping and jumping through the court in a specific pattern without the feet touching the lines and without putting a hand down to gain balance. A small and flat concrete area or a sandy ground would be ideal to play this game. The grid is drawn on the ground or on the floor and numbered as shown above the semicircle on the top with number 9 is Home.

How to Play:

Phase 1:

Station out side of the grid, near square 1

Throw the stone in square 1
Starting from square 1 hop over the stone on your way to ‘Home’ (square 9) and turn back and hop back to square 2 bend and pick the stone in square 1

Throw the stone in square 2

Starting from square 1 hop over the stone on your way to ‘Home’ (square 9) and turn back and hop back to square 3 bend and pick the stone in square 2

Repeat the above process by throwing the stone in 3, 4, 5, 6, 7 and 8

Phase 2:

Place the stone in the palm opened

Hop, starting from 1 unto 8

Throw the coin out the grid (not too far) and jump on it in hopping position

Repeat the process with the coin in the palm inverted
Phase 3:

Ask the other players for “kaaya” or “Pazhalama”

If the other players choose Kaai, sit down with back facing the grid and throw the coin so that may falls in any of the squares.

If the players choose Pazhalam, then stand up with back facing the grid and throw the coin so that it may fall in any of the squares

Hop into the grid, and pick up the coin as in the previous steps

Draw a cross in the box in which you picked up the stone. (In this box, you can rest both of your legs)

Hop out the grid with the stone. Now this indicates that you have captured a box.

Phase 4:
Go through all above phases to capture the other boxes. You can rest both of your legs in boxes 4 and 5 and in the boxes that you have captured.

**Losing chances:**

A player loses her chance at any stage if

He/She Lands on a box that is captured by the opponents

The coin is thrown on crossed squares

The coin falls out of the grid

The coin falls on the lines of the grid

The coin slips down off the palm

**Kichi kichi thambalam**

This is an interesting traditional game played in villages, which has riverbanks. As this game needs sand for playing it was played in riverbanks. This game increases skills like face reading, direction finding and hiding things without others knowledge even if the opponent is in front.
Things Required:

Two Players

Sand filled ground

Stick/shell/ Cotton Lamp wick

How to Play : A sand stage of size 1 to 1.5 feet length and width with height of 4 to 5 inches is made and the players decide who is going to hide the stick and who is going to find it. Then the player who is going to hide takes the stick and holds it in two fingers (thumb and index finger) and insert it in the sand stage from one side of it and collects it on the other side using the other hand in such a way that the stick is inside the sand and is not visible. The player has to move the stick inside the sand, confuse the opponent, and position it in a place. The person will sing the following song while he/she hides the stick.

He/she does this in such a way that the opponent gets confused and tries to find it. The opponent gets only one chance to find the stick, he/she needs to observe the movement of the hand and face of the player who hides the stick and should conclude were the stick would be and point it to the player who hid the stick. If he/she fails then the player who hid the stick get one point and he/she will get a
chance to hide the stick for the second time, if the player finds the stick then he/she gets the chance to hide the stick in the second round.

The game will continue until any one player wins 10 games. Once a player win 10 games the opponent should take a handful of sand and put a stick inside the sand and the winner will close the loser's eyes with his/her hands and take him to some place and ask the loser to put the sand in ground and bring him back to the starting place by eyes closed. Then the loser should search the place where he/she put the sand in ground, if he/she fails then he/she needs to do what the winner says.

Oodi puduchi vilayaduradhu (போட்டி புத்திசி விலாயாரது)

Oodi puduchi vilayaduradhu is a simple traditional game that can be played anywhere. This game is even played by kids below 2 yrs with their elders for having fun.
Requirements:

Two or more players

Play Area (Open Ground / Any room in a house)

How to Play: This game is played in two methods

Method-1: The players who are interested in playing this game gather at the play area and select a player who is going to be ‘out’. That person is the person who will catch others. Once the ‘out’ person is selected the other say ‘Jute’ (Ready for the game) and start running here and there, the person who is ‘out’ will run after the players to catch them, the players run in such a way that they are not get touched by the person who is out. Once the ‘out’ player touches any running player then that player becomes the ‘out’ person and he need to run after others to make them ‘out’.
In between the game, if any player gets tired or if they want to stop the game at any point any one player can stop it by yelling ‘waitease’. Once someone says ‘waitease’ then all have to stop running or the ‘out’ player should not touch the player who said ‘waitease’ (it mainly depends upon the rules formed at the beginning of the game), even if the ‘out’ player touches that player he will not be ‘out’.

Method-2 : This game is played as similar to Method 1, but instead of ‘waitease’ the player sits in the place where he stands. If the player sits then the ‘out’ person cannot make him ‘out’.

Anila Naaya (அணிலா நாயா)

Anila Naaya is similar to that of Maramerkurangu (Tree Climbing Monkey). This game is also an interesting and funny game played in urban areas where lot of trees is available. Big trees are not suitable to play this game; small trees with more branches are best suited.

By playing this game the players learn climbing, enhance their hearing capacity, differentiate between animals that climb tree and the
animals that do not climb tree, and by running here and there their physique gets improved.

Requirement:

Six or more player

Small Trees with branches

How to Play: Suitable trees where one can climb up and down easily are located.

An ‘out’ person is selected by playing any choosy game
The ‘out’ person stands in a distance from the tree away from others at the beginning.

The ‘out’ person has to say Anil (Squirrel) or Naai (Dog). If he says Anil all has to climb the tree and if he says Naai all has to come down from the tree.

The ‘out’ person says Anil and Naai slowly in the beginning and slightly increases the speed between Anil and Naai, so that the players move up and down from the tree quickly.

All the players have to do as the ‘out’ person says. If anyone fails to do it or do it wrongly then he becomes ‘out’.

The ‘out’ person can also run behind the players to touch them and make ‘out’ when they are in the ground away from the tree or run from one tree to another. The players escape from the ‘out’ person and jump and run here and there and try not to become ‘out’
The Main aim of the ‘out’ person is to make any other player ‘out’

Thirudan police (திருதண் போர்)

Thirudan Police is also known as kallan Police in many villages and cities of Tamil Nadu. There are two forms of Thirudan Police one played indoor and other outdoor. It is a wonderful game played by rural children. By playing this game children’s guessing power, face reading skill gets enhanced and they sustain the feeling of unity and oneness among the players.

Things Required:

- Bits of paper of equal size
- Pen
- Four players
- Open ground if played outdoor

How to Play Indoor Game:

4 Paper bits of equal size are used.
Raja, Rani, Police and Thirudan is written on each paper bit

All the papers are folded in such a way that the text is inside the and fold look similar

Children sit together forming a circle and one player takes initiative and shuffles the folded papers in hand and throws it on ground. Then each player picks one paper and see what they got

The text written in the paper should be a secret and other players should not know what others got.

Then the player who has POLICE has to raise his hand and he is asked to find the player who has THIRUDAN.

The following are the points for each character Raja – 10, Rani – 5, Thirudan, Police – 1

If the guess is right, POLICE get one point, if not the point will go to Thirudan. The game goes in 5 to 10 rounds. The winner is the player who gets maximum points.

**How to Play Outdoor Game:** This is also a simple game where the players form 2 groups, one group will be POLICE and the other group will be THIRUDAN (Thief). The thief group will do some mischief or take one toy and hide it and the police group will find the
toy or the thirudan group will hide and the police group will search them as we play Hide and Seek. It is same as the concept of Thief and Police in real life.

**Raja rani (ராஜா ரநி)**

Raja - Rani in Tamil Nadu is Ramudu – Seetha in other states of South India. It is a wonderful traditional game played by rural children. By playing this game children’s guessing power, face reading skill gets enhanced and they sustain the feeling of unity and oneness among the players. Since the epic characters are chosen to play the game children gains knowledge over epic characters.

**Things Required:**

- Bits of paper of equal size
- Pen
- Three or more players

**How to Play:**

First the Epic for selecting the characters is selected in our case for example we’ll select Ramayana.

Paper bits of equal size are used.
On each paper bit a Ramayana character name is written. The characters may be Rama, Seetha, Lakshmana, Hanuman, Bharata, Shatrugna, Ravana and so on depending on number of players.

All the papers are folded in such a way that the text is inside and the fold look similar.

Children sit together forming a circle and a player takes initiative and distributes the slips to the others including him at random.

The text written in the paper should be a secret and other players should not know what others got.

Then the player who has RAMA has to raise his hand and he is asked to find the player who has SEETHA. It is not required that the person has to find SEETHA, the group can select a character name and can ask to find the character.

If the guess is right, he gets a point, if not he will lose a point. The game goes in 5 to 10 rounds. The winner is the player who gets maximum points.

**Statue/Freeze/Attack**

Statue is a wonderful game also played as Freeze or Attack. This game greatly improves the acting skills of miming and coming up
with ideas on a dime. Freeze is one of the easier game played in schools, parties, buses, wherever a group of children get together.

Get a group of at least four people together and decide on two people to start the game. This game can be played with as many people as you want.

Someone from the group picks a situation for the two people to start out with. The two then start acting out the situation or it may be any actions among the group.

At any time a member from the group can yell Freeze! Both of the actors or all the kids in the group then freeze in whatever position they are in till the person say ease.

The person that called out has to start the next situation. The situation started has to be completely different from the one before.

Continue this way for as long as you please. There is really no winner to this game.

**X and O (Tic Tac Toe)**

Tic tac toe also know as X and O. It is a simple game that is often played to fill time. It is one of the first games learned by many, and can be played anywhere there is pencil and paper. Students sitting in the last bench in schools and colleges play this game when they feel
the class is boring. These games can last few seconds to several minutes. The game is played by two players alternately putting an X or an O in a square on a 3-by-3 grid. The game is won when one of the players gets three in a row.

Things You'll Need:

Pen/Pencil

Paper

Draw the table as shown in the picture to play the game on a piece of paper.

Assign a letter to each player. One player is assigned X and the other player is assigned 0.

Decide among the players who is going to start, it can be an agreement that Player 1 starts first for the first game and Player 2 start the game for the second game or vice
versa, or you can flip a coin to determine which player can start the game. If you flip a coin then the winner of the first game will start the next game.

Once the player is decided, he starts the game by putting the assigned letter, either X or O, into one of the nine boxes created.

Once he puts his letter then the second player take a turn. Play alternates between the two players in this manner until the game is won. No box can contain both an X and an O. Also, once either letter is put in a box, it cannot be removed.

Align three X’s or O’s to win the game. These letters must be able to be connected using a straight line. The line can be vertical, horizontal or diagonal. If all nine boxes contain a letter but there are no three letters in a row, the game is considered a tie.

**Poo Parikka Varugirom**

Poo parikka varugirom is an interesting traditional game played in villages by singing a song which is in question and answer form. This game develops Physique, singing, knowing flowers, counting, questioning and answering skill.
How to Play

For the game to be interesting more the 5 to 10 players are required. The play area will be an open ground, street or a hall, the size of the play area depends upon the number of players playing.

Two groups of equal players are formed and a line is drawn in the centre and the players stand at a distance of 5 feet from the line

All the players hold their hands like a chain and sing the below song and go to the centre line touch it and come back to their place

Team 1: Poo Parikka Varugirom, Poo Parikka Varugirom, inn nallilae.

Team 2: Yaarai anuppa poogireer, Yaarai anuppa poogireer, inn nallilae.

