

# CHAPTER: ONE

---

## INTRODUCTION:

If we **glance at today's lives**, we would undoubtedly find games and sports now part and parcel of our life. It captures the number of pages in daily newspapers published all over the world. However, if scientifically explained, it is inherent in Darwin's Theory of survival of the fittest - however, the games and sports can be considered a process of sublimation of human instinct. Thus, it interests me to study traditional games and sports in the context of social evolutions. According to Smith, '*India is an ethnic museum*'. So the researcher preferred to study evolution, mostly covering the traditional sports and games in North Bengal.<sup>1</sup>

UNESCO declaration of the decade of culture in 1983 leads Bude to emphasize that breaking culture into its different elements for clarity. Hence the proposed study intends to focus on games and sports in the light of regional culture. The games and sports as practiced in North Bengal have their roots in the epic age.

To speak the truth, the researcher would like to reiterate that games and sports are closely linked with human civilization's growth. The object of games and sports (besides being a part of evolution) has mainly achieved two objectives: to maintain physical efficiency and keep oneself fit and healthy. And secondly, it is a means of utilizing leisure in a befitting manner, i.e. converting leisure into pleasure.

According to Dr Majaharul, "*people for physical fitness and mental delights have created sports, games, physical exercise, competitions, etc. Among the lot, few are mainly based on physical gesture; however, specific special rules later*

*disciplined the game and now not so popular, but today or tomorrow, they would indeed be accepted as international games like Kabaddi.”<sup>2</sup>*

In this context, **Dr Tanima Chakraborty** refers to specific games or practices followed in the Indian epic, the ‘Ramayana’, as the games in its seed form. To highlight the fact of how the games are related to the folk culture, we can make mentions of the following:-

1. Solo games: - Archery, Swimming, Vault, Rope play, Kite flying, Rowing, etc.
2. Dual game: - Lethal games, Sword fighting, Wrestling Chess, etc.
3. Group games (enclosed): - Ha-du-du, Chu-Kit-Kit, Ekka-Dokka, Romal Chor, Buri-Basanto, Gullachut, etc.
4. Group games (open): - Luka-Chupi, Gilli- Danda, Sathghuti or Saath Chara, Blind eye, Jolkumir, chor police, etc.
5. Sitting games: - Agdum-Bagdum, Ikir-Mikir, Chess, Dice, Golokdham, Chor-police, etc.
6. Games for females: - Dolls, marital games, cooking, Openti-Bioscope, etc.
7. Various games: - Raybeshe, Kathinach, lyrical dance, etc.<sup>3</sup>

The present study proposes a general definition of its most important key term, *traditional game*. The term *traditional game* was coined to mark the distinction between the earlier and the so-called ‘modern’ games, like Cricket and football, which came as paraphernalia of colonialism in India. In the International Conference on Traditional Games held in Belgrade in 1985, the notion of a traditional game was accepted with the following criteria: a game should belong to folk traditions, it should demonstrate the spiritual potency of the ethnos, it should be accepted as a non-official culture of non-ruling social strata, it shouldn’t be fixed in the form of written documents, the creativity

of players should be collective and anonymous.”<sup>4</sup> In this study, the traditional game refers to such games that are transmitted from generation to generation, maintaining their essence, despite certain changes. The format of these games is transmitted orally. The most outstanding feature of these games is that their creators are anonymous, as they cannot be identified. While defining traditional games, a few characteristics may be highlighted. Traditional games are played just for leisure, the fun of playing. Players themselves decide when, how, and where these games are to be played. They have negotiable rules which are easy to understand, remember, and follow. Moreover, traditional games did not require expensive playing materials do (components) and can be played anytime, anywhere.) The term game in this study covers only the traditional games, not modern games. Traditional games refer to such games that are transmitted orally from generation to generation, maintaining their essence despite certain changes.

Besides these, there are games, imitating the birds and beasts. The games retain their popularity as heritage owing to oral drills. The researcher emphasizes rural games practiced by the Rajbangsi's in particular, also stressing some local games influencing other ethnic groups living in the region. Traditional games, sports, and amusements of North Bengal form an integral part of its rich cultural heritage. These games are essential markers of social development and change and hence are of great historical and cultural significance. The study of traditional games, however, is a very nascent concept in the context of North Bengal. Therefore, the prospect of an area like that of the traditional game with so much potential has hitherto remained outside the spotlight of academic attention. However, time is changing, and historical focus is gradually moving from the *'rulers'* to the *'ruled,'* i.e. towards the common people. Young researchers of this region have slowly but steadily turned their attention towards the new dimensions of history where the wheel of history rotates with the collective effort or group behaviour of the

masses and not by the heroic deeds of certain statesmen. The present study is an endeavour to be a part of such an emerging trend of history.<sup>5</sup>

The thesis is based on the theory that traditional games were the so-called “*collective unconscious*” of the different traditional communities in North Bengal. The study of these games has a much wider scope for investigation of daily life and general popular culture. It is significant to note that the patterns of social developments cannot be better understood without a study of the games and pastimes of the earliest people. Many social events, such as rituals, taboos, myths, and folklore, may be traced through traditional games. Therefore, the game is probably, called recreation because it continually re-creates’ society in which it is carried on.<sup>6</sup> Here lies the significance of studying traditional games along with the contexts embedded in them. For an in-depth analysis of the subject, it is essential to have a clear understanding of the terms like tradition and traditional games and also of other words which are to be used in this study. The understanding of the term tradition is significant from two standpoints. Firstly, this term has been widely used throughout this study, and hence it is pertinent to provide an unambiguous nomenclature. On the other hand, the most vital point is that the proper understanding of the concept of tradition justifies the significance of the present study based on a so-called dying or obsolete folk form, i.e. traditional game.

Games and Sport is an integral part in our daily social cultural life. But in cultural practice or in historical thought games has never got deep and conceited place. Now in the world, the significance of games reflected in politics, society, economics, culture, spiritual, and aesthetic. The nationality, communalism, economic thoughts and various cultural complexions reflected in the game’s mirror are more important and attracted than method of games, effects or statistics. According to the great historian E. J. Hobsbown, the games of ninetieth and twentieth century have a new important social practice in

European life.<sup>7</sup> To mention the historical importance of games, the moulder of history J. A Mangan wrote down,

*“And across the globe, sport is now too important to be left in the hands of sportsman and women. More and more, it is the property of ‘people’ in their various manifestations as politicians, entrepreneurs, educationists, commercialist, publicists, and not least, academics”.*<sup>8</sup>

Game and sports has inextricably interrelated to south colonial Asia or India. Reviewing the ninetieth and twentieth century’s social history of Indian game and sports we can see imperialism, nationalism, and regionalism, post-colonialism deviation of country, vagrant problem diplomacy, and commerciality etc appliance reflected according evolution of games. In one word as Indian culture and politics has transformed the history of games beside the game has also effected this country’s society, culture and politics.

The game is only game? Nor it has an importance outer the field? From this question the game enter in social history. The importance of a particular game overshadows human appreciation because the various relations and subjects of vast society have reflected through the game and sports. In present world through the importance of game and sports it becomes an elementary research. If the game is clarify through vast history and culture therefore it would be overcome the usual boundary of leisure and entertainment, in this way we can understand the importance of game is social, cultural, political or economical position. The sport history is not only help to understand the country’s traditional evolution. Apparently it also help to clarify subject in a new way such as nationalism or colonial culture deductively descriptive talk of game is not main aim, what it say about its astringent, it is the subject of attraction. According to Ramchandra Guha, there have to point of view about Indian games.<sup>9</sup> The first one is

limited to habit of game, custodian player organizer and competition. The second always try to clarify the large subject through games. He remember the second point of view as an ideal quality to create social history because-

*“It views sport as a relational idiom, a sphere of activity that expresses, in concentrated form the values, prejudices, divisions and unifying symbols of society”.*<sup>10</sup>

It was understand the game and sports as a history, many discussions nineteenth and twentieth century’s political and socio-economical history can be change. As a result, the conventional thought of modern Indian politics or social history, nationalism, communalism, popular culture or commerciality has failed to clarify the importance as a reflector of cricket or football.<sup>11</sup>

Generally, even in educated people has an unreasonable thought which is popular, only players or game related persons can discuss thoroughly the history of games and sports. It is undoubtedly a wrong opinion. Personal experience or communication can give some special perception to a researcher or a writer which is not easy to understand for a outsider. But it means, it will be not be an anchor in games history. James Walvin apparently said;

*“Such claims to exclusivity are intellectually crippling and depend ultimately for their rationale on the belief that there is, or ought to be, only one particular approach or interpretation of historical experience. It is to be hoped that sports history will avoid such factional fights, although this is not to claim that sporting practitioners have nothing to tell us, for from it. What is quite clear however is that one does not need to be player, spectator or aficionado of any sport- to appreciate its boarder social or historical significance?”*<sup>12</sup>

Temperamentally social historians give a description of an unseen game or make a discussion about game's method-it is unreasonable why Sachin Tendulkar and Diago Maradona are great players or what is their especial efficiency? To a social historian, is their games bear on any importance on man and socio economy? Then it is true that, some evolution method of history influenced the social history.

We can see the tendency in Indian popular cultural social historical research; the regional features of various cultural elements are developing in simplification like many people understand football history as football of Kolkata. Moreover in colonialism, Indian cricket history was bounded mainly Bombay centric. But it is very hard to compose national history if we are unknown the source and residential development history of a game.

From the point of view of social history if we criticize the game's history we can get inspiration through the great speaker Leopold von Ranke wrote...

