



GAMES AND PLAY- THE FOLK WAYS

A Documentation of Indigenous Plays and Play Materials for the
Children up to Eight Years of Age in N.E. Region



National Institute of Public Cooperation and Child Development, Regional Centre, Guwahati
Ministry of Women and Child Development, Govt. of India



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PREFACE

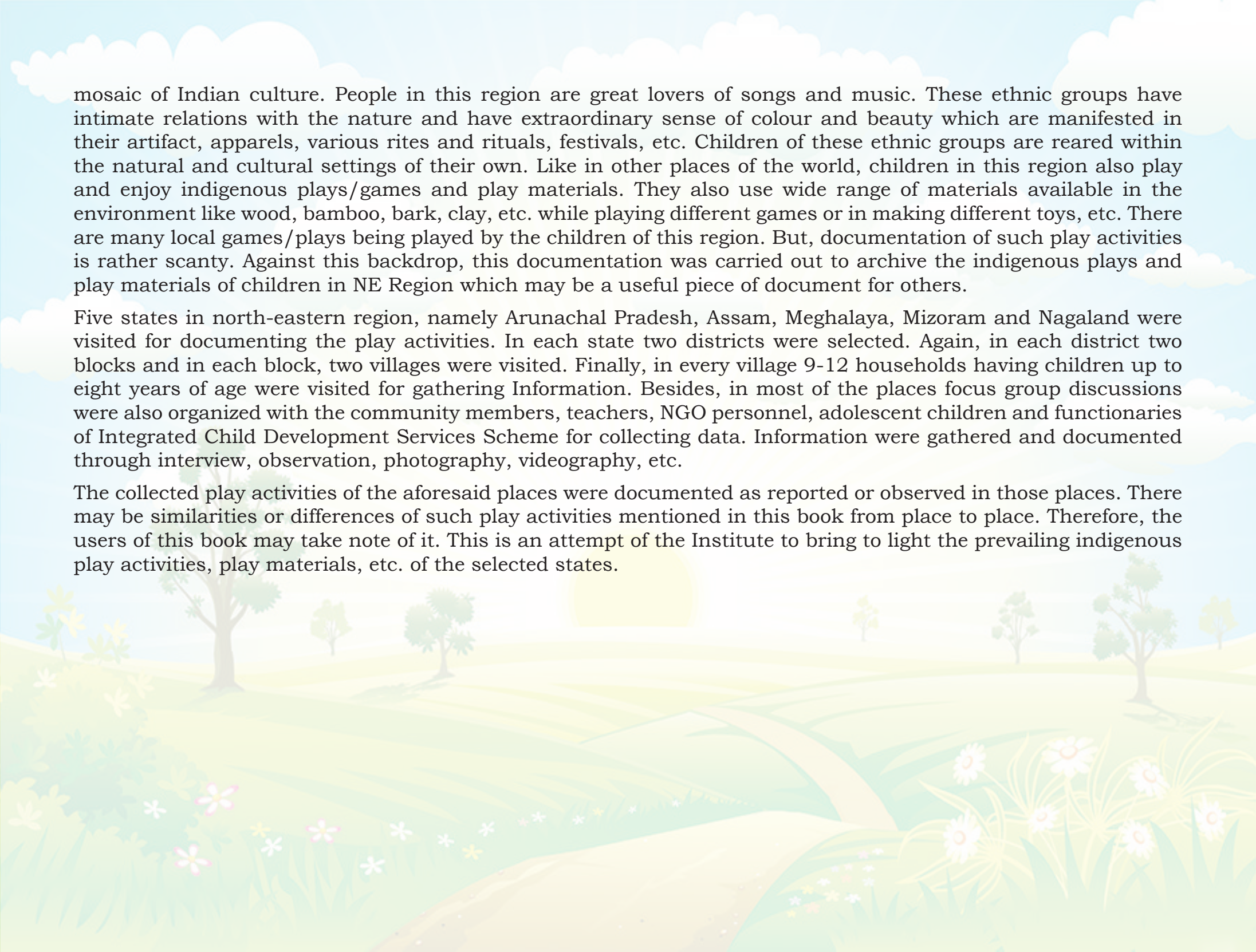
Play activities are most important and integral part for appropriate growth and development of children. It is an established fact that growth and development during the early years of life lays the foundation of the rest of the life of any individual.

Growth is a quantitative change where the child's body size and weight increase. After birth, rapid growth occurs in the first two years. Development is a qualitative change where in an orderly process of changes occur in a child by displaying abilities towards increasingly more complex ways of moving, thinking, speaking, feeling and relating to people and objects in the environment. Rich, stimulating and responsive environment create the best conditions for optimal growth and development in children. In this context, play activities constitute a major component for a rich and stimulating environment. Play may be considered as self-initiated behavior that is active, spontaneous, fun generating, purposeless and linked to exploratory behavior and learning.

Play activities become more interesting with age appropriate play materials. Such play materials have fabulous role for enhancing learning and all round development in children. Different play materials attract children and motivate them to participate in actions which in turn are tremendous stimuli for various developments in children. Children extend and deepen their understandings through multiple, hands-on experiences with diverse materials. Age appropriate play materials actively engage children in many areas of development and can be used in a variety of ways, depending on the child's interests, ability, and imagination. Young children are naturally curious and appropriate play materials (which may not be expensive) is important to provide for enhancing the learning process. Toys and play materials encourage children's imagination and help them imagine and experience the diverse and wonderful world.

Play activities in children becomes more meaningful if the adults can guide the play activities properly. Adults should know the nature of play, various stages of play, components of play, play materials, etc. Knowledge and awareness of such factors in play helps adults to plan innovative play activities for children. Adults who are concerned with children share an ultimate goal to improve their play environment and the quality as well as quantity of play opportunities for them.

The north-eastern region of India is considered to be a rich region in terms of its distinct cultural wealth. The region has a composite population with various ethnic groups each with has its own cultural tradition and practices, economic and political backgrounds, religious and other rites and rituals, which are distinctively different from each other. All these ethnic groups together present a scene of wider socio-cultural diversity and a unique cultural



mosaic of Indian culture. People in this region are great lovers of songs and music. These ethnic groups have intimate relations with the nature and have extraordinary sense of colour and beauty which are manifested in their artifact, apparels, various rites and rituals, festivals, etc. Children of these ethnic groups are reared within the natural and cultural settings of their own. Like in other places of the world, children in this region also play and enjoy indigenous plays/games and play materials. They also use wide range of materials available in the environment like wood, bamboo, bark, clay, etc. while playing different games or in making different toys, etc. There are many local games/plays being played by the children of this region. But, documentation of such play activities is rather scanty. Against this backdrop, this documentation was carried out to archive the indigenous plays and play materials of children in NE Region which may be a useful piece of document for others.

Five states in north-eastern region, namely Arunachal Pradesh, Assam, Meghalaya, Mizoram and Nagaland were visited for documenting the play activities. In each state two districts were selected. Again, in each district two blocks and in each block, two villages were visited. Finally, in every village 9-12 households having children up to eight years of age were visited for gathering Information. Besides, in most of the places focus group discussions were also organized with the community members, teachers, NGO personnel, adolescent children and functionaries of Integrated Child Development Services Scheme for collecting data. Information were gathered and documented through interview, observation, photography, videography, etc.

The collected play activities of the aforesaid places were documented as reported or observed in those places. There may be similarities or differences of such play activities mentioned in this book from place to place. Therefore, the users of this book may take note of it. This is an attempt of the Institute to bring to light the prevailing indigenous play activities, play materials, etc. of the selected states.

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GAMES AND PLAYS



Kook Bha-Assam

Materials required: A cloth or a big doll that can hide a face

Method

This is a very popular common game played with the toddlers in Assam. Here, the parent or elder person hides his or her face with a piece of big cloth or a big doll or any object and make a sound like *kook* and when the child tries to find out from where that sound is coming, the elder suddenly appears or pops back saying *bha* with a smiling bright face. As soon as the child sees his or her dear one the child becomes very happy and smiles/laughs. This is done several times and is a commonly used technique to keep young one happy.

Benefits for Children

1. The child learns to pay attention.
2. Helps in emotional release and gives happiness.
3. Helps in socialisation by developing communication skills.
4. Also helps in cognitive development by stimulating the brain to follow the sound.





Maas Maas Beng – Assam

Materials required: Nil

Method

This game is played with young children in Assam usually below three years. In this game the index finger of the parent or elder person is considered the *maas*(fish) and the thumb is the *beng* (frog). Here the parent or elder who is playing with the child needs to ask the child to catch the index finger that is moved very fast towards right and left and simultaneously saying *maas* several times keeping the rhythm of finger movement in mind. When the child tries to catch the moving finger, suddenly the finger is to be changed to the thumb by saying *beng* so that the child instead of catching the fish catches the frog. If the child can catch the fish then he or she is the winner.

The rhyme of the play is as follows:

*Mass mass mass mass beng
Mass mass mass mass beng
Mass mass mass mass beng*

If the promptness of the child in catching the finger is developed, the rhythm of the rhyme may be changed or may even be made longer as desired by the parent/elder to make it a bit complex.

This is a fun activity for the children though it needs concentration of the child to a large extent.

Benefits for Children

1. Concentration level of the child increases.
2. The child develops Capacity to focus.
3. Promptness in child develops.
4. Helps in developing listening skill.
5. Helps in generating enjoyment and thus become happy.



Tai Mai Loone Mase Bhate Xani Khaay- Assam

Materials required: Nil

Method

This game is also generally played for the young children of Assam i.e. less than three years of age. In this game an elder one take one hand of the child and start tapping on the palm of the child saying:

Tai mai loone mase bhate xani khaay (Tai Mai arerhyming words and *loone mase bhate xani khaay* means salt, fish and rice are mixed and eaten)

Etepa maae khale, etepa dadaye khale, etepa baidewe khale, etc. (handful of food mother has eaten, handful of food brother has eaten, handful of food sister has eaten, etc. and so on).

This way the elder mentions the names of the people who are familiar to the child. After that, the parent/elder one closes the palm of the child saying *eikhini thoi disu* (keeping some amount for later). Then again opens the palm and says *oh kune khale maas bhat khini* (who has eaten the fish and rice). Finally, the elder/parent crawls his or her fingers from tip of the middle finger of the child up to the under arms where the child feels tickled.

While crawling the fingers over the child's hand the adult sings:

bor gharor mekuri xaru gharoloi jay

dhakun pelai poita bhat khaay

(cat from the big house goes to the small house removes the lid and eats the left over rice).