Team 1: Rani (Name of a player) Anuppa Poogirom, Rani Anuppa Poogirom, inn nallilae.

Team 2: Yentha Poo Vendum, Yentha Poo Vendum, inn nallilae.

Team 1: Mallipoo Vendum (Name of a flower), Mallipoo Vendum, inn nallilae.
Once the Team 1 replies with the flower name, each person from one team will come to the centre line and pull each other, the player who crosses the line while pulling will go to the opposite team.

The game continues with different player name and flower name till everyone gets tired, the team with maximum number of players at the end of the game is the winner of the game.

**Pappu kanji (பப்பு கஞ்சி)**

Pappu kanji is a famous traditional game played by parents with their kids under 3 yrs. By playing this game the children learns the importance of sharing, identify various food items cooked at home, and helps in identifying the relationship among people in the family and builds patience in them.

**How to play :**

The parent or an elder taking care of the kid stretches the kid’s fingers, describes the food items one by one, and assign it to each finger virtually.
Once all the fingers are assigned with one food item, the person take the kids palm and pretend it as a plate and take the assigned food items from the fingers and mix them all in the palm. Then he should pretend as if he takes some food from the kids hand and feed him, then person should distribute it to others in the family by mentioning their names and the relationship (like father, mother, sister, etc.) with the kid. All the actions are done virtually.

Once the food is distributed to others the parent Pretends that he/she washes the vessel (i.e.) the kids palm and move his finger starting from the fingers of the kid to the shoulders singing “nandu oruthu nari oruthu” repeatedly and tickle the kid when he/she reach the shoulder, this amuse the kid and the kid starts laughing.

Aakku paakku vethala paakku (அக்கு பாக்கு வெத்தலா பாக்கு)

Aakku paaku vethala paaku is the traditional rural game played by kids between 3 to 5 years. This game builds patience among the kids and teaches them the counting and pointing skills.

How to play
All the kids sit in a circle, keep their hands on the ground (palm facing the ground), and stretch their fingers.

A kid from the group starts the game by singing:

aakku paaku vethala paakku :
thaam thoom koyya
asaka lakadi buska lakadi
balasundaram enperu koya

While singing one of his hand will be in the ground and the other hand will be used to point and count the hands of other players. For each word in the song one hand is counted for example while saying aakku one hand is counted. The count will go in clockwise direction.

The player has to close his finger if the song ends in his hand. Then the player again starts singing and counting.

If the hand with closed finger is pointed for the second time then that kid’s hand should not be counted again (i.e. that hand should be taken out from the circle)

**Kulai kulaiyaai mundirikkai**

Kulai kulaiyaai mundirikkai is a famous game still played in villages and in schools. This game teaches the kids how to be cautious.
from the cheaters and how to do something without getting noticed by others. In this game players need to be cautious and know the tricks to cheat others without getting noticed.

Requirements

More Number of Players more the fun

Play area mainly depends upon the number of Players

A towel strongly rolled like a rope

How to Play: All the players need to sit in a circle inwards seeing each other.

One player is chosen to be the ‘out’ person. The ‘out’ person is selected by any choosy method.

The ‘out’ person should take the rolled towel and run around the circle formed by the players.

The ‘out’ person while running should put the towel at the back of anyone player sitting in the circle in such a way that the players sitting in the circle does not notice it and continue running. If the player sitting notices the towel is behind him he can take it and should chase the ‘out’ person and try to touch the ‘out’ person before he sits in the empty place of the player who is chasing. If he touches the ‘out’ person then he will be the ‘out’ person for the second round, if in case he sits then the player
who is chasing with the towel will be the ‘out’ person and he should continue playing as in the first round.

If the player sitting in the circle doesn’t know that the towel is behind him the ‘out’ player running should come and pick the towel and hit the player in his back and give the towel to him and ask him to run, and he sits in that place.

Players sitting in the circle who noticed the towel is dropped behind a player should not say it to the concern player.

The player who is running with the towel will sing ‘Kulai kulaiyaii mundirikkai’ as a question and the players sitting in the circle will sing ‘Nariya Nariya suthi vaa’ as an answer to the question.

All the players have to sing at the time they run.

**Book cricket** (புத்தக கிளிக்கே) 

Book Cricket is an indoor game. It is popular among students in schools. Kids play this game when they have leisure time in school and whenever they feel the lecture is boring. Kids play this at home when the weather is not conducive for outdoor games. The easiness to play this game makes it more popular among kids.

**Things Required**
A paper for each player

Book preferable a big book with lot of pages

Pen or Pencil

Two players

Hot to Play:

The two players will have to decide the number of batsman.

Toss a coin and decide who is going to bat first

The player decided to bat will hold the book with him.

He has to randomly open the book and look for the page number

The player should always look for the side of book which has even numbers on it.

In the opened page, look for the even number and take note of the last unit in that number. For Example: If the opened page is 154, then the last unit is 4 so the score is 4. So the possible scores are 2, 4, 6, 8 and 0.

2, 4 and 6 score will be added to the batsman score as such and 8 will be a dot ball or counted as a single, it is decided at the beginning of the game when the decide on the number of batsman. 0 score means the batsman is out.
Close the book and open it again.

Note the score for that again.

The innings will go on until all the batsmen is out.

The total score of the first player is noted and then the second player takes over the Book and continues to play.

At the end who ever has the bigger score is the Winner

**Color color what color**

“Color color what color do you choose” is a funny game played by kids in cities and villages in Schools during leisure time and in home during vacations. This game teaches the kids how to take decisions by coordinating with others and to observe what others speak. This game make the kids to be familiar with the different color shades.

Requirements

3 or More number of players

Play area mainly should have various colors.

How to play
One from the group of players is selected as the commander. The commander is selected by any one of the choosy method.

Other than the commander the rest of the people discuss between them selves and selects a color.

And the group stands away from the commander to some extent. Such that the group is in one end and the commander is in the other end.

The group ask the commander to choose the color with a statement as “color color what color do you choose” the commander replies the group with a color.

This is continued until the color the commander chooses matches the color decided by the group.

When the commander chosen color matches with the group decided color, the group as to run and touch the color with out getting caught in the hand of the commander.

If a person is caught by the commander the person will be the new commander and the commander will in turn join the group

**Guess cricket**

Guess cricket is a game played indoor, especially in schools and colleges during leisure time. It is much simpler to play and requires no
specialized equipments or kits. This game enhances children guessing power, face-reading skills and teaches how to take calculated risk.

Things required

Two Players [Each player represents a team of cricketers]

Two white paper, one for each player to write the score

Pen or Pencil

How to Play

First write ‘ABCDEFG’ on top of the paper in block letter this will be the scorecard for that player

The Scorecard is separated into two sections namely Batting and Bowling

Both player should decide on the number of batsmen and number of overs in the match

Write down the Batsmen names in the batting section with sufficient space between the two batsman names.

In the bowling section, write a blank for each ball to be bowled with each row representing one over. E.g. - if it is a 10 over match then there should be ten rows and each row should have six blank dashes written on it.
After writing the above details, both the players / teams are ready to play. Now it is time for toss.

Toss a coin and decide who is going to bat first and who is going to bowl first.

The player decided to Bat first should take his Scorecard and be ready to note down his score.

The player decided to Bowl first should take his Scorecard and be ready to bowl. He has to write any one letter from ABCDEFG in the first over’s first bowl [represented by a blank in his scorecard]. Say he writes ‘E’ in the first bowl blank.

Now the player batting has to guess a letter from ABCDEFG, if the player says ‘A’ then the difference between the letter bowled and the letter batted is his score. In this example it is 4, as A is the first letter and E is the fifth letter, 5 – 1 = 4.

In this way the bowling player has to bowl a letter, the batting player has to bat a letter from ABDCDEFG, and the score should be arrived.

When the letter bowled and the letter batted is the same then the Batsman is OUT.

The game will carry on till either all the batsmen are Out or till all the overs are bowled.
Once the innings is over then the total score of the player batting is calculated. That will be the total of that team or player

Now the other person will take batting and the first player has to bowl.

At the end who ever has scored more runs will Win this Guess Cricket Match.

**Marriage Games**

In South India, marriage rituals usually get completed in an hour or two in the morning. After the marriage, the families of both the bride and groom get free time to sit and chat among the relatives till they vacate the chatram (Marriage Hall), during this leisure time they conduct games between the Bride and Groom and sometime among the relatives just to have fun. Here are some of the games played traditionally in South India Marriages.

- Pattukku Pattu (பட்டுக்கு பட்டு)
- Thenga uruturathu (தேன்கு உறுதுரது)
- Poo Bandhu (பூ பாங்கு)
- Koachitu Poorathu (கோச்சூட்டு பூராது)
Appalam Udaithal (அப்பலம் உடைத்தல்)

Manjal Thanner (மண்டல் தந்தை)

Mothitram Thedurathu (மோதித்ரம் தேதுரது)

Comments

Pattukku Pattu (பாட்டுக்கு பாட்டு) : Paattukku Paatu is one of the famous game played in Marriages, Picnic’s, etc. In this game a person or group begins a new song starting with the last letter of the song sung by the previous person or group.

How to Play : Number of Persons required for playing this game is a minimum of two persons. If more than two persons are interested in playing the game then 2 groups with equal number of players are formed. First, a group sings a song and stop at a point and then the other group has to sing a song starting with the last letter of the song sung by the previous group, this goes on like a chain and if a group fails to start a song then the other group gains one point. This game continues until all in the group gets tired.

Rules:
Anyone from the group can start the song if they know it and others can join

The group has to start the song within 10 seconds failing the opponent group will start a count down from 10 and if they fail to start before the countdown they lose.

The song should be of same genre for example: Throughout the game they have to sing Tamil film songs.

**Thengai uruturathu (நீர் உற்குறுத்து)**

Thengai uruturathu is one of the interesting traditional game played by bride and groom in marriages. This game is played in traditional marriages just to have fun and to get an understanding between the Bride and Groom.

How to Play:

This game is played only after the marriage that is after tying the Knot. The bride and groom are asked to sit in opposite directions leaving a distance of 5 to 10 feet (with respect to availability of space). Then one coconut is given to each other and are asked to roll on the ground to the opponent i.e. Bride to the Groom and Groom to the
Bride at the same time. The roll it in such a way that the coconuts gets hit by the other on the way. It sometimes happen that the coconuts break into two on the way when they get hit. Usually each of them should roll the coconut for three times.

All the relatives gather around the Bride and groom and make fun of them by commenting and in other ways.

**Poo Bandhu (பூ வாங்கு)**

Poo Bandhu is yet another interesting traditional game played by bride and groom in marriages. This game is played in traditional marriages just to have fun and to get an understanding between the Bride and Groom.

**How to Play:**

This game is played only after the marriage that is after tying the Knot. The bride and groom are asked to sit in opposite directions leaving a distance of 5 to 10 feet (with respect to availability of space). Then a ball made of flowers is given to them and are asked to throw it to the each other, if the bride throws the ball the groom needs to catch
the ball and vice versa. The bride and groom make all false throw to bring more fun in the scene.

All the relatives gather around the Bride and groom and make fun of them by commenting and in other ways.

**Koachitu Poorathu (கோஷ்சிடு புராத்து)**

Koachitu Poorathu is one of the interesting and funny traditional game played by bride and groom in marriages. This game is played in traditional marriages just to have fun and to get an understanding between the Bride and Groom.