*"For history is not simply an academic subject. The knowledge of the history of mankind should be a common property of humanity and should above all benefit our nation, without which our work could not have been accomplished."*<sup>13</sup>

Games is an integral part of popular culture, human mind has a close relation with game. So the historian researcher Priest can make a relation with researcher and general man through the game. In that research impose a special importance on mother tongue. So you should take a strong step to remove the distance between intellectual and popularity. Once Rabindranath Tagore bemoaned, *"if we think deeply we should feel to distinction between literate or illiterate people in our country- it is science of history"*<sup>14</sup> like game particularly it is very important to make practice and extension of mother tongue in

history of popular cultural element. It is important to remember that a historian has social responsibility. The research of a game historian is not only important in historical practice.<sup>15</sup> He plays a great role about improvement possibilities, problem and it resolve, every people in our country need to do their social and national duties. To fulfil this aim games historian will need to remember Walvin's advice:

*"In the determination to establish legitimacy there is the basic danger of overstatement and exaggeration. This, however, is not the most seductive danger, for in seeking to stake out an autonomous historical empire, it is all too easy to wrench sports history from its determining social and economic context. There is no single model upon which the sports historian ought to proceed but in the last resort the viability and even the respectability of sports history must rest upon the quality of the work produced. Unless the traditional canons of historical research and reconstruction are applied to this relatively new field, it will not and- ought not to-gain acceptance. Like sport itself, sports history will ultimately depend on the skills and imagination of its practitioners."*<sup>16</sup>

Although games history yet overcome newly adolescence to youth, If historian truly wants to write down correctly about Indian people's history, must keep importance to game as national popular cultural integral part.

In India the heritage of social historical research of game is not about for long days. The study of Indian history was disadvantaged as an important intellectual subject for long days. Here in western world, the importance of game the past and present human life added to a traditional social life criticism in three decades ago. Here in our Indian society, the research contribution of game is adequately limited. There have composed

many popular history of literature about game. But mainly except cricket and some football game, there has no oxidizable writing obtainable in our country.

In Europe, the criticism of game's history is started at 1970 decades. At eighty decades J.A. Mangan, Wary Vamplew, Tony Mason, Allen Buttman, Recharh Holt, have especially developed it through their research. This attempt of game's historical criticism got organizational platform through set up British society of sports history in 1982. The great publishers like Franker's had come ahead to take responsibility of this publication. Now this magazine of research is known as international journal of history of sports. This initiative had spread out very quickly all others the countries of Europe. At the end of eighty decades, the social scientist of Chaina, Japan South Korea are engaged themselves in this wok. At ninety decades with the inspiration of the pioneer of European game's critic J.A Mangan had established international research centre of sports, socialization of society, in brief IRCSSS at Strathclyde University in Scotland. After that, this transferred into Manfort University. Through the cooperation of Fran Cass, as a composer Mangan published serially three higher research magazine-Culture, Sports and Society/ Sports in Society (present name), Soccer and society, and European Sports history Review. Apart with their started sports in the global society, a series; in which many valuable unit of earlier one and half decade had published. Later all publications Fran Cass had adopted by the famous international publishers Rutledge.

The history of games and sports in India dates back to the Vedic era. Physical culture in ancient India was fed by a powerful fuel-religious rites. There were some well-defined values like the *mantra* in the *Atharva-Veda*, saying, "*Duty is in my right hand and the fruits of victory in my left*". In terms of an ideal, these words hold the same sentiments as the traditional Olympic oath: "*.....For the honour of my Country and the*

*Glory of Sport.*” Badminton probably originated in India as a grownup’s version of a very old children’s game known in England as battledore and shuttlecock, the battledore being a paddle and the shuttlecock a small feathered cork, now usually balled a ‘bird.’ In the area of recreation and sports India had evolved a number of games. One would be surprised to know today that games like, Chess, Snakes and Ladders, Playing Cards, Polo, the martial arts of Judo and Karate had originated as a sport in India and it was from here that these games were transmitted to foreign countries, where they were further modernized. It is more than likely 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. Hockey, in which India has an impressive record with eight Olympic gold medals, is officially the national sport. Other popular games are football, cricket, basketball, volleyball and badminton. Cricket has become a very popular game in India. After the IX Asian Games in New Delhi in 1982, the capital city now has modern sports facilities. Such facilities are also being developed in other parts of the country. Besides sports and games included in the international sporting agenda, there are many which have developed indigenously. Among these are wrestling and several traditional systems of martial arts. In early India, games and sports were very much concerned about the development of the physique and for the art of offence and defense. Also games were considered a kind of recreation, which played a vital role in the development of a man’s personality. Important of them included indoor games, music, fishing and boating, singing and dancing, water sports, etc. India has a rich heritage of these activities as can be found in the archaeological excavations of Mohenjadaro and Harappa, the Vedic literature, The Ramayana and the Mahabharata, the Puranas, the literary works of Kautilya, Kalidasa, Panini and Dandin as well as a whole

lot of Buddhist and Jain literatures. Various archaeological evidences like coins, inscriptions and monumental carvings support them.

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 Chaturanga was played between two groups of warring cousins. The age when epic Mahabharata was written is variously dated around 800 BC to 1000 BC. In some form or the other, the game continued till it evolved into chess. H. J. R. Murry, in his work titled '*A History of Chess*' has concluded that chess is a descendant of an Indian game played in the 7th century A.D. The Encyclopaedia Britannica states that we find the best authorities agreeing that chess existed in India before it is known to have been played anywhere else. The game of cards also developed in ancient India. Abul Fazal was a scholar in the court of Mughal emperor Akbar. In his book, '*Ain-e-Akbari*', which is a mirror of life of that time, records game of cards is of Indian origins. Martial arts by the name of Kalaripayattu were a native of Kerala. Kalaripayattu consists of a series of intricate movements that train the body and mind.

Games and amusement form an important part of a social life. It provides us encouragement to face all the hard challenges of life. It provides us physical strength which is eternally needed for doing our works. It is performing that without games people becomes dull, boring, pessimist and failure in life. It has also an important value in student's life. It is thus, worth to refer Robert A. Georges, *who* had the opinion that, "*Play is a form of expressive behaviour common among all human beings and manifested overtly in all cultures*". Again, S.N. Sharma mentioned in this way, "*Sports and pastime*

*are integral parts of a vibrant social life. A nation or a community devoid of these life sustaining activities is physically and mentally retarded and is devoid of gusto for life”<sup>17</sup>*

The traditional games and sports are the backbone of a community. So, the international organization like UNESCO has all the effort to protect and promote the traditional games and sports. The objective for such role of the UNESCO is to enhance the value of community spirit, and bring people together and cultivate the sense of pride. Traditional games and sports are part of cultural heritage and represent the symbol of cultural diversity of our societies. They are also the means through which one can convey the different values such as solidarity, diversity, inclusiveness and cultural awareness. In the field of this traditional games and sports the UNESCO has been working to preserve, promote and develop. To achieve the goal UNESCO has launched pilot project to set up training camps in traditional wrestling sports for the youth of 22 African countries. The UNESCO is also working to ensure that they form an integral part of national and development strategies. In the fulfilment of such role of the UNESCO, the traditional games and sports in the long run will help the world communities to achieve peace, unity, cooperation and development. *In the Declaration of Punta del Este* adopted by the third International Conference of Ministers and Senior Officials in charge of Physical Education and Sport (MINEPS III), held in December 1999, the delegates of ministers emphasized for the preservation. The delegates had the appraisal for the traditional and indigenous games and sports from different geographical nations with richness in cultural heritage. The Congress of the delegates also resolved significantly for the need of establishment of a World Heritage List of Traditional Games and Sports. Moreover, traditional games and sports also reflect the different cultural expressions. It is also the medium to act as a bridge of understanding and cooperation between people of different cultural groups.

On the occasion of MINEPS III, held in Punta del Este, Uruguay, in 1999, the international community proposed that a significant action from UNESCO could be initiated within the framework for the promotion and preservation of traditional games and sports. In this regard, two important proposals have been made during MINEPS III. One of them is the publication of a world heritage list of traditional games and sports and the other the implementation of an incentive framework for the promotion and the preservation of these sports that should lead to the establishment of an “International Platform” for traditional games and sports. The preservation and promotion of traditional games and sports is a fundamental contribution for the valorisation of such an important and essential field for the intangible world cultural heritage. Most of the traditional games and sports, expressions of indigenous cultures and ways of life contributing to the common identity of humanity, have already disappeared and those that are surviving are threatened of imminent disappearance and extinction under the combined effect of globalization and harmonization of the rich diversity of world sport heritage. Traditional Games and Sports then become an added value in terms of cultural comprehension and mutual tolerance both within the community of nations and between them, and therefore contribute to the edification of a culture of Peace. MINEPS IV highlighted the importance of traditional sports and games and recommended concrete provisions for its promotion and development. The 33rd session of UNESCO’s General Conference drew on these recommendations to design the Organization’s strategies regarding traditional sports and games. As a result, the Resolution 33C/R.21 enabled the organization of a collective consultation at UNESCO’s headquarters, on 13 March 2006, aimed at creating an international platform for the promotion and development of traditional sports and games. In this meeting, a concrete roadmap and an agenda for action were adopted. It was decided that the platform would be launched on the occasion of the International Festival

of Traditional Wrestling, which took place in Almaty, Kazakhstan, in November 2006, with a follow up seminar in Abidjan, Côte d'Ivoire in December 2006.<sup>18</sup>

An immense space reveals in the distinction between traditional and modern sports. Now a days most children spend time playing modern games. Modern games are usually played on electronic devices such as computer and smart phone while traditional games are usually played in the field or in vast spaces. Each culture and tradition processes its wisdom. Traditional games provide benefit to children by giving them more space to interact with the environment. Children need interaction to understand and adapt to the environment. In terms of health, traditional games give more benefit for children compare with modern game. Traditional games provide an in expensive and effective way to help children explore traditional culture to gain insight and wisdom. To share this culture with children to introduce them were important part their heritage. Each part of our nation was marked by the existence of different local folk sports.<sup>19</sup>

Traditional games have not needed expensive materials. It has needed freely available things. Some of the materials and spaces used for play are stick – *Danguli*, pic of cloth- *Putuler Biye*, open ground – *Dariyabanda*, *Gollachhut*, *Golokdham*, *field-Madankam*, and *Soat pata*, *pebble- Pittu*, *Kitkit*, *stones- guti*, *marble-guli* and so on. But unfortunately, children of today no longer play outdoor traditional games; rather they are busy enjoying indoor computer games.