As soon as the rhyme is over the parent/elder tickles the child saying -*bhaa kut kut kut*. Usually, child then starts giggling/laughing on being tickled.

Benefits for Children

1. Helps in emotional release of the child and gives happiness.
2. Helps in developing communication in children.
3. Helps in imagining.





Bha Kut Kut – Assam

Materials required: Nil

Method

This is simple method of making children laugh where children are tickled under their arms, stomach, feet, etc. In Assam it is said *bha kut kut* while tickling both the elder and the child laugh. It is generally played with toddlers.

Benefits for Children

1. Helps in emotional release.
2. Learns communication.
3. Muscles get stimulated.





Bhat Dali Bhaji - Assam

Materials required: Nil

Method

This is a play to stimulate child feeding and generally played with young children. While feeding the elder talks to the child and asks *who will eat rice*, *who will eat dal*, etc. and then the child gets stimulated and eats. This is also generally played with children of younger age group.

Benefits for Children

1. The child gets stimulated to eat with fun.
2. Helps to pay attention.
3. Stimulative for language development.





Eidal Kaar Gos/Eito Kaar Doul- Assam Tyndong дума–Meghalaya

Materials required: Nil

Method

In Assam, children in the age group of 3 to 6 years generally play this game. To play this game, minimum two and maximum as many children can accommodate themselves can play this game. Here children hold the thumb of each other keeping one's own hand upon another assuming a growing tree. When they grow/make the tree, one among the group will be the tree cutter who will also be holding one of the thumbs. After making the tree the children converse as below:

Tree cutter child: **Eidal Kaar Gos** (Whose tree is this)?

Other Children: **Rojar gos** (This is King's tree)

Tree cutter child: **Katibo Parim ne** (Can I cut it)?

Other Children: **Nakatiba** (Don't Cut)

Then lastly the tree cutter says:

Koli (black) ous (In Assamese folk terminology *ous* is used to call dog; *Koli* is the name of dog)

Bogi (white) ous (Bogi is the name of dog)

Ghesek Ghesek (sound while cutting tree)

Finally as soon as the rhyme is over all the children take away their hands (meaning the dogs have cut the tree).





In some places, instead of tree (Gos) they also play by assuming it to be a tower saying:

First child: ***Eito Kaar Doul*** (Whose tower is this)?

Other Children: ***Rojar Doul*** (This is King's tower)

First child: ***Bhangim ne Nebhangim*** (Can I break it)?

Other Children: ***Nebhangiba*** (Don't break)

Variation

In the state of Meghalaya too (among the Khasi tribe) the game is played in the similar way with 4-5 children, but they sing some rhyming lines instead of conversing. The lines are as given below:

Tyndong duma (Tobacco base)

Tyndong pati (Betel base)

Sai Muka (Silk thread)

Sai Ryndi (Silk thread)

Lait Kawei (One is left)

Benefits for Children

1. Helps in finger motor development.
2. Helps in language development.
3. Children learn to cooperate with each other.
4. Can generate fun and thus become happy.



Pukhuri Paar– Assam Daling Dawo– Arunachal Pradesh

Materials required: Flour/limestone powder, etc. or a stick to draw a line/ circle or a rope to make a line or circle

Method

To play this game minimum two players or maximum as many as they can accommodate can play. In this game on the ground a line or a circle is drawn using white powder/floor, etc. (or a rope can also be used to make a circle). At the beginning, children need to stand in one side of the line (or outside the circle) assuming across the line in front of them is a pond with water. If the children are placed outside the line that means they are standing on the bank of the pond. One leader among the group or an adult gives instructions and the children need to follow. Instruction consists of either of the two words and theses are *Pukhuri* (Pond) or *Paar* (Bank). When the leader says *Pukhuri* children need to jump inside the line, that is, into the pond and when the leader says *Paar* the children need to jump out of the line to the bank. In this way children will jump in and out by following the instructions of the leader. While jumping they have to jump putting both legs together. The children really need to pay attention to the instructions of the leader as the leader in between may repeat the same word (either pond or bank) more than once at a stretch. If any child fails to concentrate on what the leader said and stands or jumps on the wrong side then he or she will be out of the game. In this way the game will continue and the child who stays till the end without committing any mistake will be the winner.

Benefits for Children

1. The concentration span of the child will be increased.
2. Listening skill will be developed.
3. Helpful for large muscle development.
4. Generate fun and thus become happy.





Koina Dora Khel – Assam

Materials required: Traditional clothing/ornaments meant for groom and bride and also few other items required for wedding.

Method

In Assam, most of the young children are found to play *koina dora* which mean bride and the bride groom. This is a play or a kind of role play where one boy child becomes the groom and a girl child the bride. Elders dress them up as groom and bride. Some other children act as the family members and friends and they also dress up accordingly. They make an environment of marriage ceremony and act like the way the real bride and the groom do like – going around to the friends and relatives, greeting guests, offering betel nuts, etc. Some of them also sing the marriage ceremony songs.

Benefits for Children

1. Learn social acts.
2. Learn to talk and behave in a social gathering.
3. Learn the cultural values and rituals.





Luka Bhaku- Assamese Do Si-Arunachal Pradesh Rieh ku ku/Ialch Earich/ Riah Lu-Meghalaya

Materials required: Nil

Method

To play this game minimum two children are required. But the game becomes more interesting if there are 5-6 children. In this game, first of all, one of the children keeps their hands behind and crackles the knuckles of any one of the fingers. After that he or she produces all the fingers in front of the other children and asks them to choose one each of the fingers. Accordingly, the children choose the fingers and hold them. Among them, the child who happens choose the crackled finger need to go to a post or a wall or any object and closes his or her eyes covering his or her face against a wall or so on. Then, the child counts till the number decided by the group. Counting limit is chosen depending on the number of children and place. As the child starts counting, other children run to hide themselves in any suitable places. They also try not to make any sound. As soon as the child finishes counting, he/she has to go in and around to find the hidden children. If he is able to find any of the hidden children, then that child will have to repeat the game by counting numbers in the same way that the first child did. In this game there is no winner or loser and they can continue the game until they are tired or bored.

It is important to play this game in a safe area to avoid accidents and injuries.

Benefits for Children

1. Improves problem-solving and decision making capacity.
2. Helpful for motor development as they learn to balance, agility and coordination in their hiding place.
3. Increases patience as children may have to hide themselves in a difficult place without making any sound or much movement for a couple of minutes.
4. Generates fun and thus keeps them happy.





Tin Thengia Dour – Assam

Materials required: Rope or pieces of cloths to tie the legs

Method

It is a game of cooperation and competition for children from age group of 3-6 years and 6-8 years. This game is played dividing children into pairs. To play simply, minimum two pairs of children are needed. But more pairs generate more fun. Children who are in pairs should be of same age group and usually preferred to be of same height and built. The children in pairs need to stand close by holding waists of each other with their arms across. Then one each of their legs (i.e. the right leg of one partner and left leg of the other) is tied together with a rope or a piece of cloth assuming it one leg. In this way each pair of children has three legs rather than four. Two lines are drawn out of which one is the starting line and other one after a certain distance (approximately 50-100 meters) is the finishing line. The pairs of children will stand at the starting line and get ready for the race. When everything is set someone will blow a whistle and the pairs will walk or run as fast as they can and try to reach the finishing line. Accordingly, the pairs reach and cross the finishing line holding various positions. Usually first three position holders are considered as winner pairs. In this game lot of practice is required to synchronise the tempo and rhythm of each other in the pair.

Benefits for Children

1. Learn to maintain team sprits.
2. Learn to balance with each other.
3. Increases patience.
4. Good for motor development.
5. Draw fun and happiness.





Tang Guti/Bhata Khel - Assam Dat Lyngkor - Meghalaya

Materials required

1. One long stick made up of bamboo or wood about 2-3 feet long.
2. One small piece of stick made up of bamboo or wood of 4-6 inch long (both the ends should be trimmed to give an oval shape)

Method

This game is played between two teams in the age group of 6 to 8 years and above. At least one player in each team is required to play. The number of players in teams should be of equal numbers. Both the teams need to toss with a leaf or a coin to start the game. The toss-winner team does the striking and the players of the opponent team do the fielding by standing around at a comfortable distance from the striker. A small elongated shaped hole on the ground has to be made where the striker keeps the small stick horizontally across the hole. Now, the striker with his long stick has to lift the small stick up in the air to a certain level and strikes it with full strength. Now, any of the members of the opponent team needs to try to strike the small stick with his stick before it falls on the ground. If the opponent player can strike it then the striker will be out. However, the striker will get another opportunity to play if any of the opponent players fails to strike the small stick back and it happens to fall on the ground. Once the small stick falls on the ground, then there is another way to make the striker out. Here, the striker has to place the long stick horizontally on the ground near the hole. One of the players of the opponent team lifts the small stick with his stick and has to throw it aiming to hit the long stick of the striker. If the opponent player succeeds then the striker will be out. If the opponent member fails to hit, then the striker will measure with his stick length from the elongated hole to the point where the small stick is fallen down. The number of stick length the striker measures





that will be his point. For example, if the distance from the hole to the small stick is three sticks length then the striker will earn three points. However, how much ever farer the small stick falls, but sticks measurement is restricted to five sticks length only. If the striker is not out he will get chance to play again. The opponents will try to make the striker out. If the striker is out another team member will play. The opponent team need to make all players out. Once all members of the first team are out, then it will be the chance for the opponent team to strike and the previous striker team has to do fielding. In this way the game will continue. Once all members of both the teams are out, then the teams will count the individual points of their team. The team whose cumulative scores are more is the winner.

This game is most preferred by boys. Besides, enough open space is needed for this game. Among the Jaintia tribe of Meghalaya, this game is popularly known as *Dat Lyngkor*.

Benefits for Children

1. Team spirit is boosted as they make strategies to win the game.
2. It helps in Motor development as use of hand and legs constantly required.
3. Concentration level increased while batting and trying to catch the small stick.
4. Get enjoyment and thus become happy.





Seng Guti- Assam **Alang sona/Prey Ubu/Thup Tupa -** **Arunachal Pradesh** **Shmia Kyndok/Sakyndok Kti/** **Mawkynting - Meghalaya** **Invawr - Mizoram** **Pardus, Thayie bo/Langkuri - Nagaland**



Materials required: Five numbers of pebbles (small size)

Method

To play five stones game minimum two players are required. Maximum number of players can be of any number, but generally played in a small group. This game is more popular among the girls rather than the boys. Children in the age group of 6 to 8 years (and also above) mostly play this game.