**How to Play:** This game is played only after the marriage that is after tying the Knot. The Groom with his friends and cousins has go to a room or a place in the marriage hall and should sleep on his friend’s Lap and cover himself with his Angavastaram (A long towel which we use to wear on the shoulders) pretending that he is angry with the Bride. The friends for their part will get the grooms chain, ring, watch, and other belongings and distribute among them selves.

The bride with her friends and relatives come to the groom where he is sleeping with Juice, Comb, mirror, tooth brush (a stick...
which villagers used to brush their teeth), etc to calm down the Groom and take him back to home.

The Bride will try to convenience the groom, while the friends and relative criticise the actions the bride and groom do. Finally once the groom is convenienced the Bride will wake the Groom give tooth brush (Stick), then water any comb his hair by holding the mirror in front of the groom, do him other make up with the things she brought and finally give the juice to calm him down. Then she gets the grooms belongings from his friends and put it on the groom and takes the grooms angavastaram and tie it to her saree and take him home.

**Appalam Udaithal (அப்பலம் உதைதல்)**

Appalam Udaithal is yet another interesting traditional game played by bride and groom in marriages. This game is played in traditional marriages just to have fun and to get an understanding between the Bride and Groom.

**How to Play:** This game is played only after the marriage that is after tying the Knot. The bride and groom are asked to sit in opposite directions so that they can touch each other’s face. Then roasted Appalams (Pappad) are kept in a basket near them and the Bride and
groom are asked to play with it by hitting it in others face. First the bride picks two appalams in two hands and take it to Groom’s face and crush it by hit it in the cheek of the Groom without hurting. It will be of great fun when they hit the applam on one another with bit force without hurting the opponent.

All the relatives gather around the Bride and groom and make fun of them by commenting and in other ways.

**Manjal Thanner (மந்தல் தண்ணீர்)**

Manjal Thanneris yet another interesting traditional game played by bride and groom in marriages. This game is played in traditional marriages just to have fun and to get an understanding between the Bride and Groom.

**How to Play:** This game is played only after the marriage that is after tying the Knot. The bride and groom are asked to go to an open place and stand in opposite direction in a space of 5 to 10 feet. Then a bucket of water with turmeric powder (Manjal) mixed in it is give to the each other, then with a relative accompanying with each other, each take a cup of turmeric water from the bucket and pours it on the others head (i.e. The Bride to Groom and Groom to Bride). They do
this for three times. They usually play this game with turmeric water in order to kill unwanted bacteria and germs (which they may have got during the marriage ceremony) in their body as turmeric has medicinal value.

All the relatives gather around the Bride and groom and make fun of them by commenting and in other ways.

**Mothitram Thedurathu (மோதித்ரம் தெதுராது)**

Mothitram Thedurathu yet another interesting traditional game played by bride and groom in marriages. This game is played in traditional marriages just to have fun and to get an understanding between the Bride and Groom.

**How to Play:**

This game is played only after the marriage that is after tying the Knot. A bucket of water with turmeric powder (Manjal) mixed in it, is placed in front of the Bride and Groom and then a relative is asked to put a ring in the bucket and whirl the water. While the water with the ring whirls, the Bride and Groom are asked to get the ring, since there is only one ring in the bucket it will either go to the hands
of Bride or the Groom. They do this for three times. To add more fun the relative will not put the ring in the bucket for one instance. All the relatives gather around the Bride and groom and make fun of them by commenting and in other ways.

This game is played to bring understanding and sacrifice between each other on the first day in front of their relatives.

**Board Games**

The following are the games played indoor and in outdoor usually under trees in villages using board or the board drawn in the ground using Chalk piece (Pencil made of chalk powder used to write in Black Board in schools and in some colleges).

- **Aadu puli attam** (அஞ்சு பற்றி ஆடுவிடம்)

- **Paramapadham** (பராமப்படம்) [Thayam (தயம்)]

- **Langa Kattai** (லங்காக்கை கட்டை)

- **Sozhi Urutturadhu** (சோழி உருட்டுரத்து)

- **Aadu puli attam** (அஞ்சு பற்றி ஆடுவிடம்)
Aadu Puli aatam (goat and tiger game) is a strategic, two-player (or 2 teams) board game originated in Tamil Nadu and is also played in Karnataka (Huli gatta) and Andhra Pradesh (Puli Joodam or Puli - Meka). The game is asymmetric in that one player controls three tigers and the other player controls up to 15 goats. The tigers 'hunt' the goats while the goats attempt to block the tigers' movements.

Things Needed to Play:

Board with the game chart or Chart drawn on a floor (See Picture for chart)

2 or more players

3 Pulli’s & 15 Aadu’s

How to play: Draw the chart as in the picture in a paper or on the ground with chalk powder. Start the game with 3 Pulis (tigers)
are one placed on the apex, and 2 in the inner place closest to the apex.
All aadus (goats) start off the board. The pieces must be put at the
intersections of the board lines and moves should follow these lines.

The player controlling the aadus' moves first by placing an aadu
onto a free intersection on the board. Then it is the puli's turn. One
puli is then moved to an adjacent position along the lines that indicate
the valid moves. Moves alternate between players. A puli captures an
aadu by jumping over it to an adjacent free position (as in checkers).
Aadus can not move until all 15 have been put on the board.

**Rules** : The pulis must move according to these rules:

They can start capturing aadus any moment after the match has
started. They can capture only one aadu at a time. They can jump
over a goat in any direction, but it must be to an adjacent intersection
following any of the lines drawn on the board. A Puli cannot jump
over another Puli.

The Aadus must move according to these rules:
They must leave the board when captured. They cannot jump over the Pulis or other aadus. They can only move after all 15 have been put on the board.

**Objective of the Game:** Aadu's objective is to encircle Pulis so that none of the Pulis can move. Puli's objective is to kill 5 Aadus. Puli wins if all the aadus are captured and Aadu wins if all Pulis are blocked from movement.

**Paramapadham (Paramapadham)** [Thayam (Thayam)]

Paramapadham (Thayam) is Snakes and Ladders in English; it was created in ancient India before 1892. It is also known as Parama Pada Sopanam means Steps to the Highest Place (where Parama Pada means highest place and Sopanam means steps). Paramapadham was inspired by religion; and was believed to be symbolic of a man's attempt to reach God. The ladders represent virtues and the snakes represent vices. The snakes carry names linking them to stories from our epics.
Things Required:

Paramapadam Board or any Snake and Ladder Board

Dice

Markers (Game Pieces)

**How to play:** Parama Pada Sopanam board and the dice used to play will be available in shops around Permual temple’s during vaikunda yekadesi as people used to play Parama Padam on vaikunda yekadesi day as they will not sleep on that day. Game Pieces may be anything like Seeds, Coins, Shells, etc the only requirement is each has to be different to identify which belongs to the respective player. Players place their game pieces on the space on the board labeled "0" and can start only when they get 1 (Thayam) when they roll the dice. The dice is rolled in clockwise direction or may also decide by all the players rolling the dice and the one who get the largest resulting number will take the first turn.
The first player rolls the dice and mark off the number rolled starting on the "1" spot on the board. All players take turns rolling the dice and moving their markers. If the marker reaches the number which has bottom of the ladder he climbs the ladder and go to the top of the ladder and continue from there, and If the marker reaches the number which has the face of the snake then he needs to go down to the box where it has its tail and continue from there.

A player gets an extra turn if he gets 1, 5, 6 while rolling but he needs to move the marker each time he rolls the dice as he needs to follow the ladder or snake for each turn. If the player gets three ‘6’ in a row while rolling he must return to ‘0’ that is the beginning of the board and should not move until he roll’s another 6 on his turn. In some boards there will be directions written on the boxes For example, if it says "go back three spaces" Follow the directions and go back 3 boxes.

The winner of the game is the one who first reaches the "100" box on the board.
Langa katta (லங்கா கட்டா)

Langa Katta is one of the famous and simple traditional game played in villages by adults betting money. A dealer hosts this game. The money lost by the players while playing go to him, and he is responsible for giving the winners their price money. Kids also play this game without betting.

**Requirement** : Specialized Board and Dice with a container to roll the dice.

**Board** : The board is a specially made square board divided into 4 as shown in the figure, and then any Pictures or playing card symbols are drawn on the board.

**Dice** : Three Dices specially made with the faces having the pictures or symbols as in board. The dealers make tricks in designing the Dice.
**Rules**: The betters need to bet money on the pictures/symbols in the board. The dealer will have three dices with the same pictures/symbols on the face of the dice. The dealer will roll the dice. The picture that faces up after rolling the dice is the winner. Since three dices are there is a probability of all the dices showing same picture or showing two similar pictures or three different pictures.

The Players who betted money on the picture that did not turn up will go to the dealer and they are the losers. If a picture comes in 1 dice then the player gets 50% extra of the money he betted on that picture. If a picture comes in 2 dice then the player gets 75% extra of the money he betted on that picture. If a picture comes all the 3 dice then the player gets 100% extra of the money he betted on that picture.

**The Adult Game**: The dealer will sit under a tree and make noise by putting the dice in the tin container and will invite the players to play the game. The dealer will first throw the dice and will make the player win for 2 to 3 round and tempt him to bet more money. Once the player gets confidence in winning then the dealer will start playing trick on rolling the game and make the player lose all his money to him.
The Kids Game: All the kids playing the game gets a chance to roll the dice. The kids play by betting Tamarind seeds or by just noting down the points they betted. The kid with more tamarind seeds or with maximum pot is the winner of the game.

Sozhi Urutturadhu (சோழி உற்றுரது)

Sozhi Urutturadhu is a traditional game played using Sozhi that is cauri shells. Lot of games are played using Sozhi. Sozhi is a replacement for dice in Paramapada. Sozhi has two side’s one is the top which is fully covered while the bottom has a opening in it. When the shells are rolled and thrown on ground, some will have the fully covered part on the top and some with the opening part on the top. The number of shells with the fully covered part on top is counted or vice versa. The count is considered as we do it in dice.
Sozhi is also used to play othaya retiya (Odd or Even). Around 5 to 6 shells are rolled by asking the players whether they want an odd number or even number before throwing the shells on ground. Once the players choose their option, the rolled shells are thrown on the ground and counted for open and close shells on top. If the open shells are odd in number, then the players who opted for odd will get a point and the players who opted for even will lose. They play this game and note the point in a paper and will continue to play until they are tired, the player with maximum mark at the end is the winner.

Some people used to judge future using sozhi. Sozhi plays a vital role in the life of people in TamilNadu Villages.

**Property Games**

The following are the games that are played using some properties like Bambaram (top), Goli (Small Glass balls), etc. Some are played indoor and some outdoor which is decided upon the size of the prop and size of the house.