In global history games and sports had been playing a great role, politics, civilization, colonialism, nationalism, and economical set up are verified the status of games and sports. If we trace on global history of games and sports we can see many indigenous games and many migratory games. Particularly focused on North Bengal there are many traditional games.

Traditional games were just not games to be competed between opposing teams or participants. These games were designed in such a way that could develop a multiple skills like logical thinking, strategy building, concentrating and focus basic mathematics, aiming and a lot more.

North Bengal is incredible in every view. Geographical variation defines its games and culture. In mountainous part, peoples are hard worker. But lack of suitable places they have involve only indoor games like- *Tas khela, Putul khela, cowry, Daba khela, Ludu khela, Chor police khela, Ramshyam Jadhmadhu khela, etc.* in horizontal region people plays both indoor and outdoor games. Most of the outdoor games are traditional. Partly north Bengal, outdoor gmes are *Charak khela, chor chor khela, Dariyabanda Khela, Madonkam and Mecheni khela* etc. climate and environment also difines the game. Forest nd tea garden area they are lived tribal people. They brought up in different culture. They play various traditional game like *Laigai Chalk, Naila Wayasa, Khailao, Bongrai Bir, Iyakhai, Pangrudi, Salaio, Fan Solaio, Sukoi, Yila, Maighor, Beja khela, Lota khela* etc.<sup>20</sup>

Over the games traditional games like *Yoga, Mallakamb, Kho-Kho, Wrestling, Elephant riding, and Boat Races* have progressed to some extent *Pallankunzhi* is a indigenous gams involving two players, popular in south India. *Patangbazi* is an ancient game, popular in western India. In several rural villages traditional games are still played. traditional games are *Gollachhut, Ekka-Dokka, Ekir-Mikir, Chamri, Elating Beleting Sailo, Madan or Bas khela, Danguli, Baghbandi* etc. Most of religious games are indigenous games like *Dodhikadho, Lathi khela, Laxmidak, Chorchor, Chor-churni, Holi* etc.

Probably British ruled over India for 200 years. So their social cultural and traditional impacts are spread through all over India. Football cricket, hockey, badmintons, tennis, table tennis etc., are known as modern games they established their position in international level.

Partition of country, British rule, and colonialism are the main cause of migration. Badminton probably originated in India as grownups version of very old children's game Known in England as a battle Dore and a Shuttlecock, the battledore being a paddle and the shuttlecock a small feathered cork, now usually battled a bird. Chess Snakes and Ladders, playing cards, Polo, Judo and Karate were transmitted to foreign countries.

India owes the rich culture and tradition and games have been an important part of Indian culture ever since games and sports always played a vital role as we find in history of mythology of India. Gradually the time change and so did our sports. It is believed that games started at the time of Indus valley civilization. India is an amalgamation of various cultures. In times of Rig-Veda, Ramayana and Mahabharata, the main of statue and circumstances go competent with each other in *Chariot racing, Archery, Horsemanship, Military tactics, Wrestling, Weightlifting, Swimming and Hunting*. So every state has its traditional sports like *Kusti, Kabaddi, Gulidanda, Kho-Kho, Buribasanti*, and many more. Olympic is a sophisticated version of ancient game played in India. *Chess, Polo, Wrestling, Archery and Hockey* is originated in India. One of the traditional sports in India was *Mallakhamb* also known as the pole dance of India; it is one of the very difficult sports in India.

India offers different traditional and adventurer sports. In *Hockey*, India has an impressive record with eight Olympic gold medals, now *Cricket* is beating the hearts of

sports lover in India but there are some others game which were played by every person in his childhood. These local games are very popular in India. India is truly yhe land of traditional games and sports. Several traditional games are played in several parts of country. Most of the games have their roots in ancient India. Once upon a time these traditional; games were the part and parcel of everyday life. Games provided mental satisfaction and enjoyment along with physical fitness and physiological boost side by side. Scientific researchers have that it is easily possible to achieve these ideals by participating in traditional games. Now a day's almost all children play games like *Cricket, Tennis and Football*. Nobody is interested to play traditional games like *Kobadi, Gulidanda, Buribasanti*, etc. these games have a rich cultural and traditional value.<sup>21</sup>

India was a colonial country. In Calcutta, when the Colonial games were making their mark on the life of the Calcutta's in more than one way, the folk-games were eclipsed and lost. The foreign outdoor games, football and cricket were associated with the mind of indigenous people. It is reasonably clear that football came to India with the East India Company. Football's early pioneers were the officers and men of trading firms and regimental battalions, European professors of educational institutions and naval men who used to play the game at ports, such as Calcutta, Bombay, Madras, and Karachi.<sup>22</sup> The Bengali people adopted the football within their cultural activity. Football became like the 'pathological game' of Bengali people. For colonialism their came many migratory game. Like cricket, hockey, chess, billiards, football, badminton, tennis, table tennis etc. the cricket was the first English sports introduce in India. This is the one of the most popular game among the school boys in rural Bengal and in colonial period Calcutta. The main discrimination of traditional game is maintenances a tradition and India it is origin but the origin of migratory game is not India. It came from different countries. Lack of practice and modernization vanished many traditional games from India. The informal folk games in the rural culture were marked by a lack institutionalization. A competition emerged

between the natives and the colonial masters who were the driven power of the sports, and secondly was that by adopting the British Sports Culture the Bhadraklok Society limited within the limited Share Space. They neglected their traditional games due to cultural Colonialism. It was the cultural hegemony because that was the domination of culturally diverse society by the ruling Class who manipulate the culture of that Bengali **society**. Nevertheless the Bengali native people lost their control from their traditional cultural activity, and easily within colonial Calcutta sporting culture came into the share space as bengalines.

Playing games is a common characteristic of children. All over the world children like to run, play, laugh and enjoy them. If we trace of North Bengal we can see various types of games and sports. The games and sports as culture traits particularly in North Bengal have certain specific elements. North Bengal is known for its natural vegetation and open field. Thus the games are played based on natural sound here. The informal folk games in rural culture were marked by a lack of institutionalization communication. Indigenous folk games as past time recreation have been played by specific communities with the narrow cultural circles of the rural societies of North Bengal particular for a long time. There are many traditional, indigenous and Rajbangsi's game in North Bengal which is prevailing with their own perspectives.<sup>23</sup>

Minimum hundred games which are dominate the region of North Bengal. The Rajbangsi's of North Bengal is engaged with many sports and games. Which are apparently indigenous in North Bengal. More importantly, they recite interesting poem in sports time. Lots of games prevail in North Bengal. *Baghchagol, kumir-kumir, kukur shakuni, Jhaal and Gachhua, Enga-Enga, Nunta, Pukure Baeng, Jelemachh, Sologuti, Batrishguti, Chayguti, Nyguti, Chattrishguti, Akkelbondi, Payeet, Pta Anna, Golokdham, Gainath, Dodhikado, Angti, Chorchunni, Chorchor, Teestaburi, Lathi khela (Maharam).*<sup>24</sup>

Indigenous rural games in North Bengal from a cultural perspective, in the twentieth century many indigenous games were popular in rural North Bengal. Thus games were the main source of recreation for many boys and girl's as well as adult male and females of rural North Bengal. Indigenous rural games of Bengal as well as North Bengal at a glance, indigenous games activity characteristic participants initiative following are the names of few such games – *Ayanga-Nyanga, Baghbandi, Bouchi, Budhikapati, Baubasanti, Budirchu, Chikka, Chhadar Khela, Chhichattar, Chungakhela, Danguli, Dariyabanda, Chunga, Ekkadokka, Sathkhela and Chiriya, Diga, Khopla, Elating-belating, Gaigodani, Ghunti, Golaptogar, Baurani, Gollachhut, Guli, Kanamachi, Moghalpathan, Openti-Bioscope, Rajar Kothal, Rumalchuri, etc.*<sup>25</sup>

Traditional games are more useful than modern games in developing children's skill. Most of the traditional games and sports, expression of indigenous cultures and way of life, contributing to the common identity of humanity, which has already disappeared and those that are surviving are threatened of imminent disappearance and extinction, under the combined effect of globalization and harmonization of the rich diversity of world sports heritage.<sup>26</sup>

In twenty first century for lack of practise some games has gone too vanished. Now a day rare games in North Bengal are *Ayabga-ayanga, Chhadar Khela, and Nunta* etc. In the beginning *Rajar kothal* was a popular game in North Bengal but now a day it was vanished due to lack of practise. Rajar kotal was a team game played by both boys and girls. The player, the king's constable stays outside the circle. The game begins with him going around the players, reciting the rhyme.