In this game, the players need to complete a set of nine steps and these steps are as given below:

Step 1: The player has to closely scatter all five stones on the ground and has to pick up one of those and again has to throw up in the air. The player should not allow the pebble to fall on the ground and before catching the pebble in the air she needs to pick up one of the stones from the ground and then catch the first one in air. This has to be done very swiftly. In this way, one by one the other three pebbles are also required to pick up.

Step 2: The player has to scatter all the five the stones on the ground and from there has to pick one of the pebbles like first step and needs to throw in the air. Like the previous step, this time also the player should not allow the first pebble to fall on the ground and before catching that pebble in the





air the player needs to pick up two stones at a time from the ground. In this way the other two stones also need to be picked up.

Step 3: Game rules remain same as in previous step, but this time the player needs to pick up three stones at a time from the ground. The last one has to be picked up like step one.

Step 4: Game rules remain same as in previous step, but this time the player needs to pick up all the four stones from the ground at a time.

Step 5: Player has to hold all the five stones in one hand and then needs to throw one stone among them up in the air and before catching that stone, the other four stones need to be kept on the ground quickly. Then again has to throw that stone up in the air and needs to pick up all four stones at a time from the ground and then needs to catch the stone in the air.

Step 6: The player has to make an arc with the middle finger and thumb, where the index finger has to be twisted over the middle finger. That finger arc is horizontally placed on the ground. The other two fingers have to be just lifted. After that, the player needs to scatter the pebbles on the ground in front of the finger arc. Any of the opponent players has to point to a particular pebble out of the five, which is not to be touched till the end of this step. Generally, the opponent player points to such a stone that causes difficulty to the player while playing this step. The player has to pick another pebble and needs to throw it up in the air and before catching the stone the player has to swipe one of the stones through the arc. Like this three chances are given to the player for every stone to pass through the arc. While swiping, the player must be cautious enough for not touching the other stones. In this way the player has to swipe all the three stones leaving the one that is selected by the opponent. At the end, after swiping all the three stones, the player has to swipe the last one, which was selected by the opponent.

Step 7: The player has to hold all the five stones in her hand and need to throw any of the stones up in the air and has to keep the other four stones on the ground before catching the stone thrown in the air. After that, one of the opponent players has to select one stone from the four stones placed on the ground. Then the player again has to throw the stone in hand to the air and before catching it quickly needs to pick up three stones at a time, but without touching the selected one.

Step 8: The player has to throw all the five stones up in the air and then needs to catch them by flipping the hand and holding them with the dorsal of the hands. Out of those stones the player needs to hold one stone in between two fingers and letting the rest to fall on the ground. After that, the stone in between the fingers needs to throw up in the air and then the player has to pick up the stones on the ground swiftly at a time before catching the stone in the air.



Step 9: In the last step of this game, the player has to throw up the five stones in the air and needs to catch all the stones with the dorsal side of the hand. Again, in this holding position the stones are to be thrown in the air and have to catch them with front side of the hands.

If any player misses any of the steps then the second player takes the turn. The second player plays the game until she misses any step. Like this the game continues. The player in their second round can play the step she missed in the previous round. The player who completed all the steps in minimum trials is the winner.

Benefits for Children

1. Increases swiftness of hand and eye coordination.
2. Strengthen hand and finger muscles.
3. Learns disciplines as the children have to follow the rules and also wait for their terns.
4. Sharpens intelligence as the player needs to think a strategy during the step six.
5. Learn to be careful.
6. Helpful for social development also as it is a group game.



Bosta Dour/Bosta Pinda Dour– Assam Phet Churia– Meghalaya

Materials required: Jute/plastic sack for each player.

Method

This game can be played by children in the age group of 3-6 years, 6-8 years group and above. In this game children need to place both the legs inside a sack or bag of their waist length or above. They need to hold it with two hands as comfortably as they can. Their task is to hop forward from a beginning line to the finishing line. Distance between the lines may vary according to the age of the children. Children need to cross the finishing line. If it is a competition the first three children who crossed the finishing line are considered as the winners according to their order of positions. For children in the age group of 3-6 years, this game is generally played with mixed group of both the sexes. But, for elder children, it is played in two separate groups of boys and girls. The players should not fall in between. If he/she falls in between the race, then the player will be excluded from the race. However, for the younger group i.e. 3-6 years, if any player falls in between the race they are generally allowed to get up and continue with the race from that place.

Benefits for Children

1. Good game for strengthening leg muscles as well as entire body.
2. Learn balancing skills.
3. Concentration span increases as the movements are restricted.
4. Generate joy and thus become happy.





Bhekuli Jaap Protijugita - Assam Kynthih Khroh - Meghalaya

Materials required: Nil

Method

Children in this game need to sit where only their feet touch the ground. Fingers of both the hands are interlocked and placed between the knee fold so that they look like frogs. On the ground the starting and finishing lines are drawn with a certain distance in between (approximately 50-100 meters). In the beginning children need to sit on the starting line. Someone has to blow a whistle to start the race and the children need to jump like frogs and proceed towards the finishing line. In any case, their hands should not be freed or they should not stand up while moving until they reach the finishing line. If it is a competition the first three children who cross the finishing line are considered as the winners according to their order of positions. This game is generally played by the children in the age group of 3-6 years and 6-8 years and above. There is no limit of number of children for the game, but depending on the age and space the number of children is decided.

Benefits for Children

1. This game strengthens the leg muscles and also the entire body as well.
2. Balancing skill is developed as they sit and jump under a difficult circumstance.
3. As the posture is funny children enjoy a lot and get an opportunity for emotional release.





Uta Dour- Assam

Materials required: Nil

Method

This is a race game which is generally played by children in the age group of 6-8 years and above. There will be starting and finishing line. The distance between the lines varies according to the age group. Children need stand on the starting line back facing towards the finishing line. As soon as the game starting signal comes they need to run backward towards the finishing line. The players need to reach/cross the finishing line. If it is a competition, the first three players who reach/cross the finishing line are considered as winners on the basis of their order of reaching the finishing line. There is no specific number of children for the game, but more children more fun.

Benefits for Children

1. Get opportunity to strengthen their leg as well as other body muscles.
2. Learn body balancing skill while moving towards opposite direction.
3. Capacity of assuming distance increases.
4. Draw fun and thus become happy





Xobda Anuxoron Khel/Taal Bojua Khel/Ping Pong- Assam

Materials required

1. Any instrument for producing sound
2. A piece of cloth to blindfold

Method

This game is usually played by the children in the age group of 6-8 years and above. A group of children make a circle/boundary by holding their hands. Two children actually play the game staying inside the boundary. Both of them need to be blindfolded. One of the blindfolded children has to carry an instrument to make sound. In the beginning both the children need to be placed in two ends inside the boundary leaving little distance between them. The child carrying the instrument has to make sound with it indicating his location and direction as well. Following the sound, the other child needs to move towards the sound and has to try to catch hold of the child who made the sound. If the other child can catch hold of the sound maker child, then in next turn the other child has to play the role of sound maker and the previous sound maker child needs to try to catch him. Here, both the children need to try to use their intelligence in two ways. In one of the ways, the sound maker child has to make sound once and needs to change his/her place and again makes sound from his/her new position to make the other child confused. In the second way, the sound maker child after making the sound has to pay attention to the footsteps of the other child so that he/she can change the position immediately if he/she finds the opponent player coming closer.





The other child, who has to catch hold the sound maker child, too has to try to follow the sound of the instrument as well as the sound of footsteps of the sound maker and has to try to catch hold. He also needs to be cautious of not making sound of his/her footsteps as well. In this way the game continues with the other children also.

Benefits for Children

1. Learn to be attentive.
2. Learn to use senses other than eyes.
3. Alertness increases.
4. Learn to balance the body while moving being blindfolded.
5. Draw fun and become happy.



Kameej Pindha Dour– Assam

Materials required

1. T shirts or shirts but needs to be same for all the players.
2. A table or chairs or bench to keep the shirts.

Method

This game is usually played by boys of 6-8 years age group. In this game on a bench or a table or on chairs shirts are to be kept. The number of shirts should be according to the number of children participating. The children need to stand at a predefined starting line which is drawn at a distance from the table/benches where the shirts are kept. As soon as the game starting signal comes the children need to run to the spot where the shirts are kept. The players need to wear the shirts as fast as possible and return to the starting line. If it is a competition generally the first three players, according to the order of reaching to the starting line are considered as winners. There is no limit for number of children. Depending on the resources available, that many children can participate at a time.

Benefits for Children

1. Children learn to be prompt in action.
2. Helps to strengthen the body muscles as the children run.
3. Earn the skill to wear the shirt in an easiest way within a stipulated time period.





Bejit Xuta Bhorua Dour- Assam

Materials required

1. Needles and thread for each player.
2. Table/chairs/bench for keeping the needles and thread.

Method

This game is played by the children in the age group of 6-8 years of age and above. The children need to stand at a predefined starting line which is drawn at a distance from the table/benches where the needles and threads are kept. Though there is no any strict rule about the distance between the starting line and the table/benches, but generally it is 50-100 meters. A pair of needle and thread has to be kept for each child on the table/bench. As soon as the starting signal comes, the children need to run towards the needles and thread. After reaching the point every player required to put the thread through the eye of the needle and again has to return to the starting line. If it is a competition, generally the first three players, according to the order of reaching to the starting line are considered as winners.

This game is preferably played by the girls.

Benefits for Children

1. Learn the skill of threading the needle swiftly.
2. Learns to control their breaths quickly after running to do quiet activity immediately.
3. It helps in increasing concentration span of the children.





Morton Khel/Lojen Khel-Assam

Materials require

1. Toffees according to the number of players
2. Threads
3. A long rope or a long rod

Method

Children of 6-8 years and above play this game. There is no restriction for number of children. In this game a rope is tied horizontally on two poles at a height of around 1-2 feet above the head level of the children. Instead of rope a wooden or bamboo rod can also be used, but both the ends need to be tied properly. After that, toffees need to be tied at one end each of the cut out threads of equal sizes. Now the toffees are to be hung on the rope or rod keeping equal distance from each other. These should be at the head levels of the children. Once the toffees are placed as described, now the set is ready for the game. The children need to be stand in the starting line that is approximately 50-100 meters distance away from the toffees. Both the hands of the children are to be tied back side so that they cannot use their hands during the entire period of the game. As soon as the game starting signal comes the children need to the toffees and with their mouth they need to pluck the toffees. Accordingly, each child will jump to catch and pluck one of the toffees with their mouth. Children after plucking the toffees require to return to the starting line. If it is a competition generally the first three players, according to the order of reaching to the starting line are considered as winners.