**Outdoor**

Bambaram (பம்பரம்)

Jalli kattu (ஜல்லி கட்டு)
Goli gundu (கிளி குண்டு)

Seven stones (ஏழு கனிமை)

Gilli thanda (Kittipulla) [கிளி தண்டு (கிளி தண்டு)]

Mudhugu puncture (முதுகு பண்டு)

Nongu vandi (நந்து வண்டி)

Cycle Tyre (சிக்குலை பல்லிக்)

Seetu (சூன்)

Thena ola rocket (தென்தானை உள்ளை பருந்தும்)

Monkey ball (சூன் ப்ளூ)

**Indoor**

Pallanguzhi (பல்லாங்குழி)

Mangatha (மங்காதா)

Five stones (Kuzhangal/ Anchankal/Kallankal)

Name place animal things

Pulli pulli (புல்லி புல்லி)

Soodu kottai (சூடு கோட்டை)

**Bambaram (பம்பரம்)**
Bambaram is yet another traditional game played in TamilNadu and Karnataka also known as Lattu in Urdu. Spinning Tops are used for fun experience in this game. The skill and interest in this game is reducing due to other interests taking priority and also due to unsafe nails along with bullying of younger, smaller, poorer kids. This game is more common among Boys. This game is coming back with safer components and rules.

**Components of Bambaram**: Wooden Top (Coloring is optional - to make it interesting and attractive). Pointed Nail for getting the center. String to get the starting spin (also used for lifting the spinning top)

**How to Play**: Bambaram has very simple rules. All the players have to go at the same time for the ‘Goes’ – this is the ‘toss’ for the game. The ‘Goes’ process is – at the count of 1, 2, 3 all the players
should wind their Bambaraams with their ropes, unwind it on the ground to rotate and then pick it up with the rope as quickly as possible. The primary skill on this rely on shortest rope length usage and still make the bamabram to rotate on the ground allowing you to catch it back with the rope

**Conditions for losing the toss:** If the Bambaraam failed to rotate on its nail on the ground – it is called ‘Mattai’, you lose the toss. If you fail to catch the Bambaraam through the rope then you lose the toss. The last person to finish the ‘Goes’ lose as well.

The player who losses the Toss will keep their bambaraams inside the circle drawn on the ground. The rest of the members will have a go at the bambaraams inside the circle. The people who managed to finish the toss successfully try to spin their bambaraam over the bambaraams in the circle trying to break them and/or trying to getting them out of the circle. Each time the spinning bambaraam has to be picked up successfully to continue.

**Aakkar**

If you manage to land your bambaraam’s nail on the bambaraams inside the circle it would leave a mark – called as ‘Aakkar’. The best
player’s Bamaram will have the least number of Aakkars – and as usual it is a matter of prestige. To avoid the main bamaram getting too many Aakkars, players would always keep a spare and called it as ‘Pondatti Bamaram’ (Pondatti means wife in Tamil). Players use the ‘Purushan Bamaram’ (Purushan means Husband in Tamil), to give Aakars to others’ bamarams and use Pondatti Bamaram to receive Aakars from others. Players will take special care of the Purushan Bamaram. They will hand pick the nails from the black smith work shop, sit with him to see that he inserted the nail to their Bamaram without any cracks, and also will do a couple of dry runs to ensure that all is well before paying the blacksmith.

Kids will use also crowns of cool drink bottles to decorate the ropes. They will put a hole at the center of the crowns and insert the
rope such that the crown would form one end of the rope and the other end will be used to start the winding process.

**Jallikattu' (ஜல்லிக்கட்டு)***

"Jallikattu" - ஜல்லிக்கட்டு is a cattle/ bulltaming sport played in Tamil Nadu as a part of Pongal celebration. This is one of the oldest living ancient sports seen in the modern era. It is held in the villages of Tamil Nadu as a part of the village festival. The festivals are held from January to July, every year. The one held in Alanganallur, near Madurai, is one of the more popular events. This sport is also known as "Manju Virattu", meaning "chasing the bull".

Jallikattu is based on the simple concept of "flight or fight". Cattle being herd and prey animals in general tend to run away from
unwanted situations. But there are quite noteworthy exceptions. Cape buffalos are famous for standing up against lions and killing them. The Indian Gaur bull is known for standing its ground against predators and tigers think twice about attacking a full grown Gaur bull. Aurochs, the ancestor of domestic cattle was known for its pugnacious nature. Jallikattu bulls belong to a few specific breeds of cattle that descended from the kangayam breed of cattle and these cattle are very pugnacious by nature. These cattle are reared in huge herds numbering in hundreds with a few cowherds tending to them. These cattle are for all practical comparisons, wild and only the cowherds can mingle with them without any fear of being attacked. It is from these herds that calves with good characteristics and body conformation are selected and reared to become jallikattu bulls. These bulls attack not because they are irritated or agitated or frightened, but because that is their basic nature.

There are three versions of jallikattu:

1. Vadi Manju Virattu - This version takes place mostly in the districts of madurai, pudukottai, theni, tanjore and salem. This version that has been popularised by television and movies involves the bull being released from an enclosure with an opening. As the bull
comes out of the enclosure, one person clings to the hump of the bull. The bull in its attempt to shake him off will bolt (as in most cases), but some will hook the guy with their horns and throw him off. The rules specify that the person has to hold on to the running bull for a predetermined distance to win the prize. In this version, only one person is supposed to attempt catching the bull. But this rule being strictly enforced depends on the village where the event is conducted and more importantly, the bull himself. Some bulls acquire a reputation and that alone is enough for them to be given a unhindered passage out of the enclosure and arena.

2. Vaeli Virattu - This version is more popular in the districts of sivagangai, manamadurai and madurai. The bull is released in an open ground without any restrictions in any way (no rope or determined path). The bulls once released just run away from the field in any direction that they prefer. Most don't even come close to any human. But there are a few bulls that don't run but stand their ground and attack anyone who tries to come near them. These bulls will "play" for some time (from a few minutes to a couple of hours) providing a spectacle for viewers, players and owners alike. The magnificence of such bulls cannot be described. They must be seen
firsthand to really understand the basic psyche behind the sport of jallikattu.

3. Vadam Manjuvirattu - "vadam" means rope in tamil. The bull is tied to a 50 ft long rope and is free to move within this space. A team of 7 or 9 members must attempt to subdue the bull within 30 minutes. This version is very safe for spectators as the bull is tied and great the spectators are shielded by barricades.

Training of jallikattu bulls

The calves that are chosen to become jallikattu bulls are fed a nutritious diet so that they develop into strong, sturdy beasts. The bulls are made to swim for exercise. The calves, once they reach adolescence are taken to small jallikattu events to familiarize them with the atmosphere. Specific training is given to vadam manju virattu bulls to understand the restraints of the rope. Apart from this, no other training is provided to jallikattu bulls. Once the bulls are released, then instinct takes over.

History
Jallikattu, which is bull-baiting or bull fighting, is an ancient Tamilian tradition, popular amongst warriors during the Tamil classical period. According to legend, in olden days the game was used by women to choose their husbands. Successful "matadors" were chosen as grooms.

The term Jallikattu comes from the term "Salli" kassu (coins) and "Kattu" (meaning a package) tied to the horns of the bulls as the prize money. Later days during the colonial period this term got changed to Jallikattu which is the term currently used. Usually the majestic Kangeyam bull is involved in this game, as they are naturally more ferocious and muscular than any other of its species.

Famous Jallikattu locations include:

Alanganallur
Avaniapuram
Tiruvapur near Pudukottai
Kondalaampatti, Thammampatti in Salem, Tamil Nadu
Palemedu near Madurai
Sravayal near Karaikudi
Kanduppatti near Sivagangai
Venthanpatti near Ponnamaravathy, Pudukottai (Dist)
Pallavarayanpatty near Cumbum

Unlike in bullfighting, the matador does not kill the bull. There are rarely any casualties suffered by the bulls. Several animal activists object to this dangerous game every year, but so far these objections have been in vain.

There are several rock paintings, more than 3,500 years old, at remote Karikkiyur village in the Nilgiris district in Tamil Nadu that show men chasing bulls. Kaikkiyur, situated about 40 km from Kotagiri town, is the biggest rock art site in south India. The rock surface site, teeming with more than 500 paintings, was discovered in 2004.

Another single painting discovered in a cave at Kalluthu Mettupatti, about 35 km west of Madurai, between Madurai and Dindigul, shows a lone man trying to control a bull. Archaeologists estimated that this painting, done in white kaolin, is about 1,500 years old.

Golli Gundu (கொளி குந்து)
Golli is one of the most popular traditional Indian games played all over the India, it is also called as kanchey in North India and Marbles in English. This game is considered as one of the street game and is banned by many parents nowadays. This game increases the aiming and concentration skills.

**Things Required:**

A set of Golli (kanchey) (marbles or small colored glass balls about 1 cm in diameter)

2 or more players

A shallow hole is dug in open ground

**How to aim?**
The marble is held tautly in the forefinger of the left hand. Then the finger is stretched back like a bow-string by the pressure of the forefinger of the right hand the golli is shoted by releasing the finger. Remember, while pushing the marble, the left thumb should firmly touch the ground.

Who plays first?

To decide the player who gets the first turn, two lines are drawn on the ground - one about half a foot and the other three feet away from the hole. The players stand at the second line and try to throw their marbles into the hole. The person whose marble closest to the hole gets to play first.

How to Play?

The objective of the game is to throw the Golli into the hole.

Each player contributes two gollies. The first player throws them together aiming at the hole using one hand.

In those two gollies one may fall in the hole and other outside the hole or both outside the hole. Then the co players choose a golli, and then the first player is asked to hit the selected golli with another golli that belongs to him. If he succeeds, he wins
all the gollies in the hole. If not, he gets the one with which he hit.

The next player takes his turn with the remaining gollies.

If all the players golli does not go into the hole at the first try then second starts, in this the players have to strike out of the way the goli thrown by the other boys. Or, with a gentle blow from one’s goli, push the other goli, so into the hole.

The player who ends with the largest number of marbles is the winner.

**Seven stones (सांत पाथर)**

Seven Stones is a traditional Indian game, boasting of a special place in the Indian Culture, spread over a wide region even today. It is also called as Lagori, saat-pathar(seven stones), pittu and several other names, is the most complex popular children’s game in India, and is rather like Dodge ball, but more aggressive.
Things Needed to play:

1. A Ball: Tennis or the rubber kinds.

2. 7 stones: If not, suitable substitutes.

3. Minimum 2 players in each team. But it is much more fun with a lot more.

Procedure:

1. Two teams with equal number of players needs to be formed

2. A coin is tossed to select which team takes the attacking role first

3. Seven stones should be on top of each other as a pile within a circle and the defending team takes positions. The position for the fielding team will be wicket keeper who will be behind the stones and other around the stones randomly as fielders stand in cricket. All the players of the attacking team take position behind a crease line in an appropriate distance away from the pile of stones.
4. The attacking team gets three chances to hit the pile of stones with the ball (Underarm or Over arm) to knock the pile of stones.

5. The attacking team has to hit the pile within three hit if they fail, then the defending and attacking team interchange places and continue to play, with one point for the formerly defending team in view of the worst aiming skills of the formerly attacking team.

6. As soon as the ball knocks the pile of stones, the defenders catch hold of the ball and try to get the opposing players ‘out’ by hitting them with the ball in their leg below the knees.

7. The aim of the attacking team is to rearrange the pile of stones and trace the circle three times with their fingers before the other team can make all the players out. If they succeed in doing that, their team gets 1 point and they get the chance to throw the ball again. However, if all the players are out, then the defending team now hit the stone and they gain one point.

Rules:
1. The defending team player can only pivot with the ball and not move around. The maximum time he is permitted to have the ball in his hands is about 50 seconds. He has to pass the ball to other members of his team who will attempt the same – to make a player that they are marking ‘out’ by hitting their leg with a ball below the knee. People with the ball, however can dodge.