Kontar Pichhe Ke Ghere?

Rajar Kotal/Kisher janye?

Ek Chhadi kalar janye/kal ye niye gechhila?  
Ghoday mute diyachhe/dhuya dhuya khao ni?  
Chhi! Hak! Thu! Tabe ek chhadi niya jao?<sup>27</sup>

The personality is the typical pattern of thinking, feeling and behaviours that make a person unique personal development covers activities that improve awareness and identity, develop talents and potential, build human capital and facilitate employability enhance the quality of life, and contribute to the realization of dreams and aspirations, Not limited to self half, the concept involves formal and informal activities for developing others in roles such as teacher, guide, counsellor, manager life coach, or mentor.

There are many games in North Bengal which still continue to be practised and account for the situation. One of them is *Pakhi Khela*. This game is Calle's *Dariyabanda Khela* in North Bengal. This is the most popular game of the villagers. It is usually played in the day time after the rainy season when harvesting of paddy is over. A moon lit night gives the most exciting time for this game which it continues till late in the night it is seven a side game.

There are many typical traditional games in north Bengal some Rajbangsi's traditional games are – *Dodhikado Khela, Mogalpathan Khela, Modankam/ Bas khela, Burir ghar Porano or Nera Pora, Lakhidak, Mecheni Khela, Teestaburi khela, Chorchunni* etc.<sup>28</sup>

*Dodhikado khela* is religious Rajbangsi game which is also known as *Dodhikardam*, on the occasion of Lord Krishna's Janmashtami. It is a very popular game in the Rajbangsi society of North Bengal. The special and noteworthy feature of this game is that it is played only once a year on the day after Lord Krishna's Janmashtami, the playground is the temple premises. Now a day it also play's to continue the religious tradition. The river Teesta is a sacred river of North Bengal still the river teesta is held in

high esteem by the Rajbangsi's and the puja of mother teesta is performed in every village. It is a religious traditional game in North Bengal. It is known as *Mechini Khela*.

There are many traditional games which are common to Bengal. Like *Boubasanti or Buribasanti, Bouchi or Bousi, Golla or Mond, Boutula or Bouchuri, Kuti or Jor Chorachhuri, and Holi or Dolkhela* etc. These subjects are explored in some. The game *Boubasanti or Buribasanti* is known by different names in different regions; actually, these games are the different names of the same games. There is no significant difference in the rules and regulations of the region but there is slight difference of course.<sup>29</sup> *Openti Bioscope* is very popular game, especially for girls. This game is common to all Bengal; it plays in different names in different parts of Bengal. Somewhere the name of this game is *Upenty Bioscope*, the name of this game in Murshidabad is *Icecoom Byescoom* in some regions the name of this game is *Garam Muri*. In Tripura, the name of the game *Entus Bentus*. In some places it is named *Sonar tuki, Sindur tuki or Sindur tokatuki or Sindur tikoli* in some other place.<sup>30</sup>

The importance of traditional games and sports use in promoting cultural diversity along with cultural identities both at the local national and even international levels which is now strongly emphasized. Traditional sports and games can form the backbone of community. Traditional games and sports as like gender roles depend on social conditions and cultural patterns. They embody the values and norms of a particular society gender roles are also closely intertwined with traditional sports and games although social status and age were also very important factors with regard to participation in the significance of physical activities since men dominated and continue to dominate most societies they usually tended to play the leading role in sporting activities. Nevertheless, there have always been cultures where women were integrated in

the world of sports and games. Some women either participated in activities previously discovered for men or developed and practiced for women.<sup>31</sup>

*Putul Khela* is an interesting form of amusement among children of all ages. The term Putul is a synonym for toy or doll. The discovery of many Putul's made of terracotta and metal in the Indus Valley proves the antique origin of toys. The worldwide research on toy culture enlightens us with a different picture. Social and cultural origin reflected through this game. *Rannabati khela* plays by girls children. They learn the activities by their mother and apply on this game here gender is a great matter. *Elating Belating sailo* is a traditional rhyming game is basically for the female. Two team participate in the game and they make conversations within themselves. *Guti khela* is mainly feminine game. Here five seven nine or eleven pieces of potsherd or pebbles are used as guti or cowry. The shots are placed on the ground, projected upwards and caught by the palms or the back of the hands the shots are played with great agility keeping the hand in various positions. *Teestaburi or Mechini khela* is played by group of women. It is a religious ritual. The girls of Rajbangsi society play this game in the month of Baishakh the river Teesta Worshipped here. *Kabadi* is basically an outdoor game. The game is played a small plot of even land by two teams with seven players each. The origin of this team pursuit game is lost in the gauzy mists of time. Lord Krishna enjoyed playing *Kabadi* is one of the most ancient forms of outdoor sport.<sup>32</sup>

Northern part of West Bengal separated from its southern counterpart by the river Ganga is popular name known as North Bengal. During the period of nineteenth and twentieth century North Bengal geographical demographic boundary of North Bengal had been changed due to the circumstances created by colonial rulers North Bengal comprising the hill district of Darjeeling, Sub-Himalayan Jalpaiguri, Coochbehar and plains of west Dinajpur and Maldah, in not a homogenous area.

Mountain area is mainly Darjeeling district there covered areas are Darjeeling District excepting Siliguri subdivision and portions of Kalimpong. Configuration of land is hill and stony. There is no vast meadow to play for children's winter reveals there. So the children are engaged in indoor games. Indoor games are *Tas khela, Putul khela, cowry, Daba khela, Ludu khela, Chor police khela, Ramshyam Jadhmadhu khela, etc.*

In plain land, Jalpaiguri and Coochbehar district, mainly of people is Rajbangsi, they involve in various outdoor and indoor games in various season and climate weather, various types of games are played. As a traditional game in summer season *Charak khela, chor chor khela after kali pua, Dariyabanda Khela.* At winter afternoon children plays *rumal chor khela, kho-kho khela, Madonkam* at baishak month, *Mecheni khela* at rainy season *Worship of Teesta River, Ekirmikir khela, Elating Belating Sailo Game, Bouchi, Lukachupi etc*<sup>33</sup>

In the Tarai and dooars area of North Bengal , there live many tribal peoples Santhal, Toto, Mech, Munda, Bodo Bishnupuri, Nepali, Rava etc, there games like *Masai Sangoi Thung, Laigai Chalk, Naila Wayasa, Khailao, Bongrai Bir, Iyakhai, Pangrudi, Salaio, Fan Solaio, Must Seglaio, Bhumani Kotor, Youngla, Baharu, Chur, Sukoi, Yila, Maighor,* etc. Bishnupriya Manipuri tribal peoples are found in neighboring at Assam, Tripura, and Northern West Bengal. *Kyang* is a special game of Bishnupriya Manipuri people. It is played of Bengali month Baishak. This game is a religious folk game *Kyang* means *guti*, one kind of seed. Two teams are participated in that game. The goal of this game is one team will touch the *kyang* and that will be dismount. Toto's games are *Karam puja, Beja khela, Lota khela* etc. one of the most popular game of tribal *Kah*.<sup>34</sup>

In general sense game involve for mental and physical stimulation. In entire world games played for various purpose. For various reason human being suffer in

boredom, they need refreshment in mentality or physically particularly in North Bengal, people and children played for entertainment, amusement and to spend leisure time. In other hand, some games are played as part of cultural practice. If we irradiate at North Bengal, we see various games played for entertainment purpose like *Luka-chupi*, *Kit Kit*, *Rumal Chor*, *Pittu*, *Putul Putul*, *Dariyabanda*, *Guti*, *Openti biascope*, *Elating Belating* etc. Children imitated different customs and beliefs of the elder members of the society and then converted them into amusements. At leisure time, people gathered together and played *Tas*, *Ludu*, *Chor-police*, *Daba*, *Pike*, *Baghbandi*, *Sologuti* etc.

Certain sports were organized and played communally as a regular cultural event like the *Jallikattu* of Tamil Nadu, there has many games which also played communally as a regular cultural event like the *Jalli Kattu* and the Nepalis of north Bengal play games (gambling) during Dussera as part of culture. Rajbanshis largely settle mainly in Coochbehar Jalpaiguri, Dinajpur district. In every festival there have a regular cultural event or game. Like at the birth day of Lord Krishna (Janmashtami) *Dodikadho khela*. It is a very popular game in the Rajbanshi society of North Bengal. The special and noteworthy feature of this game is that it is played only once a year on the day after Lord Krishnan's Janmashtami, the playground being the temple premises. At Bengali Baishakh month Rajbanshi women are play *Mecheni khela*, holi Teesta River worshipped here. It is also known as teesta buri. At last day of chaitrya month, *Charak khela* is held in everywhere. Lord Shiva is worshipped. *Lakhidak* is held as a Rajbanshi ritual which also a game.<sup>35</sup>

Such a performance is seen to be celebrated on the day before Dol Purnima and this is *Burir ghor porano or near pora, or Bhera pora*. These rituals are celebrated so that demons and evil spirits do not harm human life and crops. *Holi or Dolkhela* is the game

of colours, in spring. Holi is a well-known festival in our country. A religious cover has been made over the game of holy in association with the mythology of Radha Krishna. In the month of baishakh after harvesting of paddy, the Rajbangsi young men perform the bas puja. This is called Madankam puja. These all religious traditional games are played communally as a regular cultural event.