Benefits for Children

1. Learn the skill to run without moving the hands and so learn body balancing under restricted situation.
2. Get opportunity for strengthening leg/face and other body muscles.
3. Increases concentration level.
4. Opportunity for fun and happiness.



Kori Guti Khel/Kori Khel -Assam

Materials required: Four Sea snail shells (*Kori*). Instead of Sea Snail Shell two oleander flower seeds and broken into two halves (looks like *kori*).

Method

To play this game minimum two players are required. The number of players can be more, but usually played with few players. This game is generally played by children above six years of age. At the beginning one of the children starts the game by throwing the four pieces of the oleander flower seeds or small sea snail shells on the ground. If all the scattered shells are upside down then the child can proceed for the game. If any one or more than one shell is reversed then the other child gets chance to throw the shells. None of them can proceed for the other steps of the game if all the four shells fail to fall upside down.

If all four the shells are fallen upside down, the player can proceed for the game while playing the player may face the following situations:

Situation 1: The player scatters the four shells on the ground and two of the shells are fallen upside down and two reverse side. Then the player has to strike one of the upside down shells with one of the reverse side down shells. If the player can hit the shell he/she gets one point. Likewise, he/she needs to hit the other pair and acquire score. If the player cannot hit any of the shells while striking he/she will miss his/her chance and then the other player gets the opportunity to play.

Situation 2: When the player scatters the shells and all the four shells fall upside down then he/she gets four points directly and can continue the game.

Situation 3: While scattering the shells on the ground and if all the four shells fall reverse side up then for each shell the player gets four points and he/she gets a total score of 16. But, the player needs to grasp all four shells quickly and has to kiss on his/hand. If he fails to do so the other player (s) will try to



Four sea snail shell



snatch the shells from him/her. The players even put lot of techniques (such as tickling, diverting his/her mind towards by saying something, etc.) or a kind of wrestling with the shell holder to snatch the shells. If they success to snatch the shell (s), will score according to the number of the shells. But, the snatcher (s) also has to kiss on the hand where the shell is and if he/she fails to do so then the other players will try to snatch from him/her also.

Situation 4: The player scatters all the four shells and if any three shells fall in the same side where as only one is on the opposite side then that is considered as dismissed and the player will miss his/her this turn to play and needs to pass to the next player.

This way the game will continue among the players. The scores will be individual cumulative scores of all rounds. The game will end according to the pre-decided rounds by the players. After the completed rounds the player who scores highest is the winner.

Benefits for Children

1. Concentration capacity increases.
2. Opportunity for finger control.
3. Increases arithmetic capacity as they need to count and remember the scores.
4. Learn to be alert all the time.
5. Generate fun while trying to snatch the shells from others and helpful for emotional release.



Oleander flower seeds



Saliki Jutiya - Assam

Axamunu Khe-Khe-Nagaland

Piuthleng Khawng Khawng –Mizoram

Materials required: Nil

Method

In this game three children preferably of same age and height make a team. Children need to stand back to back. Then each one of them has to bend one of the legs at 90° angle and place his or her leg on the bent leg of the other team member and so on and tangle the legs with each other. In this way all three of them are attached to each other. Now, using the other leg all three of them need to move around in a circular motion and also by clapping and keeping rhythm while saying/singing: *Xaliki Jutia, Xaliki Jutia* (Common Maina tangle). The children really have to synchronise their steps and movements with their team members. If it is a competition, then more than one team will be there and simultaneously all teams will play. Whosoever falls or their bent legs touch the ground in between will be out of the game. The team who remains till the end without making any mistake is the winner.

Variation

In Nagaland children sing the following lines while playing:

Axamunu khe-khe (Flowers are blossoming)

Lily xamunu khe-khe (Lily flowers blossoming)

(The terms *khe khe* are used to express the happiness of flower blossoming)

Benefits for Children

1. Body balancing capacity increases.
2. Learn to synchronise with team members.
3. Helps in increasing concentration level.
4. Gives happiness to children





Dhora Gudu- Assam

(This is just the rustic form of the national game Kabaddi)

Materials required: Flour/limestone powder/small piece of wood or broken stone, etc.

Method

Two teams, consisting minimum 4-5 players in each, play this game. But, it is required to have equal numbers of player in each team. This game is played by the children above six years of age. Depending on the available area and the number of players, a court using flour/lime powder, etc. is drawn. If the playground is a bare one, without grass, the court can be drawn using a piece of stone or a branch of tree. In the middle of the court, a line is drawn demarking the houses for each team. Using a coin or any other small flat item, the teams toss and the winner team starts the game. The team members remain stand in their own houses by maintaining a safe distance from each other. Now, one of the team members of the toss winning team has to take full breath. Holding the breath the player has to go to the house of the other team repeatedly saying *gudu-gudu* and needs to try to touch any of the opponent members. If he/she able to touch the member of the opponent team and can return to own house safely without taking another breath then the touched member of the opponent team will be out. During this period, the opponent team members also need to do two things simultaneously. Firstly, each one of them has to try to get escaped from being caught and secondly, they also have to try to catch hold of the member of the opponent team who is in their house. If they success to catch hold of him/her they will have to keep him/her till the player takes next breath. At this point, the game becomes more interesting as both the teams apply their full strength to owe the victory. If the member of the first team can cross the demarcation line without taking the next breathe the member (s) of the opponent team who were holding him/her will be out. After this, one member from the second teams will play like the previous one by taking breath and saying *gudu-gudu*. In this way, alternatively, players from both the team continue the game and both the teams need to try to make the players of the opponent team out of the game. The game continues till the last member of any of the teams survives. The team from where the survivor (s) belongs is the winning team.

The two teams also alternate between raiding and defending for two halves of the total duration of the game (with a five minute break between halves). After the halftime, the two teams switch sides of the court.

Variation 1

Some places in Assam this game is played in a different way with a title **Bou Gudu** (*Bou*: Sister in law). Here, the players of both the teams are boys. One girl considered *Bou*, stands in a circle that is drawn towards the back side



of the court of one of the teams. The main aim of the opponent team will be to bring the *Bou*. The team having the *Bou* will try to protect the *Bou*. The other rules remain same as in *Dhora Gudu*. But, only difference is that, the team having the *Bou* will not play except protecting her and making the opponent members out of the game by touching/ holding them as soon as their breath finishes.

Variation 2

This game is also played in Meghalaya known as *Ia Hai* with little difference. Out of the two groups, one group is considered as the group of mothers and the other group is considered as the group of ghosts. Like in variation (1), instead of the sister-in-law, a child stands inside the circle which is drawn in the house of ghosts. One by one the mother goes to bring the child saying *haeaaaaa* in one breath and the ghosts will protect the child. Rest of the rules remain same as in variation 1.

Benefits for Children

1. Opportunity for developing good physical strength.
2. Capacity of holding the breath for long period will be increased, in turn strengthens lungs.
3. Team spirit is developed in them.
4. Opportunity to increase their intelligence.
5. Learn and dare to attempt risk.
6. Gives opportunity for generating fun.



Rally Kut/Dariya Khel/Soi Khel– Assam Jagñore –Arunachal Pradesh

Materials required: Flour/limestone powder/small piece of wood or broken stones, etc.

Method

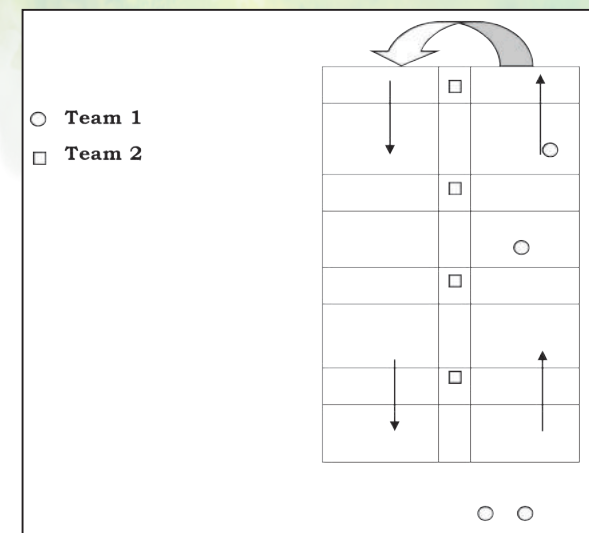
This game is generally played by children in the age group of 6-8 years and above. Minimum three and maximum 5-10 (depending on the area available) players in each team can play the game. First of all, a big court of rectangle shape, approximately of 14 feet breath, has to be drawn on the ground using floor/limestone powder or simply with a piece of stone/stick. The length of the court depends upon the number of players. If the number of players is more, then the length of the court will also increase. Breadth wise the court is again divided in to small and big cells. Generally, the breadths of these cells are of approximately two and four feet respectively. Further, lengthwise from one end of the court to the other is divided by drawing two lines approximately of two feet breadth by forming a long cell.

There will be two teams, comprising equal number of players in each. Players of one team need to stand at one end and outside of the court and the players of the second team need to stand by extending their hands in the centres of the small cells where the length wise and breadth wise cells intersected. The players who are standing inside the small cells can move only inside those cells where they are standing. Moreover, the players of this group cannot sit in any situation. In the beginning of the game, both the teams need to stand by facing each other. Now, through one side of the court, one by one the players of the first group has to try to move towards the other end of the court by placing themselves inside the big cells. The players of the second group, who are standing inside the small cells, have to try to touch the players of the opponent group by extending their hands. The players of the first group require to try all their possible tactics (running, jumping, crawling, bending, etc.) to protect themselves from getting touched by the players of the opponent group and simultaneously need to move to the other big cell. The





players are not allowed to step into the small cells meant for the opponent group. If any one of the group does so will be out of the game. The players can also move ahead by placing him/her outside the court but touching the outer line of the court with one of the feet. For this the player needs to sit by keeping the body away from getting touched by any of the opponents. Since the opponent player cannot sit so there is possibility for the players of the other group to move to the other end of the court. This way the game continues till the players are either caught and out or reached to the other end of the court. Players reaching the other end of the court are called unripe players. The players, who succeed to reach to the other end of the court, now need to return to the beginning point of the court in the same way they moved through the other side of the court. At this juncture, few unripe players who are still trying to move and may be in the big cells and few players who are returning to the starting point and also are in few big cells of the other side of the court. If the players step in the same big cells of both sides of the court, both of them will be considered as out. Thus, the players have to be very careful at this point. Now the task becomes tougher for the other group who supposed to touch them as they have to concentrate both the sides of the court. If any players of the team can return safely to the starting end then the player is considered as ripe. Game continues till the last player is either caught or ripe. After that, the members of the first team will go inside the small cells and the other team will stand at the beginning end of the court and ready to play as unripe players. At the end, the team who possesses more ripe players is the winner. Throughout the period of the game, none of the players of both the teams can touch any of the lines drawn inside the court. If they do so, the player will be out. At the beginning of the game, the players toss first using a coin or piece of any flat object and decide amongst themselves which group will move first.