2. The stones have to fall within the circle only. If they fall outside the circle, then its again 1 point for the defending team plus they get to throw the ball now.

3. If any defending team player catches the ball after it has touched the pile of stones and before it has bounced, then they get 1 point and the teams interchange places.

4. The player of the attacking team can shield himself from the ball, by hitting it away from the main area, so that time is wasted when the opposing team player fetches it from far away. However, the palm should not be used and only a closed fist can be used to push the ball away.

Tips: The point to note about 7 stones strategy is that you should attempt to disrupt the stack of 7 as little as possible. Preferably,
just the top stone being knocked relatively close by, with a glancing blow from the ball. That will mean your rebuilding will be trivial. Blast all 7 all over the place with a powerful direct hit, and you are in for trouble rebuilding.

Gilli thanda (Kittipulla) [கிளி தாங்கு (கிளிப்புல்லா)]

Gilli Danda or Guli Danda, Lippa, S-Cianco, is a traditional amateur sport, popular among rural youth in the Indian subcontinent and southern Europe. It is also know as dangguli in Bangla chinni-dandu in Kannada, kuttiyum kolum in Malayalam, viti-dandu in Marathi, kitti-pullu in Tamil, gooti-billa in Telugu, and Lappa-Duggi in Pashto. This sport is generally played in the rural and small towns of the Indian subcontinent.
The rules are different everywhere and you can have fun making your own rules. Imagine a game like cricket or baseball but without a ball! That's what 'Gilli Danda' is.

**Thing Required:**

Gilli Danda requires two wooden sticks - a 'Gilli' and a 'Danda'. The 'Gilli' is a small wooden piece which is about three inches long and 'Danda' - a stick, about 2 feet in length, is used to strike the Gilli.

4+ Player

Open groud

**How to play:**

A small circle of four feet diameter is drawn. In the centre a small oblong shaped hole is dug which should be smaller than the gilli.

Two teams are formed. One bat and the other fields.

Fielders stand in a position from where they can catch the gilli.
The first player places the gilli in the hole and lifts it quickly high in the air with the danda and then strikes it. If he fails at first, he gets another turn. If the fielder catches the gilli before it touches the ground, the batsman is out and the second player tries to hit the gilli. If the gilli is not caught, then the distance from the hole to the place where the gilli falls is measured with the danda. Each danda equals one point.

The fielder stands where the gilli had fallen and tosses it to the batsman. The batsman tries to hit the gilli while it is in the air. If it falls in the circle then he is out, if it falls outside the circle then he taps the tapered end and lifts it in the air and strikes while it is in the air. He gets three chances to hit the gilli. If he does not hit it, or is caught, he is out.

The game continues till all batsmen are out. The team changes side and continues the same way. The team with higher score wins.

**Warning**: Gilli danda is a very dangerous game to play. Many a times the "Gilli" can go astray and hit one of the players or passersby, so it needs to be played carefully so that no players or passers get hurt.

**Mudhugu puncture (முதுகு புங்கை)**
Mudhugu puncture is also a traditional game similar to Seven Stones but the only difference is this game is played without the stones. This game is more aggressive than seven stones as there is no time to hit the stone and other stuff. The Players playing this games needs to be more active as the ball may turn to them at any point of time and by anyone. The only condition to play this game is the player needs to hit another player only in his back (Mudhugu).

This game requires more enery and stamina as the players need to run throughout the game as if he stays idle he may get a change to get hitted by the ball. Usually this game is played by Senior school students and college students.

**Warning:** Carefull attention is required in playing as small kids may be playing in the ground and they may get hurt.

**Nongu Vandi (நோங்கு வண்டி)**

Nongu Vandi is a very tactile game that helps children improve their sense of touch. Most children like the feel of sand slip through their fingers
Nongu (Palm Fruit) is a famous tropical fruit available in villages of Tamil Nadu in summer season. Summer season is the season of holidays for kids in India. Kids in villages play games and also do experiments with available waste items in the village. Nongu Vandi is one of the items made by kids which proves us that we are born Mechanical Engineers.

"Nongu Vandi" is an easy to make toy basically made of long stick with "Nongu" palm shell as tires. Each Kid makes one for each and play various games using it. There are no certain games that kids play, it mainly depends upon their creativity.

**Things Required to Make Nongu Vandi**

- Two Palm shells of same size and weight
- Stick with V shape on one end – Length depends upon the height of the kid

**How to Make**

- Take an stick of length half a foot
- Sharpen the edges the stick
Pierce the Palm shells on both the sides of the stick as shown in the picture

Now take the long stick and put the V shape end in the middle of the small stick where palm shells are pierced

Now your Nungu Vandi is ready for Playing.

**Cycle Tyre (சுக்கிகை)**

Most of the children in villages have their own vehicle. Yes! They have their own vehicle. All the vehicles run by children in villages have only one tyre.

How?

Children goto cycle repair shops and get worn out tyres and use a stick to rotate the tyre in the road and that the vehicle. Wherever they go they will rotate their tyre with them. This vehicle does not pollute and does not require fuel. When they go to nearby shop they rotate the tyre and park it in front of Annaachi shop, buy stuff and come back home and park it in front of thier house. It is one of the integral parts of their system.
Other way of playing with cycle tyre is kids break small branches with leaves from the trees and tie it with the cycle tyre in such a way that cycle tyre will be like a handle and one person will sit on the branch and the other will pull the branch, it'll be something like a cart pulled by kids. Kids will have fun pulling the branch in waters and in mud and in dirt.

Seetu (씨투)

Seetu is a colloquial word for cards. This game will improve children’s concentration and aiming skill as they try to hit the cards by a stone to get them out of the circle. Since it is played using cards in villages the game is named after it. This is also played using hardened Mango Kernels, Bottle Crowns, tamarind seeds, etc.

Usually in villages kids go to Annaachi stores (Beeda Kadai) and pick empty cigar pack covers which is easily and freely available and play with it, the game is to bet cigar covers on your aiming skills. You place the cigar cover in a circle and try to hit it with a stone and try to bring it out of the circle, if you are able to hit it and bring it out of the circle then that cover is yours. Cards that are very hard to get by
contains more points and easy to get will have low points. The one with highest point at the end of the day wins.

**How to play:**

More than two members are required to play this game.

Each should have equal number of cards/crowns and a flat stone which moves over the ground flatly

Draw a circle with a minimum diameter of 1 meter on a ground and each person has to keep one or more cards/crowns in the circle.

Now select the person who needs to start the game by flipping a coin by other short listing method

Now the person selected to play first has to go a few steps from the circle and throw the stone towards the circle in such a way it moves over the ground flatly and hit the cards/crowns in the circle and push it outside the circle.

The cards/crowns that come out of the circle belong to the hitter. The cards/crown on the line goes in the circle again.

Now the second player plays.

The game continues till all the cards/crowns are captured by the players.
Each player gets only one hit at a time.

Next round is started as the first one. The game continues till someone in the group loses all his cards/crowns.

The one with more cards/crowns wins the game.

**Pallanguzhi (பாலங்குழி)**

Pallanguzhi is an urban board game, once patronised by women in Tamil Nadu, Pallankuzhi is played by dropping seeds into pits on a board, It has been a women's pastime, also an entertaining way to improve math and motor skills or a marathon affair during festivals like Sivarathri and Vaikunda Ekadasi and is also played during the break at workplace.

The game has fascinated researchers keen on unraveling its many anthropological and social aspects. Scholars have conducted
researches on the game to find out the various skills of students at various levels.

Pallanguzhi is mostly played by Tamil women, both in Southern India and SriLanka. Men also play it sometimes for gambling.

Game Description  :  The board has 14 cups, each player controls seven cups. People used to play using tamarind seeds or Kauri shells. Three types of games are played using the 14 cup board, they are :

Kattattam
6 seeds game and
12 seeds game

How to Play :

Six seeds are placed in each cup. The player starting first picks up the seeds from any of her holes and, moving anti-clockwise, places one seed in each hole. If she reaches the end of her cups she goes on the other side of the board. When the player drops her last seed, she takes the seeds from the next cup and continues placing them in this
way. If the last seed falls into a cup with an empty cup following it, the seeds in the cup following the empty cup, are captured by the player.

That player then continues play from the next cup containing seeds. If the last seed falls into a cup with two empty holes beyond, she captures no seeds and her turn is over. The next player continues play in the same way.

If, after having a seed dropped into it, if a cup contains four seeds, those seeds become the property of the player who dropped the seed. The round is over when no seeds remain.

Once the first round is over players take the seeds from their stores and fill as many of their holes as possible with 6 seeds each.

The winner will have a surplus of seeds which are kept in her store. The loser of the first round will be unable to fill all of her holes. These unfilled holes are marked as "rubbish holes."

In the next round play continues as before, but without the rubbish holes being included and the player who went first in the previous round going second.
During the game if a player has enough seeds to fill any of her rubbish holes, they are again used during play. The game is over when a player is unable to fill any cups with six seeds at the end of a round.

**Mangatha (மங்காத்தா)**

Mangatha is a very simple and popular card game, mainly played by adults by betting money, Kids play by betting tamarind seeds, matchbox labels, cigarette wrappers, bottle crowns, etc. It's also known as "Ullae, Veliyae".

![Playing Cards](image)

Things required to Play

Fair Playing cards – one deck

2 or more players
How to Play

First the players fix the bet (E.g. Say both the players bet equal amount of tamarind seeds) and place it on the table where they play

One Player from the group shuffles the deck and asks anyone in the group to pick a number and ask him where he wants the card ullae(in) or veliyae(out) (E.g. Say the player selects number 8 and tells ullae)

Now the player who has the deck starts throwing the cards in open in the table in two sets, one is named as Ullae (in) and the other as Veliyae (out)

If the card with number selected by player 2 first falls in ullae set then the player who selected the number wins the game and he takes all the tamarind seeds, but if it falls in the veliyae set all the tamarind seeds goes to the person who throws the card.

The winner takes the entire bet in the table.

Five stones (Kuzhangal/ Anchankal/Kallankal)

The game of 5 stones is believed to have originated in Ancient Asia, during the Siege of Troy in 1184 B.C., Five stones is played by 2
or more players, using 5 small stones. The object is to complete a set of eight steps. This game increases the eye sight, memory power and builds concentration and aiming skills. This game is also called in various names like Kallangal, Anchangal in villages of Tamilandu.

**Things you Need**

- 5 stones of similar size
- 2 or more Players

**How to Play** : You need to play set of eight steps to complete the game. The player who completes these eight steps in minimal tries is the winner. First a player starts the game and if he/she misses any step then the second player takes the turn, the second player plays the game until he/she miss any step. Once all the players in set completes playing, the second round starts, the stones goes to the first player, he starts the game from the step he missed while playing the first round and the game continues. The player who completes all the eight rounds first is the winner.