In ancient time to till now, most women do the houses hold accessories women are spend in house all day time. They play many games to get free from boredom and entertainment purpose. Women's indoor games are *Elating Belating Sailo, Guti, Rannabati, Ichkimichki, Kithkith, Iching Biching, Lattu, Lukachupi, Ekka dokka* etc. At courtyard girls play *Kith Kith*. It is play with guti, a broken piece of an earthier pot, about an inch and a half in diameter or a round flat stone. A rectangle space about three yards long and two yards wide is drowning.

Gender discrimination is a great factor in our society, *Rannabati and Putul khela* are most popular girl's child's game. Female figure mainly grand mothers are played *Agdum Bagdum and Ichanbichan, Domna Dumnni* etc. and rhyming games with family's little members. To maintain our tradition these games are gender specific.

Each tradition game of this region is associated with some social or historic context. We find religious beliefs, superstitions, and social customs reflected in them. They have symbolic values along with entertainment values. For example *elating belating* game symbolically represents the writhed condition of women in medieval Bengal especially focusing on North Bengal in a background of social and economic instability slavery and the buying and selling of selves and women in a slave market were common to that particular period. Women were treated as commodities and tools to satisfy the sexual desire of the rich people. Mothers are played *Agdum Bagdum* game.<sup>36</sup>

Some indigenous or traditional games were designed with political objective and circumstances. Political perspective, movements, war had given a great impact on children games. For example during India Pakistan war children play's fitting games with toy guns and they represent two nations. *Kargil* war was an armed conflict between India and Pakistan. This war happened for subjugate on Jambu or Kashmir. After the war, consequently children played game name *Kargil*. In this game two teams are dig ten small holes. Each hole numbering one, two,.....ten. Ten small holes indicate five places of India and five places of Pakistan. Each player will use marble. They decided how many steps they will do. Generally two-five players can play together. So this game represents two nations, their mortification, and violence. Collection of each guti is squatting the place.

Main cause of India-China war was to enhance the periphery. China is squatting its territory in Jambhu and Kashmir, Sikkim and Tibetan area. As the result of India-China war people plays many games which emulate the war. *Gainath* is a Rajbanshi game in North Bengal which is invented after China-India war. *Gainath game* young boys group is attack at householder's house bringing with bamboo stick. At night is if householder weak up they had sung a song either householder not awake they damaged fruits, household things. This concept is came from India-China war. Another one is *Ganga Jamuna game*. It also known as *Ekka, dokka, tekka*. In this games make squared. Everyone has a stone or cowry. With this cowry they squat squared as like china enlarged its territory.

Children learn which ever they have seen during the serialization Ramayana and Mahabharata in T.V. Children invented bow-arrow fights and used Gada to fight like Bhama and Dhuryadhana. The folk game *Sitaharan* is followed by Ramayana. There have

total fourteen players, two teams seven by seven. One is at side of Ram and opposition is Ravan. Two circles are created at two edges of field. Sita is in one circle and Ravan is another. Followed T.V serial Ramayana in this way they play *Sitaharan*. *Boubasanti* or *Bouchi* is another complexion of *Sitaharan*. During Naxalite movement there is a conflict between landlord and poor people. This conflict had seen through the game. The game is known as *Goat beard*. Landlords always try to occupy the land of farmers.<sup>37</sup>

The traditional games and sports which could draw international attention for the protection and promotion need to be observed for the same strategy by the government of the countries. It is also necessary for the common people who directly involves in the practice of traditional games and sports for all means to preserve and protect. Traditionally games, sports, and amusements are usually influenced by culture and which in turn helps to change the culture. As such, games and sports are a physical manifestation of the internal creative impulse. North Bengal has unique and diverse and a repository of cultural resources. There rises the need to assess how cultural unification improved the lifestyle of the people of North Bengal through traditional games and sports. To understand the traditional games and sports reflecting pre-modern, modern, and postmodern meaning, now it is concluded that their possibilities of survival or revitalization depend on their integration in the postmodern space of meaning. There is a need to assess, as many traditional sports and games have already been lost, and those that have also survived how in danger of disappearing, owing to the various impact of globalization. The convergence of the rich diversity of sports heritage towards a small set of culturally homogenous sports threatens their existence.<sup>38</sup>

The northern part of Bengal is famed for its natural beauty and diversity with all its hills, rivers, forests and valleys. To this natural richness, diversities of ethnicities,

culture and traditions which demand a study from a historical point of view, add a new facet. And to the root of the richness of the traditions and culture lies the traditional games and sports which are manifestation of the customs and traditions of the region itself. They act as the flag-bearer of cultural heritage and moral values of the people and community living here as studied through ages. As this games and sports are confined to a definite geographical area locally, spread and practiced within a homogeneous ethnic community, it fosters and strengthens the cultural integrity and feel of oneness among the inhabitants. But these so important traditional games and sports are now on the verge of being lost into the sea of time finding its repose at historical archive mainly due to the globalization effect and subsequent rat race of life combined with some other reasons.

The pervasiveness of traditional games and sports, the widespread use of the new motive, and the need to create more engaging conventional practices have led to the emergence of traditional games and sports as a new form for healthy and wealthy entertainment. In comparison, many have begun to see the potential of traditional games and sports to supplement and augment traditional formal customs. The potential of traditional games and sports offers a paradigm shift in exposing historical value delivered since the previous century. The implications of this transition to a new paradigm of traditional based games and sports will show the metamorphosis of society. The assessment and accreditation towards the peer and personalized attitude of the people will provide emphasis on the social interaction of customs and as well as rituals-based matter. This will increase opportunities for synchronizing the form of feed backing and feed-backs loops and mean the integration of multimodal interfaces between the people and the society.<sup>39</sup>

A look into the life and people of North Bengal Northern part of West Bengal comprises of people from Bengal, Bihar, North Eastern states, there are also people from the hills, as well as indigenous tribes residing in the region for centuries. Traditional games and sports have become a part of the life of the common populace. Now the shrinking land space, competition in academics, and the rise of technology are forcing the children to slowly move off from practicing such traditional games and sports in their day-to-day lives. The majority of the people of North Bengal live in the rural belt. The practices of games and sports in rural areas often commensurate with seasonal and religious varieties. Now even in rural areas, schools play a vital role in popularising games and sports.

North Bengal in rural belt club-culture is rare to patronize sports and games in the modern sense. Thus children playing Cricket, tennis or badminton, etc. are far crying. Besides, children cannot afford to buy expensive playing implements for being poor. However, guardians are concerned about their children's involvement in play for mental and physical health. They are inclining to traditional games for the healthy growth of their children. So despite such advances, traditional games are still surviving in North Bengal by the side of the fashionable games. So parents spare the evening hours (4 p.m. - 6 p.m.) scheduled for games and sports for their children.<sup>40</sup> However, the natural physical feats are common to every child as the restless spirit common to the age. Braving poverty and lured by the higher culture, some rural middle-class children collect money curtailing their other expenses and buy sports implements. They try to ape modern games, even in rural areas. The games, being a co-operative venture, involve others in the fray. In this way, modern games were slowly penetrating rural areas.<sup>41</sup>

In North Bengal now even find the picture of traditional games; traditional rural games are normally played in village lands when they graze their cattle or out for daily chores in the outfield. Thus they play under shady groves of trees, on the banks of village streams. Not only young children but even also grownups do take part in these games. Inter village contests are still very common in the rural areas (all over Bengal). The rules of the organization of rural are simple and free from so-called complex rules. They hardly require any sophisticated setting and rules, and regulations for conducting such games. The types of equipment used are improvised, and thus, these games are free from expensive involvement in nature. During the Panchayat fair, these games should be effectively organized as this world enables them to spot out talent for the institutionalized games. Thus these games will certainly act as an effective means of resource mobilization. *However, the organizers must take care of the safety of the participants.*<sup>42</sup>

In this modern age, there is a growing emphasis on looking good, feeling good, and living longer. Scientific research has that it is easily possible to achieve these ideals by participating in traditional games. Movement is restricted because of technological advancement. Now physical activities play a less part in our daily life. Traditional games can provide the same benefits as any well-designed exercise program. The traditional game is used to improve health, maintain fitness, and even can be an important means of physical rehabilitation. Physical exercises, through recreation type, traditional games, are very important in promoting a balanced physical and mental state of a certain human being. Traditional games, if included more systematically, then it would help children, particularly those living with overweight and obesity. Overweight and obesity are two major health problems faced by the world of today. Once, it was considered a problem, only in high-income countries. But overweight and obesity are now becoming acute even in developing countries, particularly in urban settings. Now overweight and obesity are

considered the fifth leading risk for global deaths. Traditional games can play an important role in improving the lives of these individuals, even that of whole communities. Traditional games are socially acceptable and individually beneficial to their participant. Looking at the modern children, one finds a prominent dissimilation between the childhood that the previous generation had and the one of this generation is having to owe to its lack of Indian or native games practiced now. In the previous generation, people used to play a variety of indoor and outdoor games rooted in this soil. Nowadays almost all children play games like Cricket, Tennis, and Football. Nobody is interested in playing traditional games like Kabaddi, Goli danda, Kho-Kho, Buri Basanta, etc. These games have a rich cultural and traditional value and thus were tools of importing some ancestral knowledge.<sup>43</sup>

Researcher like to mention how traditional games are breaking their original traits and incorporating the scientific process being influenced by the display of the modern games through the public media, now as available in the remote rural area. Analysis of some traditional games that would highlight the content of the thesis has been incorporated. Information about these games is gathered from field visits and personal childhood experiences. The described games are chosen from those which are most popular among the children. It should be noted that few games are also played in other parts of India with minor alterations in the format. Even a few of these games are played by adults as well.