Variations (in some places children also play as given below)

1. If any of the team can complete both the rounds and become ripe, then the entire team is considered as winner.
2. The unripe player who is playing the first round, and the player going to be ripe if step in the cells of the same row of both sides of the court, the entire team is considered as out.

Benefits for Children

1. Opportunity for developing good physical strength through various movements.
2. Team spirit is developed.
3. Opportunity to increase their intelligence to touch the opponent and also to escape during the game.
4. Learn and dare to attempt risk.
5. Helps in generating fun.



Ada Dena/Suk Khel/Khuta Dhora Khel- Assam

In Assam *Ada Dena* (please give me ginger) *Suk Khel* (Corner game) or *Khuta Dhora Khel* (Pole holding game) is very common among children especially girls.

Materials required: Flour/limestone powder/small piece of wood or broken stone, etc.

Method

To play this game, minimum three players are required. Maximum players can be of any number, but usually restricted up to 9-11. First of all, according to the number of players (but less than one) similar sized circles, where the players can stand, need to be drawn in the playground. The gaps among the circles should be approximately of 4 – 5 feet. Each player has to occupy and stand inside a circle and one player needs to stand in the middle of the circles. The player in the middle of the circles has to move around and converse with the other children who are inside the circles saying – *Ada Dena* (Please give me ginger). The outside player needs to go to each of the players requesting the same. Besides, the player can converse other matters also. When the player tries to talk to one of the players inside the circle, then the other players quickly need to interchange their positions by running from one circle to the other without being seen by the player who is conversing. The player who is talking to the other children has to be very attentive and swift in action as he/she needs to occupy one of the circles while other players interchanging their circles. If the player can occupy one of the circles, the other player who missed to step into the circle will now have to play like the previous one staying in the middle of the circles and the game continues. While interchanging the circles, the players inside the circles through their





body language/intercommunication have to try to mislead the player outside who is also trying to grasp one of the circles. There is no winner or loser here and they can play until they get tired. This game is generally played by the children above six years of age. Instead of the circles they also draw/make cells or can use poles.

Benefits for Children

1. Learn to be prompt.
2. Learn the tactics to divert the minds of other children by conversing.
3. Learn body language/communication.
4. Draw joy out of it.



Roomal Churi - Assam Syon Smia/Thoh Shithi Shaki Paralok –Meghalaya Apheni Kusukeu- Nagaland

Materials required: A handkerchief or a piece of cloth

Method

This game is generally played among a group of children of age group of 3 to 6 years and also can be played by the children above six years. Minimum four and maximum any number of children can play this game. In this game children need to sit in a circle. One of the children with a handkerchief has to move around the circle behind the children sitting in the circle. The child should hide the handkerchief in such a way so that the other children cannot see. While moving around the circle, in between the child needs to drop the handkerchief behind any of the children, but without the knowledge of the child. After that two ways the game continues. In one of the ways, the child on whose backside the handkerchief was dropped, if he/she could not guess about it, then the first child runs and completes the circle and has to reach the child behind whom the handkerchief was dropped. After reaching he/she needs to tap on the back of the child. As soon as the child is being tapped, he/she has to vacate the place immediately for the first child to sit. This time the second child has to play the game in the way the first child did. On the other way, if the child comes to know about the handkerchief behind him/her then he/she needs to take the handkerchief immediately and also has to run to the first child to catch before he/she reaches the place of the second child. Here, instead of touching by hand, the child can also throw the handkerchief to the first child and if the handkerchief touches/falls on





the first child then the first child is considered to be unsuccessful in his/her attempt to occupy the place of the second child. Then again the first child has to repeat the game in the same procedure. While moving/running, the children need to take only one direction. The children sitting in the circle have to check their backside as soon as the handkerchief holder child passes and they need to be alert all the time. In this way the game continues attempting some other children. There is no winner or loser in this game.

Variation

This game in East Khasi hills is played with a title called *Thoh Shithi Shaki Paralok* (Write a letter to a friend). Instead of handkerchief, a piece of paper, assuming a letter, can also be used. While playing, the children sitting in the circle sing a song (language: *Khasi*) as given below:

Thoh Sithi Shaki paralok

Kawei la hap ha poh lynti

Marah stet, mareh stet, mareh stet

(Meaning: Write a letter to a friend. But the letter dropped on the way. So bring that and send to somebody else. Run run run.....)

Most of the rules remain same as mentioned above. But the only difference is that, if the child, behind whom the letter was dropped, succeeds to throw the letter/handkerchief to the child who dropped the letter will be out of the game. On the other hand, the one who dropped the letter runs and after completing the round come to the child behind whom the letter was dropped pet on the back of the child and then that child, behind whom the letter was dropped, will be out of the game. In this way, the game continues till the last child remains and who is the winner.

Benefits for Children

1. Alertness of the child increases.
2. Muscle development as they sit, stand and run.
3. Learn to control their legs and body as they run in a circular direction.
4. Socialisation increases.
5. Fun is generated and thus children become happy.



Tekeli Bhonga Khel - Assam Mittel Khuangvuak- Mizoram

Materials required

1. A (or a few) Earthen Pot
2. A Bamboo/wooden stick (3 to 4 feet long)
3. A piece of clean and soft cloth of approximately 75 centimetre length

Method

This game is generally played by children of 3 years and above and even adults. Here, an upside down earthen pot is kept on the ground. The player is made to stand at a certain distance approximately 10-15 feet or more from the pot. The distance from the pot varies according to the age group. First of all, the child is allowed to see the pot to have a rough idea about the distance. Then the child is given a stick to hold at one end and which he/she has to carry in his/her shoulder. After that the child is blind folded properly with a piece of cloth. Then to make the child confuse about the direction another child or an adult has to turn the child around once or more depending on the age of the child. Generally, after the child is turned around, he/she is made to stand as he/she was originally facing the earthen pot. Now the child is asked to move forward and bang/hit the pot with the stick he/she is carrying. If it is a competition the competitor has to break the pot. But, for children in the age group of 3-6 years, even if the pot is not broken, but touched, is considered as successful. If there is more than one child who could break/touch the pot, are considered as winners. Sometimes when the children play the game just to have fun, instead an earthen pot they use any other object like empty tin, paper box/cartoon, wooden piece, etc.





Variation

In Mizoram a similar type of game is played named as *Mitdel Khuangvuak*. Here instead of the earthen pot a small locally made drum (musical instrument) is used. Rest of the method is same as mentioned above.

Benefits for Children

1. Gives opportunity to the child to use other senses when he/she is blind folded.
2. Capacity to assume distance is developed.
3. Learns social behaviour as the children wait for their turn.
4. Gives opportunity to generate fun both to the observer as well as the player.
5. Both the observers and players draw fun and joy.



Samoosat Biring Gutti Loi Khel- Assam

Materials required

1. Spoons of same type for each child.
2. Marbles or Potato (small and of similar sized) or egg for each child

Method

This game is generally a competitive game which is played with a spoon and marble. This is played by children of both the age groups of 3-6 years and 6-8 years and above. In this game children need to stand on the starting line holding a spoon with their mouths placing a marble upon it. While holding the spoon one end of the spoon needs to be inside the mouth whereas the marble should be in the scoop of the spoon. As soon as the starting signal comes, the children need to go towards the finishing line which is marked at a certain distance. The distance varies according to the age group of the children. The first three children who reach the finishing line first are considered as winners.

In between the race, the marbles of some children may fall. In this situation, for the children who are in the age group of 3-6 years are allowed to pick up and place the fallen marbles on the spoon and continue the race. But, in case of elder age group the children are considered out of the game and are not allowed to continue the game.

Variations

1. This race is also played by holding the spoon with hand instead of mouth.
2. In some places instead of marbles baby potatoes or eggs are also used. But, for younger age group eggs are not given.

Benefits for Children

1. Learn to synchronise balancing the spoon and the marble carrying by mouth while moving steadily ahead.
2. Helpful for developing concentration and patience.
3. Gives opportunity to generate fun.



Balit Xilguti Lukua – Assam

Materials required: Pebble and sand

Method

This game is played between two children in the age group of 3 to 6 years. In this game children make a small plateau with sand. Then one of the children has to take a pebble and needs to put the hand inside the sand. Now, the child has to move the hand inside the sand plateau and needs to hide the pebble somewhere inside the plateau, but without the knowledge of the other child. After that, the child has to level the sand plateau as before and has to ask the other player to find it out. Now the other child has to put his/her hand inside the plateau and needs to search for the pebble. If the child can find out the pebble will win the game and this time he/she will hide the pebble. In this way the game continues till the children feel bore. This game is basically a fun generating play.

Benefits for Children

1. Helpful for finger muscle development.
2. Children become happy as it is a simple one and with not much steps.
3. Helpful for developing friendship and gives happiness.





Khupoli/Khuboli– Assam

Materials required: Nil

Method

*(The title of the game is based on the traditional food pounding equipment in Assam made up of wood. There are two parts in the equipment. One is a long piece of wood about 2-2½ meters where a piece of cylindrical log is fixed in one of the ends. The second portion, usually a square or rectangle shaped, is buried under the ground leaving the top layer. In the middle of the wood there is a groove where the paddy/ other food items are kept for pounding, this portion of the equipment is fixed in such a way that the cylindrical log of the first piece falls exactly on the groove of the rectangular piece of wood. The groove made in the rectangular piece of wood is called **Khuboli**. The name **Khuboli** passing orally for generations has probably become **Khupoli**).*

It is a game of two teams. Minimum two children in each team are required. But the game becomes more interesting if there are more children about 5-10 in each team. To form the teams children need to follow a procedure. Among them they select two leaders. One of the leaders is the *Roja* (King) and the other one is the *Rani* (Queen). The other children have to make several pairs amongst themselves. After that, the leaders need to say loudly-*Daak Daak Rojar Daak* (The King is calling). Then one pair of children has to come to the leaders. Now, the leaders have to ask them whether they want to go to the king or queen. Accordingly, by choice one of the children in the pair has to go to the king and other one to the queen. Similarly, the leaders again need to call another pair by saying *Daak Daak Rojar Daak*. Likewise, one by one the pairs have to come to the leaders and divide themselves into two and in this way, the entire children gets divided into two teams.