**Step 1**
Throw all five stones

Whilst throwing a stone, pick one stone on the ground

Do this for all the stones on the ground

**Step 2**

Throw all five stones

Whilst throwing a stone, pick two stones at a time

Do this for the other two also

**Step 3**

Throw all five stones

Whilst throwing a stone, pick a combination of 3 & 1 Stones

**Step 4**

Throw all five stones

Whilst throwing a stone, pick all 4 Stones

**Step 5**

Whilst throwing one stone place four stones on the ground

Throw one stone again catch it whilst picking all four stones on the ground
Step 6

Throw all five stones

Pick two stones and whilst throwing a stone, exchange the stone in hand with one on the ground

Do for all the 3 stones

Step 7

Throw all five stones

Pick two stones and whilst throwing two stones, pick one on the ground and catch two falling stones with each hand

Do for all the 3 stones

Step 8

Throw all five stones

Opponent chooses 1 stone

Throw the stone in the air and seep up the remaining stones

Do for all the 3 stones

Rules

The winner of the game is the one who completes all the 8 steps.

A player loses his/her turn if he/she fails to complete a step or touches another stone when picking up a stone.
Finally, be creative, create your own steps.

**Name place animal things**

Name Place Animal Things is a paper-pencil game, played by kids in a rainy day or a sunny day when they cannot go out to play. By playing this game, the kids come to know different Names, Places, Animals, and Things starting in all the alphabets. This helps them practice nouns in alphabets.

Although paper-pencil-games are simple in terms of materials needed, the rules of the group game have to be clearly specified, as the rules are not written anywhere, specifying them at the beginning of the game rules out any confusion later.

**Things Required:**

- 2 or more players
- Paper
- Pencil

**How to play:**

Each player who are in the game should draw the following table in their paper
The team should have a Caller and a Reciter, these roles are assigned to anyone throughout the game or is changes to all in a clockwise direction at the end of each round.

To start the game the Caller says 'Start' to the Reciter and the Reciter recites the alphabet in his mind (inaudibly).

After an interval, the caller says 'Stop' to the reciter. The Reciter says the alphabet where he was stopped.

**Pulli pulli (புல்லி புல்லி)**

Dots is a fun game to play in the car (if you're a passenger), in study hall or on a rainy afternoon. You need nothing more than a playing partner, a sheet of paper and a pen, and you'll have fun for hours.

Things you need:

Two or more players
How to Play "Dots"

First make a Dots board in a blank piece paper by drawing evenly spaced dots in a grid pattern. The board can be large or as small as you like or based upon the time you have to play, but make sure there are same numbers of dots across as there are up and down.

The first player draws a single line between two adjacent dots anywhere in the dots board. The line should be vertical or horizontal and can only connect two dots together. The next player does the same.

The object of the game is to create complete box shapes, comprised of four lines connected between four dots. When a player completes a square, he marks his initials neatly inside the square. Once a player has completed a box and initialed it, he gets a second turn.

Continue drawing lines until there are no more moves left. Count the number of boxes each player has initialed.

The winner is the player who has the most number of boxes at the end of the game.

Tips & Warnings
The larger you make the Dots board, the longer the game will last, so customize the size of your playing board to the amount of time you have to play.

**Soodu kottai (சூடு கோட்டை)**

In olden days kids used to play and have fun with naturally and readily, available things got from trees, plants, etc. There used to play many games, some of the games are listed here

One such game known by all and played even today is Soodu Kottai, It is got from the cylindrical flowers of Kalyana murungai, which is one of the most colorful indigenous tree of peninsular India. Kids used to collect the seeds and rub it on the floor to generate heat it in, the beauty of this seed is it generates more heat while rubbing on the floor and maintain the heat in the seed. Then the rubbed hot seed is put on any part of the body other than face. The kid who got the hot seed will run and will do the same to the kid who gave him the hot treatment. It’ll be great fun that the kids will put the hot seed on other when the receiver is unaware of it.

The other one is Pattaas Kaai. It is found on road side bushes in Villages. This seed will burst in few seconds after you sprinkle water
Kids used to collect them while going to school, and will sprinkle water on it and put inside the dress of other kids. The seed with water on it will burst inside the dress which will create an irritating sensation in the body, its of great fun when kids run here and there after the seed gets busted in their body.

Kids collect another plant, which has a hollow stem with a rose color flower at the end of it. Kids use the stem part, which is like a tube to blow bubbles with soap water. It is a seasonal game where the kids blow bubbles when the flower blossoms.

There are more games kids used to play in villages with the naturally available items and have great fun of it.

PHYSICAL EDUCATION IN VARIOUS STATES OF INDIA IN POST INDEPENDENCE ERA

ANDHRA PRADESH

Physical education in Andhra is supervised by a chief inspector of physical education assisted by three regional inspectors. The
inspector of physical education in Telangana is assisted by the regional inspector. There is an inspectress for physical education for the whole State and she is assisted by two regional inspection officers. There is also an inspector of games to look after games, sports and other youth welfare activities.

Formerly, teachers of physical education were being trained at the YMCA College, Saidapet, Madras, in Hyderabad, the Academy of Physical Education run by Shree Hanuman Vyayamasala conducted this training till 1957. Now there is a government college of physical education at Hyderabad and a private college at Vijayawada.

Physical education forms an integral part of the school curriculum, two periods a week being allotted for the purpose. Most secondary schools have trained physical education teachers. The position of physical education equipment in schools is also fairly satisfactory, although the same cannot be said about the provision of playground facilities. Every college has a director of physical education on its staff.

In sports, several athletic meets and tournaments are arranged for boys and girls of different ages. For Hyderabad and Secunderabad, there is an athletic association of which the Director of Public
Instruction is the ex-officio president. In the Andhra area, district and regional tournaments are conducted under the supervision of the inspecting officers. This scheme is now extended to the Telangana area.

**NCC and ACC**

The NCC/ACC and NCC rifles cover over 80 per cent of the secondary and higher educational institutions in the State. In addition, the Auxiliary Cadet Corps has 2,333 teachers and a strength of 1,23,355 cadets both boys and girls. There is an officers' training unit for college students. Glider training is imparted to the senior division cadets of the air wing. Selected girl cadets are given training in acro-modelling. Some cadets are also given training in the Himalayan Mountaineering Institute, Darjeeling.

**Scouting**

The Bharat Scouts and Guides, Hyderabad, control the scouting activities in the State. There are 39 scout and guide districts in the State, with the district educational officers as ex-officio district commissioners. In 19G0-61 the enrolment of scouts was 56,670 and that of guides 11,197. Tll° scouts of Andhra Pradesh have made themselves popular by active help and service during floods and
pilgrimages. Scout rallies and jamborees are held from time to time and training programmes at different levels are conducted throughout the year.

ASSAM

Although physical exercise and drill form part of the syllabus for all children up to class VIII, the State has no programme of physical education in the broad sense of the term. One difficulty which hinders progress is that no special branch for it has yet been created in the Directorate of Education. Although the State is divided into four zones and each is placed under an inspector of physical education, most of the schools are without any specialist teacher in physical education. The physical training class in the school time-table often comes in the afternoon. In the absence of any provision for midday meals, drill and games are found exhausting by some children; lack of medical inspection aggravates the situation further.

Recently, the State Sports Council has shown considerable interest in developing playground facilities for schools.
Scouting and Guiding

The Boy Scout Movement made good progress in Assam under the auspices of the Indian Boy Scouts' Association, but it suffered a serious setback during the Second World War. After the formation of Bharat Scouts and Guides, the movement has once again come into its own. A regular programme for the training of scouters, guiders and patrol leaders has been taken up and training camps are being held every year in each of the divisions. In addition, two regular camp sites are also being maintained.

The Assam contingent, of scouts and guides successfully participated in each of the three all India scout and guide jamborees held at Hyderabad in 1953, at Jaipur in 1956 and at Bangalore in 1960. But for the launching of parallel movements like the National Cadet Corps and Auxiliary Cadet Corps, the Boy Scout and Girl Guide Movement would have progressed much faster.

NCC and ACC

The National Cadet Corps Scheme was introduced in 1948-49. On 31 March 1960, the NCC organization was as follows: (1) Fifteen senior division units with a total authorized strength of 54 NCC officers and 2,014 cadets; (2) ninety-seven troops of the junior
division (boys) with a total authorized strength of 97 NCC officers and 4,365 cadets; and (3) five senior wing and 13 junior wing troops of the girls' division with a total authorized strength of 18 NCC officers and 810 cadets. The total strength of the organization at present is thus 169 officers and 8,089 cadets.

Two more schemes have been added to the NCC, viz., the Auxiliary Cadet Corps and the NCC rifles companies. The Auxiliary Cadet Corps had a total strength of 116 officers and 6,960 cadets in 1959-60. The authorized strength of officers and cadets in the five rifles companies in the same year was five and 1,000 respectively. Another important development is the organization of officers' training unit (1959-60) with the main object of providing facilities to deserving cadets for a career in the armed forces.

BIHAR

Physical Education and Youth Welfare

A board of health and physical education was set up in 1957 to advise the government on matters relating to physical education. The
supervisory staff of physical education consists of 17 deputy superintendents of physical education, one for each district, and one lady superintendent in charge of physical education in girls' high schools. Physical education now forms an integral part of the school programme and, on an average, three hours a week are devoted to physical training. It has been decided that every high school should have one graduate instructor specially trained in physical education. Two hundred and forty-seven schools have so far been covered under this scheme. Facilities for the training of teachers in physical education are provided at the Government College of Health and Physical Education, Patna, which was established in 1951, and at the aided schools of health and physical education at Muzaffarpur and Dhanbad.

The general direction of games and sports has been entrusted to a special officer for sports. Coaches have been appointed to spot young talent and train young athletes and players in football, hockey and cricket. In addition, two permanent coaching bases are located at two of the educational institutions at Patna.

Sports festivals are held at state, divisional, district and subdivisional levels and a sum of Rs. 50,000 is sanctioned annually for
the purpose. A sports stadium-cum guest house is under construction at Patna.

There is a lady school medical officer for medical inspection of children in government high and middle schools for girls. Schools run by the Tata Iron and Steel Company, a few nongovernment high schools, Anglo-Indian secondary schools and government post-basic schools provide for regular medical inspection of their students. Hostels attached to all government high schools employ part time medical officers on their staff.

An assistant director of youth welfare is in charge of youth welfare programmes. So far 22 youth hostels have been set up in the State. Youth movements are also being organised in 23 development blocks through the formation of youth clubs.

**NCC and ACC**

The strength of the NCC and ACC has been increasing very rapidly in recent years. At present there are 2,410 ACC officers and 1,44,600 cadets at the school stage. In the NCC, there are 271 officers
and 12,195 cadets at the school stage and 490 officers and 82,793 cadets at the university stage. Besides, about 71,800 college students are receiving training in 359 NCC rifle companies at present.

**JAMMU & KASHMIR**

The Directorate of Education has a special section for physical education under the charge of an assistant director. He is assisted by a sports assistant and a scout organizer. Provision has been made for appointing physical instructors in all colleges and some high schools. The provincial and district officers have itinerant physical instructors attached to their offices.

The physical education unit organizes physical displays, athletic meets and tournaments at the district and zonal Levels. It also organizes youth camps and youth rallies. Youth hostels have been provided at Jammu, Srinagar and certain other places. Scouting has been revived and a special officer has been put in charge. Facilities for medical inspection are provided on a limited scale. The colleges at Jammu and Srinagar have two medical officers to look after the health of both resident and non-resident students.
A sports council has been formed at the state level with the Prime Minister as chairman. A stadium has been constructed at Srinagar and another is under construction at Jammu.