Now the cultural crisis, social turmoil, and discord are becoming more and more apparent, and these are damaging the concept of national unity. Not only this, but certain destructive tendencies are also developing day by day. More or less, 80 percent of Indian's population lives in the village. As such, the real centre of India is located in a rural setting. Rural folk is still quite safe from the impact of 'city civilization, which is

damaging healthy traditions of peaceful coexistence. So the focus is the North Bengal which still exhibits the cultural tradition free from the din and bustle of city life.

Sports and games today are an integral part of the all-around development of human personality. India offers different traditional and adventure sports. In India, Hockey has an impressive record with eight Olympic gold medals, now Cricket is beating the hearts of sports lovers in India, but there are some other games which were played by every person in his childhood. These local traditional games are very popular in India. India is truly the land of traditional games and sports. Several traditional games are played in several parts of the country. Most of the traditional games have their origin in Ancient India. Such is their popularity that these attractive games are played even now. But nowadays, Traditional Games are losing their importance. They cannot compete with those so-called modern games, '*Techno Sports*', which largely depend on pieces of equipment and technologies. These modern games are becoming so popular that people are even on the verge of forgetting the significance of traditional games.

Traditional Games should not be taken at face value; those were designed in such a way that one can develop a lot of skills – such as logical thinking, concentrating, and basic mathematics, etc. Nowadays, people develop these skills by paying money to the centre that conducts personal development courses popularly known as counselling. Traditional Games act as learning aids. It teaches us many things such from the true spirit of victory and defeats to developing sensory skills', counting that includes developing adding, improving motor skills, identification of colour. It helps hand-eye co-ordination and finally, for the participants and views.

## **OBJECTIVES OF THE RESEARCH PROPOSAL:**

- To explore traditional games, sports, and amusements in North Bengal and understand the relationship between people and society with traditional games, sports, and amusements.
- To know the reasons for selecting the traditional games and sports by the people of North Bengal as their amusement.
- To know the importance of earlier traditional games and the changes that occurred with globalization and newer culture.
- To study the traditional culture of the local tribes in the backdrop of their traditional sports and amusements.
- To analyze the socio-cultural condition of the people in the light of traditional games and sports.
- The purpose of this study is to search the influence and the significance of the practice of selected traditional games for the development of active life through the improvement of physiological and physical fitness variables of overweight children.
- The proposed study tends to utilize traditional games of North Bengal as Essential markers of social developments and change, and in doing so, it inclines to investigate the social origin of these games as far as possible and traceable. To achieve this, the study aims at a thorough survey of the traditional games of North Bengal by exploring and examining a sizeable number of games and game-related aspects.
- Another motive of this study is to review the playing procedures of these games and to address the reasons behind their universal geographical

distribution. The study also tends to focus on the playing habits of some ethnic groups of North Bengal.

- Through this study, a comparative analysis between the traditional games and their modern forms is sought to be carried out.
- Finally, the study would analyze the reasons behind the decline of traditional games and would try to highlight different measures to preserve and protect these games from the verge of extinction.

### **RESEARCH QUESTIONS:**

The research is proposed to be conducted based on the following questions:

- If games and amusements provide models of important utilitarian aspects of culture?
- If games, sports, and amusements are related to social development?
- Is there any difference in the case of gender in traditional games, sports, and amusements?
- What is the significance of each of these games to the community in general and to the participants in particular in terms of contributing acquisition of verbal information, intellectual skill, attitudes, and skill?
- What are the possible social and educational significance of traditional games and amusements in twentieth-century North Bengal?
- With its rich and diverse culture, North Bengal is home to a wide range of traditional games. Why is it important to preserve them? Why are they disappearing fast?
- How far are women involved in the traditional games, sports, and amusements of North Bengal?

### **RESEARCH HYPOTHESIS:**

- Traditional Games, Sports, and amusements appear to be universal features of human culture in North Bengal during the proposed time.
- Traditional Games, Sports, and amusements of Physical Skills are often relatively transparent models of activities such as hunting and either individual or group combat in North Bengal.
- Games and amusements as a model of human interaction with unpredictable forces of nature, divination, or the quest for supernatural guidance in dealing with life exigencies.
- Socio-Cultural and Religions characteristic of being an integral part of the traditional games and amusements of the people of North Bengal.
- An analysis of the context of traditional games, sports, and amusements would bring out the inner spirit and values and relationship between nature and human beings as a whole in North Bengal.
- Traditional games of strategy are more likely linked with higher levels of political integration and greater social stratification in the case of North Bengal, similar to that of the other regions.
- Games of chance and amusements tend to occur in situations where benevolence and coercion by God's spirits are perceived to be high, and aggression by Gods and spirits.

### **HYPOTHESIS TESTIFIED OF THE STUDY:**

- End of the research, the Researcher found that regional sports of the said region are universal for the residents of North Bengal.

- The Researcher found that traditional games sports of physical skill are often relatively transparent models of activities such as hunting and either individual or group combat in north Bengal. Hunting and gathering are gradually decreasing because of their unnecessary relevance. As a result, combat sports ability is also decreasing.
- At the end of the research found that due to science and technological development, we do not have to fight against supernatural power; that's why the mental spirit is affecting. Therefore, the Researcher wants to make a comparative study of the past and present to find a direction for the future. This may have also used as a model of human interaction with unpredictable forces of nature, divination, or the quest for supernatural guidance in dealing with life exigencies.
- It is testified that regional sports have all socio-cultural and religious characteristics of being an integral part of the traditional games, and amusements are religious characteristics.
- It is testified that an analysis of the context of traditional games, sports, and amusements would bring out the inner spirit and values and relationship between nature and human beings as a whole in north Bengal.
- Through traditional games and sports, we learn how to interest in our neighbors, our friends, and this atmosphere increases the mutual respect and mutual relationship; we carry in the later phases of life. This moral value helps us to communicate towards society on a large scale-politically, socially, culturally.
- Through regional games and sports, it is evident that sports can control aggression and transfer aggression into a passion which leads us to live life

positively. Therefore, we can say that's Games of chance and amusements tend to occur in situations where benevolence and coercion by God's spirits are perceived to be high and aggression by Gods and spirits is perceived above.

### **RESEARCH METHODOLOGY:**

The thesis has been formulated on the information based on field study. The study areas, the people, the tools, and techniques for data collection have been chosen as per the functional approach with a liberal perspective. It is a pure and exclusive study emphasizing findings of a new dimension of the society in North Bengal. The key aim and objective of this study are to gain insight and experience in traditional games, sports, and amusements. The study has been carried out primarily based on structural aspects. The approach of the study is descriptive and analytical based on the new interpretation facts. The comparative method, both synchronic as well as diachronic over time and space, has been adopted for understanding the present situation of traditional games and sports in the North Bengal region and the changes therein. The data collection for this study has been gathered both from primary as well as secondary sources. The facts of the situation about traditional games, sports, and amusements in North Bengal have been gathered through reviewing the secondary materials and collection of empirical facts through intensive field study. The primary and secondary data about socio-cultural aspects of traditional games, sports, and amusements in North Bengal has been collected, analyzed, and interpreted. In the present thesis, the traditional games of various communities, especially Rajbangsi's, have been studied and examined with scholastic interpretation.

The proposal includes an extensive study of relevant literature, research method, and in the light of selected fields of study as it relates to the discipline of various traditional games and sports. The study may begin to transform and take a different shape. Besides, the data has been chosen from different viewpoints to ensure a comprehensive approach to the research question. Important sources of information will be collected from the sources available in various libraries of North Bengal, interpretation of primary sources, i.e. government records, non-government records, un-published government and non-government records, journals, papers, and magazines. As secondary sources, effective use of relevant books published from time to time and non-English narratives shall also be consulted for a proper understanding of the problem and interviews of the number of persons associated with the traditional games and sports.

#### **SIGNIFICANCE OF THE STUDY:**

The literacy and lack of awareness can easily be counted by the common method of traditional games, sports, and amusements. The recent success of Smt. Swapna Barman and few others from the rural belt in North Bengal will certainly support my contention that the spontaneity of traditional games can certainly lead to crowing success for the children. The study may help to transmit a positive experience to the new generation and also help to increase the interest in traditional games in society as a whole. The study may convince society about the effective method of traditional games related to exercise and indicates reducing depression, relieving stress, improving self-esteem, and personal growth through traditional games. This study may help modern society suffering from various aspects like overweight, obesity, tension, and anxiety which is gradually damaging their health concerning the physical, mental, psychological, and sociological wellness and various functioning of a human being. Besides, the traditional games and sports are also subsided by the negligence on the part of curriculum construction.

Therefore, the question of effort and strategies to revive and glorify traditional games and sports has been an issue that needs constructive attention. Objectively, the research explores the traditional games and sports concerning their significance and value in the society of North Bengal. Through the present research, it also attempted to understand its protection and preservation mechanism. It has also been the purpose of the present research work to understand to what extent traditional games and sports have remained traditional in forms and practiced in the true sense of the term.

### **SUGGESTIONS OF THE STUDY:**

The modern generation should take efforts and pain to transfer their mind to traditional games and sports for the new generation. We strongly recommend that young and aged people should be taught and organize traditional games for the new generation. Competitions focusing on traditional games should be organized to popularise traditional games. Almost North Bengal rural and urban people support that more efforts should be taken to promote and preserve traditional games. Govt. of West Bengal and Govt. of India should encourage the setting-up of the organization or provide assistance to maintain and promote traditional games. Print media and electronic media should give exclusive more coverage to traditional games.