After the grouping, the actual game starts. A groove, where the heel gets a grip, needs to be made on the ground. Now, as decided by themselves, one of the groups has to make a human chain by holding hands of each other.





The leader of this group has to put his/her one of the heels in the grove. The grove is considered as a source of power. As the leader of the children chain keeps his/her heel in the grove he/she is assumed to be powerful. Since children are in a chain by holding each other it is also assumed that the power has been transmitted to each one of them as they are connected with each other. The entire group remains powerful as long as they are in the chain and the heel of the leader is inside the grove. A boundary needs to be drawn at certain distance from the chain. The children of the other team have to be stand in a scattered manner in between the human chain and the boundary drawn. Now, the children chain needs to try to do two things simultaneously. Firstly, as much as possible, they have to try to touch the children of the opponent team by extending their hands and make them out. Secondly, one or more of them have to try to cross the drawn boundary by freeing his/her/their hands from the chain assuming the possibility of crossing the boundary. While doing so, few of the children of the opponent team require chasing and try to touch them to make the children out who are trying to cross the line. At this point the game becomes very exciting. Children who made them free from the chain have to run at various directions by saving themselves from the opponent players and accordingly the opponent players also need to chase them to catch. Further, if in any case the heel of the leader comes out from the *Khupoli* (grove in the ground), the entire team will be considered as out. Thus, generally, the team selects the leader to keep the heel in the *Khupoli* whom they feel a bit stronger and claver than others. The chain team also need to do a trick while playing to divert the opponent team by moving the entire chain in a circular motion. As the chain moves, the players of opponent team also require scattering themselves to block their ways towards the boundary from various routes. The children of the opponent team should not try to touch the children of the other team when they are in chain. As soon as the hands of the child/children are freed from the chain they become vulnerable as once the hands are released from the chain, they cannot reconnect again and at that point the children of the opponent team need to take the advantage to touch or catch them. The children who freed themselves from the chain have to run fast towards the boundary by saving themselves being touched or caught. In this way both the teams have to try to achieve their targets and the game continues till the last player remains.

Benefits for Children

1. Excellent scope for strengthening body muscles.
2. Develop team spirits.
3. Scope to generate intelligence with action.
4. Learn to give right move at right time.
5. Develops leadership quality.
6. Scope to practice for fast running.
7. Learn and dare to attempt risk
8. Gives opportunity to generate fun.



Gof Khel/Kholi Khel/Kulu Guti - Assam Mawkor–Meghalaya

Materials required: Fifty (50) pebbles or marbles or small clay balls or any round shaped, smooth surfaced, small seeds can also be used

Method

This game is generally played by the girl children in age group of 6-8 years and above. To play this game two players are required. First of all, they make five pairs of grooves parallelly on the ground. In each groove, five numbers of marbles/clay marbles need to be kept. The players have to sit in both sides of the grooves facing each other. One of them has to start the game by picking all the five marbles of any of the grooves as desires by the player. Now, from the next groove onwards, the player needs to keep the marbles one in each groove. While doing so, she may either proceed clockwise or anticlockwise, but throughout the game she should maintain the same direction. After emptying the distribution of five marbles in the grooves, the player needs to pick up all the marbles from that grove and has to proceed in the same way by distributing the marbles in the groves. This way the player has to continue the game. While placing the marbles in this way a situation will arise when the marbles are finished and in the next grove there are no more marbles to pick up. Then the player has to just touch that empty groove and needs to pick all the marbles from the grove next to the empty one. This means that the player owed all those marbles. Once the player owed the marbles, now it is the turn for the opponent player to play the game and she also has to play in the same way the former player did. In this way, during the game the number of marbles will be lessened every time. There a situation may come during the play where after placing the last marble, the next two grooves are empty. Then the player cannot continue this round as proceeding by touching two continuous empty grooves is not allowed and then the opponent player will get the chance to play. In each chance for the players they can pick up





the marbles from any of the grooves assuming their individual benefit of owing the marbles. When the number of marbles becomes less and two grooves parallelly become empty then those two grooves have to be reduced. Likewise, the parallel grooves can further be reduced depending on the number of marbles. The game continues till all the marbles are owed by the players. Till this it is considered one complete game. After this both the players need to count their marbles and whosoever owes more is the winner.

The players may continue the game further again by placing the marbles in the grooves as in the beginning. This time the player who owed less number of marbles has to borrow from the other player. In this set of game if she wins she has to return the borrowed marbles to the opponent player. In this way they may play more than one game. Generally, the number of games is pre-decided by the players. At the end of the game set, finally the player who collects more marbles is declared as winner.

Benefits for Children

1. Learn to use intelligence and tricks to owe more number of marbles.
2. Increase concentration span.
3. Learn to be observant.
4. Learn to have patience.
5. Increase memory as they have to count and remember the numbers.
6. Children draw joy and thus become happy.





Ganga Rani- Assam

Materials required: Nil

Method

This is a kind of fun generating group game played by the children of 3 years and above. It is preferably played by girls. There is no limit of number of children, but more number more fun. Children, in this game, need to make a circle by holding hands of each other and form a barricade. One of the children from the group has to go to the centre of the barricade. This child has to try to break the barricade and flee. For that she will need to try to divert the attention of the children making barricade by conversing with them. The conversation between the children has no meaning as such in totality. They just sing in the form of rhymes.

Following are some of such conversations:

The child in the centre bending and showing her feet level with hands says:

Child inside: *Eeman Eeman Pani* (this much is the water)

Other children: *Ganga Rani*

(*Ganga*: The river Gangage and also name of a child as well; *Rani*: Queen)

Then the child raising her hands little up, may be till knee, says:

Child inside: *Eeman Eeman Boka* (this much is the mud)

Other children: *Sahab Dada* (Master)

Then the child raising her hands little up, may be till waist, says:

Child inside: *Eeman Eeman Pani* (this much is the water)

Other children: *Gher Gher Rani*

(*Gher*: boundary; or also use to express the sound of car. But, here it is used as rhyming word)

Child inside: *Eeman Eeman Boka* (this much is the mud)

Other children: *Narikolor Sukura* (shell of coconut)





Children repeat this conversation several times and the child in the centre needs to keep raising her hands up and up and as soon as the hands of the child reach head then the other children say:

Other children: *Rojar Gharor Bandi Toi Jabi Keni* (Maid of the King, which way will you go?)

The child inside has to go to any side of the barricade and points to the connected hands of the children and needs to ask:

Child inside: *Eifaale jamne?* (Can I go this way?)

Other children: *Najabi, Rojai Gaa dhuwa ghat* (Don't go, this is the quay where the King bathe)

Then the child needs to move towards other side of the barricade and has to ask:

Child inside: *Eifaale jamne?* (Can I go this way?)

The children who made the barricade require resisting the child to go out and have to say:

Other children: *Najabi, Rojai Saul dhuwa ghat* (Do not go, this is the quay where the rice of King is washed)

Child inside: *Eifaale jamne?* (Can I go this way?)

Other children: *Najabi, Rojai kapor dhuwa ghat* (Do not go, this is the quay where the clothes of King are washed)

In this way the child need to ask questions to the children in the barricade and wherever she finds a weak link or attention of the children diverted, she has to open the interlocked hands of two children and has to run away. The other children need chasing her and try to catch hold of her. Next time another child has to go to the centre and continue the game.

Following are some other conversation/songs that the children use:

Song 1

Child inside: *Eikhon Kaar duwar* (Whose door is this?)

Other Children: *Rojar duwar* (This is the door of the King)

Child inside: *Eikhon Kaar duwar* (Whose door is this?)

Other Children: *Ranir duwar* (This is the door of the Queen)

Child inside: *Beji diu diu?* (Shall I give you injection?)

Other Children: *Nidiba Nidiba* (Don't, don't)

Child inside: *Aam khao khao* (Can I eat mangoes?)

Other Children: *Nakahba Nakhaba* (Don't eat, don't eat)

Child inside: *Kothal khao khao* (Can I eat Jackfruits?)



OtherChildren: *Nakahba Nakhaba* (Don't eat, don't eat)

Child inside: *Poka ne kesa* (Ripe or unripe)

OtherChildren: *Kesa* (unripe)

Child inside: *Jokai bau bau* (Shall I Fish?)

(*Jokai or Jakoi* is a Fishing instrument made up of bamboo)

OtherChildren: *Nababa Nababa* (Don't fish, don't fish), and so on...

Song 2

Child inside: *E-bhori pani* (Feet depth water)

Other Children: *Kiloni Kiloni* (*Kiloni* is a rhyming word)

Child inside: *E-athu pani* (Knee depth water)

Other Children: *Kiloni Kiloni*

Child inside: *E-Kokal pani* (Waist depth water)

OtherChildren: *Kiloni Kiloni*

Child inside: *E-dingi pani* (Neck depth water)

OtherChildren: *Kiloni Kiloni*

Child inside: *Eifaale jaune* (Can I go this way?)

Other Children: *Najaba, Rojar Duar* (Don't go, this is the door for the King)

Child inside: *Eifaale jaune* (Can I go this way?)

Other Children: *Najaba, Bagh Ase* (Don't go, tiger is there)

Child inside: *Eifaale jaune* (Can I go this way?)

OtherChildren: *Najaba, Hati Ase* (Don't go, elephant is there), and so on...

The children imagine various situations and continue the conversation.

Benefits for Children

1. Learn to imagine various scenes to lead the conversation.
2. Learn to question answer.
3. Learn to apply force in right way or to close the barricade while the inside child tries to escape.
4. Learn to think and apply different strategies/tactics.
5. Learn to be alert all the time.
6. Gives opportunity to draw fun.