NCC and ACC

The NCC was first organized in the State in 1954 when a senior division army wing and one sub-troop of senior sub-division for girls was started in Jammu and a similar unit formed in Srinagar. Within five years, this organization has expanded into two battalions and includes live companies of senior defense army wing, two sub-troops of senior division (girls' wing), 22 companies of junior division (boys' wing), ten sub-troops of junior division (girls' wing) and 38 sections of Auxiliary Cadet Corps. Besides, 15 companies of NCC rifles have been raised; an air wing for 50 senior cadets has also been started.

The overall strength of a sub-troop is 45, of a troop of junior division (boys) 180, of a junior division (girls) 45, and of an ACC section Go. The strength of the NCC rifles is 200 cadets.

GUJRAT
Physical education has been a compulsory subject in schools since 1937-38. After 1947, three special committees were appointed under the chairmanship of Swami Kuvalyanand to look into the problem of physical education. Most of the recommendations made by these committees have been accepted by the government.

An inspector for physical education is responsible for the supervision of physical education in the State. At the district level there are assistant deputy educational inspectors for physical education looking after physical education work. All primary and secondary schools follow a regular syllabus of physical education, which is also an examination subject. Generally one period per day is reserved for physical education in the lower standards and three to four periods per week in the higher standards.

The C.P. Vyayam Mahavidyalaya at Rajpipla trains teachers of physical education at the certificate and diploma levels. The college of physical education at Ahmedabad runs a certificate course in physical education.

There are about 10,000 scouts and guides in the State. The National Cadet Corps consisting of three divisions was introduced in 1948. Its junior division which was abolished in 1953 has since been
reinstated. The Auxiliary Cadet Corps has been in existence since 1954.

The National Discipline Scheme sponsored by the Government of India was introduced in 1958-59. The scheme is in operation in 354 secondary schools and the total number of children under it is about 80,000. There are 307 instructors working under this scheme.

Medical inspection of children is compulsory at the ages of 8, 11 and 14. In primary schools, however, there is neither any regular provision for inspection nor for any follow-up work. The only exception is the Ahmedabad Municipal Corporation which maintains a school medical service and runs a children's clinic on efficient lines. In secondary schools, children are examined either by a government doctor or by a private practitioner. Government gives giants to private schools for this purpose, though there is no follow-up work.

The provision for physical education in the Third Plan seeks, inter alia, to improve playground facilities in secondary schools and to expand and improve training facilities for teachers of physical education. It is also proposed to organize a number of refresher courses, seminars and conferences in physical education for teachers and headmasters of secondary schools.
KERALA

A state sports council, consisting of government nominees and representatives of almost all the sports associations in the State, was established in 195.[]. Besides coordinating the activities of the various sports associations, it also advises the government in the distribution of grants to sports clubs. A recurring grant of Rs. 60,000 is given by the State Government and another of Rs. 60,000 by the Central Government for equipment and coaching.

Almost all the associations hold coaching camps in the different parts of the State with fully qualified coaches. Two of these coaches are appointed and paid under the Rajkumari Sports Coaching Scheme.

While there is an advisory board for physical education and recreation (set up in 1959). The State has no separate inspectorate for physical education. Many schools are without any adequate playground facilities. The problem of playgrounds is especially acute in the urban areas.

At present, there are two physical education colleges in the State, one at Trivandrum and the other at Kozhikode. The former was
started in 1954 and the latter in 1957. In 1960-1961. Their total enrolment was 183 (115 boys and 68 girls).

I here is a school athletic association in the State to promote-school athletics. It organizes inter-school athletic meets and is given a recurring grant of Rs. 5,000 by the government. In addition, inter-district athletic meets are held throughout the State. These offer ample opportunities to the public to participate in sports activities.

In the Third Plan a provision of Rs. 50 lakhs has been suggested for the promotion of physical education.

**Scouts and Guides**

The scouting and guiding movement is very well established in the State and forms an essential part of the school programmes. Camping and hiking are very popular among students. Training camps for scout masters, cub masters and guiders are conducted regularly in different parts of the State. A full-time organizing commissioner is responsible for organizing the movement in accordance with the recommendations of the state committee, set up for this purpose. A grant of Rs. 25,000 per annum is given In the State Government to the scouting and guiding organization.

**NCC and ACC**
At present, there are four battalions in Kerala under the command of No. 11 Circle Cadet Corps. Kerala. The first Kerala battalion has its headquarters at Trivandrum. the second and third at Ernakulam and the fourth at Kozhikode. There are 27 junior division army wing troops under the first battalion while the strength of junior division troops under the second, third and fourth battalions is 42, 23 and 37 respectively. The number of senior division cadets under the command of the four battalions is 2,708. In addition, there are 30 junior division troops of girls and 360 senior girl cadets. The strength of the cadets of the naval wing is 240. An air wing is expected to be started in Trivandrum shortly.

The State Government has encouraged the organization of ACC, particularly in schools where there are no facilities for developing the NCC. It has also been decided that NCC troops in future will be started only in schools where the ACC has been functioning successful. An amount of Rs. 75 lakhs has been suggested for the expansion of XCC in the Third Plan.

MADHYA PRADESH

Physical education forms an integral part of the primary and secondary curriculum. In order to train teachers of physical education
for secondary schools, a college of physical education is maintained at Shivpuri. It was strengthened and developed during the Second Plan. Facilities for physical education are provided at the collegiate stage also.

A beginning with the medical inspection of school children has been made in the urban areas. Defects found in the course of medical inspection are recorded and communicated to parents. The follow-up work however is not very effective. In the rural areas, it has not been possible to organize any programme of "medical inspection as yet.

**Games and Sports**

There is a State Olympic Association with branches at divisional and district levels. An officer of the Directorate has been placed in special charge of school games and sports. The State organizes tournaments every year at the district, divisional and state levels for which an amount of Rs. 200, Rs. 500 and Rs. 11,000 respectively is sanctioned every year. Teachers who are good in games are deputed to coaching camps organized by the Government of India. So far teachers have been deputed to the coaching camps for basketball, badminton, volleyball, wrestling and table-tennis held at Patna, Bombay, Patiala, Madras and Lucknow respectively. Selected teams
and students are sent to participate in All-India Meet organized by School Games Federation.

**Scouting and Guiding**

There is a state council of scouts and guides and the number of scouts and guides at present is 15,160 and 5,290 respectively. Every year, a number of training camps, scout camps and Shramdan camps are organized and a Scout Week is observed throughout the State. On the whole, scouting and guiding are quite popular.

**NCC and ACC**

The organization of National Cadet Corps was started with a view to inculcating a spirit of discipline and leadership among the youth of the country. The movement has made good progress. The present strength of junior troops in Madhya Pradesh is 204 with 199 NCC officers and 6,673 cadets. ACC is very popular at the secondary stage. There are at present about 920 sections of the ACC with 46,000 cadets.

**MADRAS**
From the beginning, the authorities have attached great importance to physical education. Adequate provision of playground facilities is an essential condition of recognition for a high school and managements are required to collect a special games fee to provide for games and athletics. The appointment of qualified physical training instructors in secondary schools has also been insisted upon. Interest in physical education has been further stimulated by the organization every year of sports and games competitions at the district and state levels in connection with the Republic Day celebrations. The government sanctions annually a sum of Rs. 1,50,000 for these competitions.

There are three colleges of physical education in the State for training physical training staff for colleges and high schools.

Adequate attention has been given to scouting, guiding and junior Red Cross activities in schools. These activities have helped children to develop self-reliance and a spirit of social service. In 1950 all the scout and guide organizations that existed in the State-were merged to form the Bharat Scouts and Guides. This is now the sole organization devoted to the promotion of scouting and guiding in the State.
NCC and ACC

National Cadet Corps units were formed in this State in the first year of the inception of the Corps in 1949. The army wing, the air wing and the naval wing are all represented in the educational institutions of the State. Several girls' colleges and a large number of girls' high schools have girls' divisions of the NCC and ACC. The two Corps are extremely popular in schools and colleges. The number of high schools with junior divisions of the NCC is 250 while almost all colleges have a senior division each.

MAHARASHTRA

Maharashtra has a long tradition of physical education. Government believes that physical education should go hand in hand with academic education. Physical education forms an integral part of the syllabus for primary and secondary schools and is also provided for at the college level.

For the training of physical education teachers for secondary schools, an Institute of Physical Education was established at Kandivali in 1939. It conducts a nine months' diploma course for graduates. The Hanuman Vyayamshala at Amravati has been conducting courses for teachers in Vidarbha. In addition, there is a
certificate course for matriculates or SSC passed students. For primary teachers, a comprehensive course in physical education forms part of general training: besides, a short-term course of eight weeks for untrained teachers is being conducted at suitable centres.

The Department organizes holiday camps, seminars and coaching camps for teachers at places like Mahabaleshwar, Karla and BI101 where camping sites have been developed for the purpose. A physical education elav is celebrated annually with a view to educating public opinion in favour of physical education. Schools and colleges are encouraged to have their own gymnasia. Private gymnasia are recognized and given grant-in-aid. To carry out research in Yoga, Swami Kuwalayanand has founded a research centre at Kaivalyadham at Fonavala. The centre receives substantial grant-in-aid both from the Centre and the State.

**NCC, ACC and Scouting**

The scout movement is very popular among boys and girls. The Maharashtra State Bharat Scouts and Guides is the apex of the organization and conducts a large number of programmes for scouts and guides. It gets a grant-in-aid from the State. There are at present 33,275 scouts and 15,327 guides in the State.
Facilities for joining the senior NCC are available in all colleges, including colleges in the mofussil area of the old Bombay State. Junior NCC was first introduced in a few secondary schools, but as its benefits could reach only a few students, it was discontinued in favour of ACC which has since been introduced in a large number of schools. A beginning with the National Discipline Scheme has also been made in a few secondary schools.

Games and Sports

Games and sports form an integral part of school work at all levels. In cities and towns, there is a great shortage of suitable playgrounds. Government therefore assists institutions to have their own playgrounds. Universities conduct inter-collegiate and inter-university tournaments in which colleges and universities participate enthusiastically. A state sports festival is organized every year. Winners of the inter-village sports held at the taluka level compete at the district level, and winners of the district level compete at the state meet in which more than a thousand competitors participate.

MYSORE
There is a State Sports Council with the Minister for Education as Chairman to advise the State on matters relating to physical education, games and sports. The Sports Council also organizes athletic meets at the district, divisional and state levels. Physical education, which used to be an extra-curricular activity in the past, is now an integral part of the scheme of studies at all levels. A superintendent of physical education is attached to the Directorate of Education and is in charge of physical education in primary and secondary schools. At the university level also, physical education is organized systematically. There is a Director of Physical Education in the Mysore University and a Board to advise the university on matters relating to sports, athletic meets, physical culture activities and intercollegiate sports meets.

The Department has opened 26 gymnasia with 76 qualified instructors during the Second Plan. A number of private Vayamshalas have also come up and are receiving grant-in-aid from the government. For effective supervision of physical education, one physical education inspector has been given to each district.

There are five institutions which are imparting training in physical education the Government College of Physical Education at Bangalore, which trains graduates for a diploma in physical education,
and four other institutions for training undergraduates for a certificate. In 1960, 38 candidates qualified in the diploma examination and 129 in the certificate examination.

**Scouting and Guiding**

There is a State Council for the promotion of scouting and guiding. During 1958-59, there were 715 packs, 933 troops and 71 crews, their strength being 12,555, 21,027 and 1,491 respectively. In the girl guide section, there were 122 flocks, 111 companies and four teams with a strength of 2,965, 3,153 and 53 respectively. The Council receives an annual grant of Rs. 25,000 from the State Government.