### **FINDINGS OF THE STUDY:**

Traditional games and sports have been recognized as a significant part of the nation's socio-cultural heritage. In today's perspectives of global integration, society mostly depends on the preservation of cultural diversity. Most of the traditional games and sports have expressions of traditional cultures and ways of life contributing to the general identity of humanity are under the threat of waning now. Further, those who are surviving

got the threat by intimate invisibility and elision under the collective outcome of globalization and harmonization of the rich diversity of the world's recent sports culture.

Before this study, research on traditional games within North Bengal, particularly of the traditional games, sports, and amusements, as it is with many parts of the world, had to a great extent been preserve and influenced by theoretical traditions and practices.

It is this perspective. This research was done to identify, describe and document the traditional games of North Bengal based on the rules that controlled them, facilities and equipment used their significance to the individuals and the society as well as the socio-cultural settings within which they lived.

Many traditional games were identified through field studies. Respondents of Sixty years above were purposively identified and interviewed. They were sampled through the non-probability, purposive, sequential sampling method. All the data and information collected were examined, compared, and classified following specific standards with historical significance. Games were performed within the community's family homesteads, with the peers and significant others playing a major role in teaching them.

Traditional games were crucial in instilling desired skills, attitudes, and values, improving fitness and health, fostering social cohesion, as sources of fun, recreation, and relaxation, maintenance of ethnic and group identity as well as the medium through which the community values, traditions, and culture were reinforced and preserved.

### **REVIEW OF LITERATURE:**

Although in the Indian context, the study of traditional games is still a nascent concept, this concept found expression in Europe and America at the beginning of the 19<sup>th</sup> century. Scholars from varied disciplines had enriched this new discipline with their

intellectual genius. In this observance, mention may be made of new of them, viz. There is no single research work on this specific area. However, there were various books on North Bengal in which the discussion on traditional games and sports may occur but unfortunately not appeared.

Anand R. L., *“Playing Field Manual”* NIS, Patiala, 1971. Present a simple and lucid introduction to the study of games and sports in India. But it has not to be directly connected with the traditional Games and Sports of the North Bengal region.

Bandyopadhyay, Kousik, *Sports, Culture and Nation, Perspectives from Indian Football and South Asian Cricket*, Sage Publication, New Delhi, 2015. This book highlights the importance of sports in colonial times in India and South Asia as an essential cultural experience, a political tool, social behaviour. Though this book provides valuable information about the games and sports in South Asia, unfortunately, it missed the traditional value of games, sports, and amusements, and there is no discussion about the games and sports of North Bengal; though this region is an important part of South Asia. The proposed work will examine and fill this gap and will make discuss the effects of football and Cricket on traditional games and sports in North Bengal.

Biswas, Ratan, *Uttarbanger Jati O Upajati*, Punascha Publication, Kolkata 2001. This book provided valuable information about the local cultural tradition and their socio-economic aspect. This book also discussed the ethnic culture of North Bengal. But it also not discussed the traditional games, sports, and amusements of North Bengal, which may be a theme of the book but unfortunately not discussed; hence this proposed thesis will fill this gap.

Barman, Upendra Nath, *Uttar Banglar Sekal O Amar JibonSmriti*, Jalpaiguri B.C. 1392. This monograph studies Jalpaiguri and Cooch Behar in every sphere of life, i.e.

society, economy, culture, student unrest. It narrates this history of untouchables and the folk culture, i.e. Bhawaiya sangeet. It has also paid tribute to Thakur Panchanan Barman. It has a large Source of History of the politics of North Bengal. Though the author described that, he spent sweet time with the several traditional games but unfortunately not elaborately discussed.

Chakraborty, Barun Kumar, *Banglar Lokakriya, Pustak Bipani, Kolkatta, 2001.*

An attempt has been made to be outlined in clear and comprehensible in the traditional games of Bengal. Special emphasis has been laid on the critical appreciation of the traditional games and sports in its historical perspective in Bengal. But traditional games of North Bengal are not discussed in this book properly.

Deniker J. *“The Races of man an outline of Anthropology and Ethnography”* Mittal Publication, New Delhi, 1988. This book provides a little analysis of Indian games and sports but has focused only on the importance of games and sports.

Debnath, Sailen, *“Essay on Cultural History of North Bengal”*, N.L. Publishers, Siliguri, 2008. Here the writer adequately reflecting together the important cultural aspects and profile of people’s culture of North Bengal in the stream changes in the duration of the course of history from the remote past to the present, but he did not discuss the traditional regional games, sports, and amusements.

Dey, Dilip Kumar, *“Kochbeharer Lokosanskriti”*, Anima Prakasani, Kolkata, 2007. Dilip Kr. Dey is closely interlinked with human life and society. He has been made an effort to show how the traditional local culture of Kochbehar has changed within the touch of modernity. The changes in the traditional culture, sports, and games of the people of Kochbehar one very important phenomena, and as such special care have been

taken to show how the people adopted the modern changes. But this book did not discuss the traditional games and amusements of other regions of North Bengal.

Deb, Ranajit, "*Uttarbanger Upajati Itibitya*", Mainstreams Publication, Kolkata, 2004. This book provided valuable information about the local cultural tradition and their socio-economic aspect. This book also discussed the ethnic culture of North Bengal but missed the traditional games, sports, and amusements of royal families and other communities. Yet this book would assist in strengthening.

Das, Ashim, "*Bangalar Loukik Kriya O Samajik Uttsa*", Pustak Bipani, Calcutta, 1991. An attempt has been made to be outlined in clear and comprehensible in the traditional games and sports of Bengal. Special emphasis has been laid on the critical appreciation of traditional games and sports in its historical perspective. But traditional games and amusements did not discuss here properly.

Dasgupta, Ranjit, "*Economy, Society, and Politics of Bengal: Jalpaiguri (1869-1947)*", Oxford University Press, New Delhi, 1992. This book highlights nicely the society, economy, culture, and politics of Jalpaiguri district in North Bengal since its formation till the partition of India; this work is one more addition to the burgeoning literature on regional-local History in India. But this book has not discussed local/regional traditional Games and sports.

Dutta, Paritosh, "*Karotoya Theke Tista*", Sahaj Path Prakasani, Kolkata, 1991. The best work done by Paritosh Dutta has described the History of North Bengal, especially of Jalpaiguri. The author described different peasant movements that had been rising through the years of British dominion here. This book is one of the eminent documents regarding the Tebhaga movement. During the British period, the people of Jalpaiguri had involved in the present movement as described by the author in the last

phase of British rule. According to the author, the bank of the river Karatoya was an amalgamation point of various cultures. The region had witnessed many revolts. Many times the peasants stood united; they did not have any scientific reasons behind their struggle. The entire land was drenched with the blood of farmers. But the author of this book did not discuss the traditional games and sports of North Bengal.

Lal Brij V. *“The Encyclopaedia of the Indian Diaspora”* NUS, Kualaumpur, 2006. Is the First comprehensive survey of the Indian Communities around the world? The greater part of this book consists of popular culture, sports, and political life. However, this book provides about the cultural life and sports of Indian people but did not directly focus on traditional games of the North Bengal region.

Narayan Sachindra, *“Play and Games in Tribal India”* (Common Wealth Publishers, New Delhi, 1995) Is a book that provides a valuable assessment of traditional games and sports. In this book, he was concerned with traditional game culture and with examining the games and sports with religious and philosophical beliefs. But this book did not discuss the modern effect on traditional games and sports.

Roy, Swapan Kumar, *“Prachin Kochbeharer Sompurna Itibritiya”*, Boiwala, Kolkata, 1413 B.S. This book though written in the perspective of the total History of Cooch Behar, and discussed the chronological history, the socio-cultural and economic history of the Koch kingdom. Concerning games, this book discussed the royal hunting of the Koch kings and that of the British. The author elaborately discussed Nripendra Narayan for the modernisation of Cooch Behar. But the author did not discuss the traditional games, which were the parts and parcel of the rural society of Cooch Behar. The present research thus proposed to fill this lacuna and examine the traditional games of North Bengal accurately.

Sanyal, Charu Chandra, “*The Rajbansis of North Bengal*”, the Asiatic Society, 1965. One of the brilliant texts related to North Bengal written by Charu Chandra Sanyal is *The Rajbansis of North Bengal*. It is an important work historically and anthropologically. The culture, politics, society, customs, occupation, etc. have elaborately described in this book. Music and Musical instrument used by Rajbanshis are described by the author. But in certain cases, it remains silent to elaborate on the traditional games, sports, and amusements of this region.

Thekkamalai S. S. “*Rural Development and social change in India*” D.K. Publications, New Delhi, 1983. This book provides valuable information about traditional Social institutions, Social Change and modernisation, and celebration religious festival days, life cycle ceremonies. From this analysis by Thekkamalai, we can get make a background of traditional games and sports sprits of the people of North Bengal.