Nigoni Mekuri/Bagh Goru/Sika and Meo- Assam **Nyangpo Nyangpo – Arunachal Pradesh** **Sanghar Ar Seh She –Mizoram** **Akhosa Aji– Nagaland**

(**Nigoni Mekuri**-Mouse and Cat; **Bagh Goru**-Tiger and cow;**Sika and Meo**- Mole and Cat;**Nyangpo Nyangpo**-Witch witch; **Sanghar Ar Seh She**- Fox and Poultry; **Akhosa Aji**-Cat and Mouse)

Materials required: Nil

Method

This game is a chasing game, commonly known as cat and mouse, and generally played by the children in the age group of 3-6 years and 6-8 years. Though minimum 10-12 children are required for this game, but more children more fun. In this game children need to make a circle by holding hands of each other. One child needs to stay inside the circle and another outside. The child inside is assumed as the **mouse** and the outside one is the **cat**. The cat outside has to move/run around the circle and needs to try to enter inside the circle to catch the mouse. The children who are making the barricade have to restrict the cat to enter inside by sitting, standing and closing the gaps in between them. As per the rule of the game the cat cannot jump over the barricade but has to entre by applying force and lifting the hands of the children in barricade. Accordingly, the mouse also needs to move against the cat and run inside the circle by maintaining a safe distance from the cat. If the cat succeeds to enter inside the circle he/she needs to run towards the mouse to catch. Simultaneously, the mouse also needs to come out of the circle to save him/herself. The children in the barricade allow the mouse to go out. Now, the cat has to try to go out to chase and catch the mouse in the same way he/she did to come inside. The game continues. The cat really has to work hard to catch the mouse by applying his/her force and tactics. If the cat succeed to catch the mouse, in second round their roles will be





interchanged. After that, some other children have to play become cat and mouse. They continue the game either all children get opportunity to play as cat and mouse once or till they become bore.

Variation

In Arunachal (among the **Nyishis**) this game is played between **human and witch**. The children who make the barricade and the child sitting inside the circle are assumed as humans. The child outside the barricade is assumed as witch. The witch tries to get inside the circle to capture the child inside and the children who made the barricade resist the witch to go in to protect the human child. Once the witch enters inside the circle, the human child immediately goes out of the circle and the children acting as barricade resist the witch to go out of the circle. There is a conversation between the witch and human group as given below:

(In Nyishidialect)

Human group: *Nyangpo no hugulo yangdena* (Witch where will you go)?

Witch: *Rek re ta bo* (Will go to the field/farm)

Human Group: *Nyangpo no hugulo yangdena* (Witch where will you go)?

Witch: *A seng gá tabo* (Will go to collect firewood)

Human Group: *Nyangpo no hugulo yangdena* (Witch where will you go)?

Witch: *Ame parta bo* (Will go to light the fire)

Human Group: *Nyangpo no hugulo yangdena* (Witch where will you go)?

Witch: *Aping Matabo* (Will cook food)

Human Group: *Nyangpo no hugulo yangdena* (Witch where will you go)?

Witch: *Aping do tabo*(will have food)

Then the human group comes to know that the witch wants to eat the human and thus they protect their human friend while the witch starts chasing the human. Rest of the game is same as given above.

Benefits for Children

1. Learn to apply force in right way using various body parts.
2. Opportunity to increase running speeds.
3. Learn to think and apply different strategies/tactics.
4. Learn to be alert all the time.
5. Children draw happiness out of it.



Rong Rong Ki Rong/Sit-pokhila Sit-pokhila- Assam

Materials required: Nil

Method

This is a game for colour concept played by the children from age group of 3 to 6 years, but children above six years also love to play. Children of younger age are involved in this game just to give colour concept. But, for the older ones it is just a fun game. There is no any restriction of number of children, but usually it is played in a small group of 6-7 children. In this game, among the group a leader is selected. After that conversation takes place between the group and the leader as below:

Leader: Rong rong nanau rong (colour-colour various colours).

Other children: Ki rong (which colour)?

Now the leader mentions any colour and the children need to move/run, find and touch any object of that particular colour. Here, every child needs to find out object of that colour separately. After touching the object they need to return to their original place. The one who fails to find the colour is out of the game.

Variations

In some places of Assam the question answer goes as below:

Leader: *Sit-pokhila Sit-pokhila halodhiya rong kot dekhila* (Butterfly, Butterfly, where do you see yellow colour?).

Like this the leader will mentioned names of different colours and the other children need to go to find that colour as described above.

Benefits for Children

1. Young children learn various colours.
2. Accuracy in identifying the colour increases.
3. Learn to be faster in action.
4. It is a fun game thus children get happiness.



Koni Juj- Assam

Play Material: Few eggs

Method

This game is generally played during the festival of *Magh Bihu/Makar Sankranti* (in some places also during *Bohag Bihu*) of Assam. Generally two children (even adults play) are required to play this game. Both the children need to select and hold one egg each. While holding the egg, it needs to be held vertically keeping the pointed portion up. Now, one of the children has to place the egg and the other one needs to hit the egg slowly using his/her own. He/she has to try to make a crack or break the egg of the other. If the second player can break the egg of the first one, then he will be the winner and the egg of the first player will be owned by him/her. In the reverse, while hitting, if the egg of the second player gets a crack, then the first one will own the egg of the second one. There may be more than two players. But, while playing, they need to come one by one. If the egg of one of the players can break several eggs of other players, all the eggs will be owned by him/her. The experienced children or adults teach the players how to select eggs with strong shells.

Benefits for Children

1. Learn to select eggs with strong shells.
2. Learn finger control while holding and hitting the eggs.
3. Generates fun out of it.





Bogoli Thengia- Assam **Avelle Angnana – Arunachal Pradesh** **Jah Shangmilitaba – Nagaland** **Kalchhet -Mizoram**

Materials required: Long pairs of strong bamboos with branches.

Method

Bamboo walking is very common in Northeast. First of all, the bamboos are required to be prepared. Each bamboo should be of 2-3 feet longer than the players, to avoid accident. Stronger portion of the bamboo having a knot with branch is used to help the player to climb on it. The bamboo is cut in such a way so that the knot is approximately one foot above the ground. The branch at the knot needs to be trimmed properly leaving 6-8 inch apart from the knot. Then the entire bamboo is trimmed and smoothened properly. Each player carries one pair of bamboo holding them vertically. They need to climb on the protruded portion of the branch in both the bamboos. The players need to maintain their balance while climbing. After that, the players have to walk with the support of the bamboos. If it is a competition, they need to walk from starting line as soon as the starting signal comes towards the finishing line. Who reaches the finishing line first is the winner. Usually the first three players who reach/crosses the finishing line are considered as winners according to the order. Otherwise also the children draw fun out of this play. This game is generally played by the children above six years.





Variation

1. Long wooden rods are also used in some places instead of bamboo. In this case, a small piece of wood has to be fixed at the bottom portion of the rod.
2. Long straight branch of other trees with an extra branch to keep the feet, is also found using in some places.

Benefits for Children

1. Learn to balance their body in a difficult situation that is above the ground.
2. Learn to overcome fear in climbing and walking a distance above the ground.
3. Get scope to develop hand and leg muscles.
4. Children extract joy and fun out of it.



Rojai Hukum Dise- Assam

Materials required: Nil

Method

This is group game generally played by girls in the age group of 6 to 8 years in Assam. Sometimes even younger girls join with them. There is no limit of children in this game, but more children more fun. In this game, at the beginning one girl has to stand alone facing to the other children. The other children need to stand in a line by holding hands of each other. A distance of few steps between the girl and the group needs to be maintained. There is conversation in the form of a song among the children. First of all, the single girl, who acts as a messenger of the king, starts the conversation. When she initiates the conversation she has to go forward towards the group keeping the rhythm of the song and the group has to go backward. After that, the group of children has to ask question by moving forward towards the messenger of the king and the king's messenger needs to go backward. The song is as given below:

King's messenger: *Rojai hukum dise Edim Sedim Ba* (The King gives an order. *Edim Sedim Ba* are rhyming words).

The group: *Ki hukum dise Edim Sedim Ba* (What is the order)?

The group has to move forward by keeping the rhythm of the song and also have to throw their joint hands forward and backward.

King's messenger: *Ejoni Suwali Bisrise/ Khujise Edim sedim Ba* (The King is asking for a girl).

The group: *Kun Joni Suwali Bisarise Edim Sedim Ba* (Which Girl the king is asking for)?

King's messenger: (By saying a name of girl of the group, eg. Pinky) *Pinky namor suwalijoni khujise Edim Sedim Ba* (The girl named Pinky is asked for).





Then the group has to send Pinky saying:

The group: *Jowa Pinky Jowagoi Rojar Rani Howagoi* (Go Pinky go and be the queen).

The girl named Pinky comes to the messenger of the king, holds hand of the messenger girl and this time both of them need to act as messengers of the king and require singingas before. In this way, one by one they have to call names of all the girls in the other group till end. Then again someone from the group will play the role of the messenger of the king and the game will continue till they want.

Sometimes, in some places, children continue the game in a different way as given below:

The messengers of the king call all the names of the girls, but leaving a last one. The group makes a circle by holding hands of each other leaving the remaining girl outside the circle who is assumed to be a crow. The group teases the crow in various ways. The conversation between them is as given below:

Children: *Kauri E.... Ka ka... Mati Kothal Pari thoisu kha hi aah* (Crow Ka ka.. Jackfruit is plucked for you, come and eat).

The crow from outside the circle has to try to enter inside by saying:

Crow: *Buka Ase Pani Ase Kenekoi Jam* (There are mud and water how will I go)?

Children: *Bao Falor thengtore deudi deudi aah* (Jump with your left leg and come).

Then the crow has to fold her right leg and needs to jump with her left. In this way the crow has to go near the circle. The crow needs to try to enter inside and the group has to resist her. Then again the crow has to take a round with her left leg and has to go to the other part of the circle by joining both the hands pretending as if it is a sword and has to ask:

Crow: *Eeyat Kato ne* (Can I cut here)?

Children: *Nakatiba nakatibe eitu Rojar ga dhua ghat* (Don't cut, don't cut, this is the quay where the King bathe).

Then, the crow has to go to other part of the circle pointing to another pair of hands and needs to ask again:

Crow: *Eeyat Kato ne* (Can I cut here)?

Children: *Nakatiba nakatibe eitu Roja kapor dhua ghat* (Don't cut, don't cut, this is the quay of washing clothes of the king).

The crow has to go to another side and has to say:



Crow: *Eeyat Kato ne* (Can I cut here)?

Children: *Nakatiba nakatibe eitu Rojar saol dhua ghat* (Don't cut, don't cut, this is the quay of washing rice of the king).