**NCC and ACC**

During 1948-49, there were 10 senior officers with 315 senior cadets in NCC. In 1955-56, the strength was 22 senior officers with 770 senior cadets and 22 junior officers with 720 junior cadets, comprising the army, air, medical, engineering and girls' divisions. The total number of officers at the end of 1959-60 in senior and junior divisions was 191 and that of cadets 10,783, both boys and girls.

The ACC movement has also developed very rapidly. In 1956, there were 350 officers with 27,500 cadets while in 1959, there were 647 officers with 38,820 cadets in the boys' section and 67 officers
with 4,020 cadets in the girls' section—a total of 714 officers with 42,840 cadets. The estimated expenditure on NCC and ACC for 1960-61 was Rs. 7,61,132. A provision of Rs. 29.67 lakhs has been suggested in the Third Plan for this purpose.

**Bharat Seva Dal**

The Bharat Seva Dal was started in 1950 as a non-party and non-communal organization. During the last seven years, it has trained 74,000 volunteers, both boys and girls. Physical training courses are run by the organization at four levels; Prathama, Madhyama, Kendranaik and Utchasainik. Persons who obtain Kendranaik certificates are eligible for appointment as physical culture instructors in high and middle schools.

**ORISSA**

**NCC and ACC**
The NCC and the ACC programmes were introduced in high schools and colleges during the First Plan period. The army wing, the air wing and a medical company of the NCC were opened in the senior division (colleges) with 33 officers including three women and 1,324 cadets including 90 girls. The junior division in high schools was run by 84 officers including seven women for 2,762 cadets including 221 girls. Eleven colleges and 54 high schools were covered by the NCC units. The ACC was started in 100 high schools with 5,000 cadets.

During the Second Plan period, the NCC developed rapidly. Artillery battery engineering platoons, naval units, armoured corps and officers' training unit were opened on the technical side. The strength of the technical units was doubled in 1960-61 and the number of cadets, both in the NCC and the ACC increased rapidly, so much so that there were 6,976 cadets in the senior division and 24,296 cadets in the junior division. The percentage of students who were enrolled as cadets was 62.3 in colleges and 25.3 in schools by the end of the Second Plan.

UTTAR PRADESH
Every student receives physical training for at least three periods a week in the junior high school classes and two periods a week in the higher secondary school classes. The Educational Code lays down that a whole-time qualified physical training instructor will be provided in every higher secondary school. For an intermediate college the physical training teacher should be a graduate holding a diploma in physical education, while for a high school he should have passed the intermediate examination and should hold a certificate in physical education. Untrained physical training teachers of recognized high schools are considered qualified if they have undergone three months' training at the Government College of Physical Education, Rampur.

To train physical education teachers, there are four colleges of physical education in the State. Two of these are managed by the government (one at Rampur for men and the other at Allahabad for women) and two by private agencies - the Christian College of Physical Education, Lucknow, and the College of Physical Education, Samodhpur. Besides, the Kashi Vyavamshala and the Jhansi Vyavamshala are recognized by the Department for conducting short-term courses for teachers of junior high schools.

Scouts, Guides, NCC and ACC
Out of a total of 8,00,000 students in the higher secondary schools, 82,000 are enrolled in scouting and guiding. 11,000 in NCC and 80,000 in ACC. Besides, a number of Yuvak Manga] Dais are functioning in the rural areas. Bharat Sevak Santa j also organizes social service training camps for youths between 15 to 25 years.

The organization of the Pradeshiya Shiksha Dal, formerly called the PE, is one of the several measures taken by the State Government for the promotion of Youth welfare. Although it does not attempt to provide as intensive a training as the NCC. Its field is akin and the number of students much larger. The scheme had a modest beginning in 1948 when, in the first instance, it was confined only to 11 important towns of the State. By 1953, it had been extended to all the district headquarter towns. In 1958, a Bill, called the Pradeshiya Shiksha Dal Yidhcyak, was passed. The Dal is growing in strength every year and the total number of students receiving training under the programme is well over 63,000 at present.

The scheme is run by the Nirdeshak, Sainik Shiksha Fvam Samaj Sewa, who is under the administrative control of the Director of Education. The whole State has been divided into 17 ones and each zone has been placed under the charge of an officer called the
Commandant, Pradeshiya Shiksha Dal. In educational institutions, the training is looked after by the teachers specially trained for the job.

Two central camps are held every year—a camp for a fortnight at Faizabad for 2,000 students and another for one month in summer at some hill station for 500 students. The cadets attending these camps are given advanced training in drill, weapons and leadership.

**Games and Sports**

There is a council of sports and physical education at the State level. Each year, the Uttar Pradesh Olympic Association conducts a State Athletic Meet and sends selected athletes to participate in the All-India Athletic Meet.

Youth rallies are held every year in different districts. Boys and girls from primary and secondary schools take part in them in large numbers. The selected athletes and competitors compete again in the regional meets where selections are made for the State Yuvak Samaroh.

Every year in January, the State Yuvak Samaroh is held at Lucknow and 3,000 boys and girls from different regions take part. It is one of the most popular functions held in the State capital.
RAJASTHAN

There is one physical training college in the State which provides for a diploma course and a certificate course in physical education. No tuition fee is charged to the students who fill up the bond to serve at least for three years. They are also paid stipends of Rs. 30 per mensem each for the diploma course and Rs. 20 per mensem each for the certificate course. The minimum qualification for admission to the diploma course is a bachelor's degree while matriculates are admitted to the certificate course.

The entire system of imparting physical education is being reorganized at present, bearing in view the broad outlines laid down by the State Advisory Board of Physical Education and Recreation.

Scouting, NCC and ACC

The number of scouts and guides is on the increase. At present, Rajasthan has 6 divisional and 79 local associations. Camps are regularly held at state, divisional and district levels.

The senior division of NCC has 60 officers and 3,409 cadets; the junior division has 160 officers and 5,659 cadets and the girls' division has 52 officers and 2,340 cadets.
ACC is also in vogue in the schools. There are 1,700 officers and 1,02,000 cadets at present.

**Games and Sports**

There is an Advisory Board of Physical Education and Recreation in the State and there are 2 deputy inspectors of schools (physical education) to look after games and sports. Games, tournaments and athletic meets are conducted every year at district, divisional and state levels. Special efforts are made to see that talent is discovered, encouraged and specially rewarded. A major problem relating to games and sports is the non-availability of playgrounds, especially in urban areas, where enrolment is increasing by leaps and bounds. The State Government has decided to reserve land, wherever possible, for this purpose.

**PUNJAB**

The Punjab is known throughout the country for the interest its people take in games and sports. Physical education goes on side by side with academic instruction in all the schools and colleges. All high and middle schools have qualified physical training supervisors and
instructors. Mass drill, play for all, games, sports and athletics form an integral part of the school programme.

In order to supply properly trained and qualified physical training supervisors, the government maintains a college of physical education in which graduates are prepared for a diploma course in physical education. In order to broad-base this training, a three-year diploma course for the intermediate passed students has also been instituted.

Every district has an assistant district inspector of schools for physical education. He not only guides and supervises physical education in the schools of the district, but also organizes athletic meets and tournaments at the district level. These tournaments have become a regular feature and are of great value in promoting qualities of sportsmanship among students.

Participation in organized games in the evening is compulsory in schools and colleges for two days a week. In some colleges, in addition to the organized games in the evening, morning physical training is also compulsory for the resident students. Physical efficiency tests for different age-groups have also been introduced.
The university maintains a separate department of physical training for men and women. It encourages games and sports by offering liberal grants to its affiliated colleges. It organizes tournaments in different games and has also been organizing a number of coaching camps for training the students.

The State Government's concern to improve standards in games and sports is well known. This is the only State in India which has a Sports Minister in the Cabinet. For the encouragement of games in the rural areas, a large number of village sports clubs and young farmers clubs have been set up in the villages, especially in the national extension blocks and community project areas. The government gives liberal aid to these clubs. In some of the districts, rural sports organizers have also been appointed. As a consequence of these measures, an increasing number of tournaments and sports meets are held every year.

**WEST BENGAL**

In 1947, the post of Physical Director was abolished and that of Chief Inspector (Physical Education) and Youth Welfare Officer were created. At this time, the Government College of Physical Education,
Calcutta offered a diploma course for men only. There were about too trained physical education teachers in schools. About 1,000 youth clubs and youth organizations were actively functioning, but their activities were neither controlled nor coordinated by the state associations.

Nothing of any special significance took place during the First Plan except that a women's recreational centre was established at the Hastings House, Alipore, Calcutta. The Second Plan however witnessed several important developments in this field. The Government College was renamed Post-graduate Training College for Physical Education and was shifted from Calcutta to Banipur, 24 Parganas, where new buildings for the college and the hostels have been built. A women's wing offering diploma and certificate courses has been added. Provision has also been made for a certificate course for men. The total intake of the college has been raised from 20 to 60.

Sixteen new posts of district officers for physical education and youth welfare have been created. There are two officers now to organize, guide and supervise physical education in each district. Among other things, these officers make arrangements for the coaching of students and youths in their respective jurisdictions. Specialized coaching is however organized through different state
sports associations. Funds have been made available for the construction of stadium, gymnasium, swimming pools, pavilions, etc. for non-student youth clubs and associations. A significant achievement is the construction of two stadia - one at Jalpaiguri and the other at Bankura - for which a sum of Rs. 1,31,868 was sanctioned.

A total amount of Rs. 1,20,500 has been sanctioned for the provision of playgrounds for schools in the rural areas. Thirty-four playgrounds have so far been acquired or purchased.

**Youth Welfare**

Fourteen youth hostels have been set up during the Second Plan at selected natural beauty spots and places of interest. They provide free accommodation; but the campers have to arrange for their own meals and pay a nominal charge for beds. Grants-in-aid are given to educational institutions organizing youth tours and hikes.

Youth camps are organized as part of the social education programmes. The campers participate in activities such as construction and repairing of roads, reclamation of derelict tanks, clearing of jungles, filling up of dugouts and stagnant pools. Educational talks and discussions and social and cultural functions are also arranged.
NCC and ACC

The National Cadet Corps has 59 units in the senior division (boys) besides two naval units and two air units and 380 units in the junior division (boys). In the girls’ division it has 13 senior and 53 junior units.

The most important development in the National Cadet Corps Organization during the Second Plan has been the organization of (1) the officers' training unit, and (2) the National Cadet Corps Rifles. The officers training unit prepares potential National Cadet Corps cadets for regular commission in the army. West Bengal has been allotted one company of three platoons each consisting of 31 cadets (total 93) to be raised in three successive years beginning from 1959-60. The National Cadet Corps Rifles cater for the students who are desirous of getting military training. Fifteen units of 200 cadets each (3,000 cadets) form a group commanded by a Major from the regular army. Two groups (6,000 cadets) were allotted to the State in 1959-60 and eight groups in 1960-61.
The organization of the Auxiliary Cadet Corps was taken up in 1957. So far, 45 women and 369 men teachers have been trained. An equal number of sections (414) has been raised, bringing the total number of sections to 934 consisting of 51,303 cadets including 2,333 girls. The Second Plan target was 1,440 sections with 86,400 cadets.