In sharp contrast to such a long tradition of the study of games in the western world, the Indian scenario reveals a sad picture, Boria Majumdar and Ramchandra Guha, Ronojay Sen, D. P. Sharma, among a few, have shown their interest in the area and they too, are more interested in investigating the History of Cricket than the others games. The only noteworthy work in this respect is a PhD thesis viz, *Banglar Loko Kriyar Utsa O Bikasher Dhara* (the origin and evolution of traditional games of Bengal) By Ashim Das, which was later on published as “*Banglar Loukik Kriyar Samajik Utsa (1991)*”. The main focus of this work is on the hidden significance of traditional games. Through elaborate research, Das has shown how games are the representation of various expressions of our predecessors. The other Bengali works on the game are Barun Kr Chakraborty- “*Banglar Loko kriya (2001)*”, Sankar Sengupta – “*Banglar Kheladhula (1976)*”, some eminent folklorist like Muhammad Abdul Hai (1963), Ashraf Siddiqui (1977), Wakil Ahmed (1974), (all are from Bangladesh)., Asutosh Bhattacharya (1963), Pallab Sengupta (1995),

etc. discussed games and playing habits of people in the course of their study. However, they have limited themselves either only by passing casual comments on traditional games or by providing introductory descriptions of psychology, military history, etc. and covers a period from (1879-1971). The thesis is divided into three broad components such as the history and origin of games, the usages of games, and structure and function, and social context. Altogether, it comprises twenty-seven articles, some of which were out of print years ago (e.g. *The History of games* by Tylor). The study of the game, in this way, is a very useful collection to understand the game from a broader historical perspective.

While assessing major streams of thought on the existing literature on traditional games, sports and amusements are one point out how the traditional thought, as well as motivation, reflects on the various community of North Bengal while the other thought tries to narrate the social appeal and religious participation that were involved in the traditional games, sports, and amusements. This study will thus examine and discuss the traditional games and sports of twentieth-century North Bengal. The present thesis proposed to examine and study the genesis of such traditional games. Thus games were closely associated with the land of North Bengal from a historical perspective. However, some alternations were done while playing in southern Bengal. However, the state taking the initiative to pressure the original traits of these games, the study also intends to view the historical problem point of view and trying to find the role. The study will also adopt the sociological aspect, trying to find the role these games played in creating an identity of specific communities of the region. This work intends to project popular games and sports and their impact on different spheres of life today. To do this, the Researcher decided to work in a parallel and contingent way, studying the different aspects of games, both general and specific, not even forgetting a section dedicated to present the ideas and projects that can be used for the diffusion and the rediscovery of forgotten popular games.

## Notes & References:

---

<sup>1</sup>Novi, Kapdi., *'The Psychology of Sports Coaching'*, India International Centre Quarterly, Delhi, Vol. 9, No. 2, 1982, pp.107-17.

<sup>2</sup>Kasem, Nakornkhet., *'Cultures and Sports Preference'*, Asian Folklore Studies, Delhi, Vol. 48, 1989, pp.109-19.

<sup>3</sup>Brian, Stoddart., *"Sport, Cultural Imperialism and Colonial Response in the British Empire"*, Comparative Studies in Society and History, Vol. 30, No.4, Cambridge University Press. 2011, published online, p-35.

<sup>4</sup>A Cited by Anna Chernaya, *The Game Culture Within the Power of Tradition*. 2007. p-76.

<sup>5</sup> Ibid, P-77.

<sup>6</sup>Stone, Gregory P., *The Play of Little Children* – In R. E. Herron and B. Sutton – Smith (Eds.), *Child's Play*, New York, John Willey and Sons Inc. 1971. P-4.

<sup>7</sup>Eric Hobsbawm and Terence Ranger, (Ed.), *'The Invention of Tradition'* (Cambridge, 1992), 283.

<sup>8</sup>J. A. Mangan, 'Series Editor's Foreword', Mike Cronin and David Myall, Eds., *Sporting Nationalism: Identity, Ethnicity, Immigration, Assimilation* (London, 1998), pp-xi-xii.

<sup>9</sup>Ramchandra Guha, *"Cricket and Politics in Colonial India, Past and Present"*, November, 1998, p-157.

<sup>10</sup>Ibid, p-158.

<sup>11</sup>Boria Majumder and Kausik Bandyopadhyay, *Goalless: 'The Story of a Unique Footballing Nation'* (New Delhi, 2006); Ramchandra Guha, *'A Corner of a Foreign Field: The Indian History of a British Sport'*(Delhi, 2002); Boria Majumder, *'Twenty-Two Yards of Freedom: A Social History of Indian Cricket'* (New Delhi 2004); Kausik Bandyopadhyay, *'Scoring of the*

---

field: *Football Culture in Bengal, 1911-80* (New Delhi, 2011) and *Sport Culture, Nation: Perspective from Indian Football and South Asian Cricket* (New Delhi, 2015).

<sup>12</sup>James Walvin, '*Sport, Social History and the Historian*', *British journal of Sports History*, 1.1.(1984)p-7

<sup>13</sup>Arther Marwick, '*The Nature of History*' (London, 1970) p-44.

<sup>14</sup>Rabindranath Tagore, '*Shikha*', *Rabindra Rachanabali*, khanda 14 (Kolkata, 1398), p-453.

<sup>15</sup>S.N. Mukharjee,, "We should not only concern ourselves with the problems which the man in the street faced in the past, but make them entertaining and instructive for the man in the street today...the questions we ask about our past must be related to our present day problems." S.N. Mukharee, *Citizen Historian: Exploration in Historiography* (Delhi, 1996), p-8.

<sup>16</sup>James Walvin, '*Sport, Social History and the Historian*', *British journal of Sports History*', p-13.

<sup>17</sup>Sarma, S.N.: "*A Socio-Economic and Cultural History of Medieval Assam*", p-319

<sup>18</sup>Fourth International Conference of Ministers and Senior Officials in charge of Physical Education and Sport (MINEPS IV), Retrieved from, [www.wekpidia](http://www.wekpidia)

<sup>19</sup> Cliff, Janet M. '*On Relationships between Folk Music and Folk Games*', *Western Folklore*, Vol. 51, No. 2 (Apr., 1992), pp. 129-151.

<sup>20</sup> Chakraborty, Barun Kumar., *Banglar Lokokriya*, Pustak Bipani, 2001, p-42-93.

<sup>21</sup> Guha, Ramchandra., '*A Corner of a Foreign Field: The Indian History of a British Sport*'(Delhi, 2002); Majumder. Boria, '*Twenty-Two Yards of Freedom: A Social History of Indian Cricket*' (New Delhi 2004);

<sup>22</sup> Bandyopadhyay, Kousik, *Sports, Culture and Nation, Perspectives from Indian Football and South Asian Cricket*, Sage Publication, New Delhi, 2015. P-68.

<sup>23</sup> Das, A., *Banglar Laukik Kridar Samajik Utsa* (Social Origins of the Traditional Games of Bengal), Pustak Bipani, Kolkata, 1991. p-7.

---

<sup>24</sup> Ibit, p-42.

<sup>25</sup> Paul, Bikash., '*Prasanga Lokokrira*', Kolkata, 2014. Pp.46-47

<sup>26</sup> Singh, A. et.al. (2006). *Essential of Physical Education. Ludhiana*, New Delhi: Kalyani Publisher. P-41

<sup>27</sup> Sahay, Sarita., 'Traditional Children's Games of Bihar' *Folklore*, Vol. 54, (2013), pp. 119-136.

<sup>28</sup> Bhattacharya, Dr. Asutosh., '*Banglar Loko-Sahitya*', (in Bengali) 2<sup>nd</sup> part, Calcutta book house, 1963, p-283.

<sup>29</sup> Sanyal, C.C., *Rajbanshis of North Bengal*, The Asiatic Society, Calcutta, 1965, pp-83-84.

<sup>30</sup> Paul, Bikash., '*Prasanga Lokokrira*', Kolkata, 2014. Pp.46-47

<sup>31</sup> Nakornkhet, Kasem., 'Cultures and Games Preference', *Asian folklore Studies*, Vol. 48, (1989), pp.109-19.

<sup>32</sup> Op.cit, Sanyal, C.C., pp-83-84.

<sup>33</sup> Ibit, pp-43-83.

<sup>34</sup> Das, Mrinal & Chatterjee., *Kallol, 'Traditional Games & Sports of especially hilly tribe called Toto Community'*, International Journal of Novel Research in Humanity and Social Sciences , Vol. 2, Issue 3, (June 2015), pp. 1-5.

<sup>35</sup> Dey, Dilip Kumar, *Kochbeharer Lokosanskriti*, Anima Prakasani, Kolkata, 2007.p-137.

<sup>36</sup> Ibit, p-186.

<sup>37</sup> Paul, Bikash., '*Prasanga Lokokrira*', Kolkata, 2014. Pp.48-53.

<sup>38</sup> Mead, Georg H., '*Mind, Self and Society: From the Standpoint of a Social Behaviourist*'. Chicago: The University of Chicago Press. P-131.

---

<sup>39</sup>McMahon, Felicia R. & Sutton-Smith, Brian, *'The Past in the Present: Theoretical Directions for Children's Folklore'*. In: B. Sutton-Smith & J. Mechling & T.W. Johnson & F.R. McMahon (eds.) *'Children's Folklore: A Source Book'*. Logan: Utah State University Press, 1999, pp. 293–308.

<sup>40</sup>Vissel, Anu., *'The Traditional and the Recent in Modern Schoolchildren's Games. Journal of the Baltic Institute of Folklore'*, Vol. 2, 1997, pp. 134–183.

<sup>41</sup>Hyland, Drew A. *'Philosophy of Sport'*. New York: Paragon House. 1990, P-168.

<sup>42</sup>Singh, Yadvinder., *Traditional Games*. New Delhi: Sports Publication, 2005, p.p. 112-113.

<sup>43</sup> Ibid, P-121.