In this way, through the conversation the crow requires to try to divert the attention of the group members and tries to enter inside the circle. The crow needs to keep looking for a chance and wherever she gets a weak link where the children are a bit distracted, she quickly needs to enter inside the circle and become a part of the group. Everybody in the group considers her one of them and starts the game again from the beginning.

Benefits for Children

1. Know the names of each other.
2. Scope for large motor development.
3. Helps in socialization.
4. Can feel the joy of getting importance when someone is called for the king.
5. Can extract fun and joy.



Sullo Gutti- Assam

Materials required: 32 numbers of pebbles or any seeds such as peach, plum, oleander flower seeds, etc. in. Pieces of colocasia stem are also used. One will use the black one and the other will use the green.

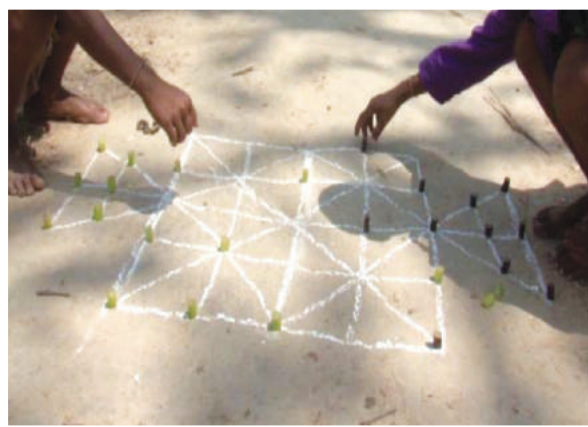
Method

This game is generally played by the children in the age group of 6-8 years and above. Two children are required to play this game. Here players need to make a table drawing lines as shown in the picture:

This table is either drawn on a piece of paper/board or on the ground/floor or on any smooth surface. Each player has to sit near the triangular sections of the table facing each other. The seeds/pebbles of both the players have to be of two different colours or types to avoid confusion. At the beginning, the players need to place their pebbles/seeds at the points of the intersecting lines and also at the joining point at the border lines, towards their sides, but leaving the middle line in the table. The players need to move the pebbles towards the opposite player. Only one pebble can be moved in one chance. Pebbles can be moved forward, backward, diagonally and sidewise, but only upon the drawn lines and have to step down on the joints where the lines are intersected. One player can jump over a pebble of the opponent player, if there is an empty joint after the pebble of the opponent player, to step down. In this way, if one can jump over the pebble of the opponent player he/she can capture the pebble. However, players cannot jump over two pebbles at a time. But, in one chance, the player can jump continuously two or more pebbles if there are empty joints after each pebble. The players are not allowed to jump over their own pebbles. In this way the game continues. Each player needs to try to capture the pebbles of the opponent player. Whosoever can finish the pebbles of the opponent player early is the winner. The players need to use their own strategies and tactics to win over.

Benefits for Children

1. Sharpens intelligence.
2. Helps to develop concentration span.
3. Increases stamina.
4. Children draw fun out of it.





Sagoligiri – Assam

Materials required: Nil

Method

This is just a fun game for children in the age group of 3-6 years and above. It is a group game and there is no restriction for the number of children. However, more the number of children more the game becomes excited. First of all the children need to stand in a semi-circle by holding hands of each other. The child standing at one of the ends will not move. On the other hand, the child in the opposite end needs to come between the first two children of the other end and while coming he/she has to pull the chain of children behind him/her. Now, the child has to pass through the hands of the first two children. The other children in the chain too require following him/her exactly the same way he/she did. The chain needs to return the point from where they started without breaking their chain. At the end of this move, the second child of the opposite end has to turn and stand and her hands get crossed while holding the hands of children in her both sides. The children in the chain again move towards the other end and this time the chain needs to pass through under the hands of the second and the third child. Accordingly, the third child will also get tied like the second child. The game continues till all the children in the chain are tied up.

In the beginning of the game the first child who does not have to move needs to sing as below:

Sagoligiri Sagoligiri

Sagolike Sagoli

Ki sagoli(which goat?)

Tor sagoliye dhan khai(your goat eats paddy)

Bare bare baandh khai(gets tied every time)





(*Sagoli* means goat and *Sagoligiri* means acting like a goat. The meaning of the song is Goat... so many goats. Which goats? your goat eats paddy and gets tied every time).

After the first round, when the second child gets tied, next time both of them sing the song together. Like this every time a child gets tied and they all sing the song. They repeat the same lines till all goats get tied. This is a fun generating game and so there is no any winner or loser.

Benefits for Children

1. Moving and bending are good exercise for the body.
2. Learn to maintain the chain till end by cooperating with each other.
3. Gets opportunity to generate happiness.



Utha Boha- Assam

Materials required: Nil

Method :

This is a common game played by the younger group of children in the age group of 3-6 years. In this game, the children may stand in a line or in a semi-circle or a circle. One of them or an elder one needs to give instruction by saying *sit* and *stand*. If the instruction is *sit* then all children need to sit and if the instruction is *stand* then the children need to stand. In this way the game continues. In between, the child/leader repeats the same instruction twice or thrice to make the children confused. If any of the children fails to follow the instruction and if he or she does the reverse action they will be out of the game. The children need to be attentive all the time and follow the instruction accordingly. The child, who is giving instructions, aims to make as many as children out from the game. The child who remains till end is the winner.

Benefits for Children

1. Scope for exercise and in turn helpful for large muscles development of the body.
2. Learn to be attentive.
3. Increases stamina of the child.





Robab Tengar Football Khel- Assam Mau ball- Mizoram

Materials required: Pomelo Fruit

Method

Pomelo football is played same as the common football game but here children have to use pomelo fruit instead of a ball. This game is usually played by the boys in the age group of 6 to 8 years and above. Children are divided into two groups with equal numbers in each. There is no any particular number of the players. Like the football goal posts, the children have to draw two boundaries towards opposite sides of the playground, leaving a large portion of the playground in between. Each team has to have a goal keeper for their team and the goal keepers need to stand in the boundary meant for their team. As soon as the game starts, both the teams try to carry the pomelo towards the opposite sides to make goal by kicking the pomelo across the boundary. The goal keepers have to try to defend by resisting the pomelo to cross the boundary. If the pomelo of any of the teams crosses the boundary of the opposite team, then the first team scores one. At the beginning of the game the teams need to decide the time period for the game and within that stipulated period, whosoever scores more is considered as winner team.

Sometimes, children without the above mentioned rules just play with the pomelo for having fun.





Variation

In Mizoram, a locally made bamboo ball is used as football and they called it as **Mau ball**. The method of playing the game is same as the Pomelo football game.

Benefits for Children

1. Scope for body muscle development.
2. Learn to carry the pomelo in different way using the feet.
3. Team spirit develops.
4. Helps in generating fun and happiness.





Hohan Kanda Khel- Assam

Materials required: Nil

Method

This is a game generally played by the children in the age group of 3-6 years. Sometimes, children above six also play this game. To play this game children need to sit in a circle. Among the children a leader is selected. The leader could also be an older child or an adult. The leader needs to give two instructions alternatively and these are *laugh* and *cry*. If the leader asks to cry all the children need to cry and if the leader asks to laugh the children need to laugh. The leader says *Rojai tomalokok Hahibo Dise* (King wants you all to laugh), all the children need to laugh. The leader says *Rojai tomalokok kandibo dise* (King wants you all to cry), all the children need to cry. Both the acts (laughing and crying) are very good for the body and mind. While laughing and crying the children actually need to get involved. Tears should come out while doing so.

Benefits for Children

1. Scope for exercise for body and mind.
2. Learn to be swift in action.
3. Generate fun.





Kanot Dhora- Assam

Materials required: Nil

Method

This is a fun generating game and generally played by the children of younger age group of 3-6 years. There is no restriction for number of children, but generally played in a small group with 5-7 numbers of children. There is a leader among the children or the leader can be above 6 years of age to guide the game. The children need to sit in a circle. All of them place their hands upside down on the ground. Then the leader touches each of the hands by singing as below:

Ajon Bejon Leger Gaon (One two and all)

Diya Masu Saboloi Jau (Will go to see our friends)

Ahu Dhanor lehera (Rice panicle of paddy *Ahu*) (*Ahu*: a variety of paddy)

Paad marilu thehera (passed foul smelling fart)

Lunkhur Munkhur thhoos padura (After having rice flour and paddy flour you thhoos farther; *hhoos*: the sound of farting)

Every time, the hand over which the song ends, needs to be taken off and with that hand the child needs to hold the ear of the child sitting next to him/her. This way all the hands are removed and children hold the ears of each other. Now the children sing the song as given below:

Kalke loti kalke daak (ear lobe, hold of the ear lobe)

Escalendi dhorse ki kaan (hold of the ear lobes with your hands)

While singing the song the children swing left and right. As soon as the song ends, all the children release the ears.

Benefits for Children

1. Ear muscles get a good massage.
2. Learn to maintain the body balance under a restricted situation.
3. Strengthen the finger muscles.
4. Draw fun and thus get happiness.





Dhop Khel- Assam

Materials required: A ball made up of cloth (usually home-made)

Play Material

This game is traditional ball game in Assam, played by the children in the age group of 6-8 years and above. First of all, children make a ball using old clothes. The size of the ball is like a pomelo fruit. The entire group of children is divided into two groups having equal numbers of players in each team. Usually eleven players need to be in each team. A dividing line has to be drawn on the ground. A rope can also be tied at low level in two opposite poles to divide the ground. After that, with the help of a coin or flattened bottle cap or any flat object, they need to toss. The toss winner team starts the game. Any of the players of the toss winner team has to throw the ball to the opposite team, but aiming to a particular player. Then, any of the players of the opposite team has to try to catch the ball. If the player can get escaped from the strike of the ball then he/she again needs to throw the ball to the previous player aiming to hit him/her. If the players of the team fail to catch the ball, then they need to return the ball to the previous player and he/she has to throw the ball again. If any of the players of the opposite team can catch the ball, then this time, the player has to throw the ball to the opposite team (toss winner) aiming to a particular player and now that player of the toss winner team has to get escaped from the strike of the ball. Now, if the ball can hit her/him, then that player has to join the opponent team. If the ball fails to hit him/her then the ball thrower of the opponent team needs to join the other team. Like this the game continues till one of the team becomes empty and the other team will be considered as winner.

Benefits for Children

1. Lot of opportunity for muscle development.
2. Learn the tactics to hit and get escaped from the ball.
3. Helps in developing team spirit.
4. Generate fun.





Ising Bising Khel – Assam

Materials required: Nil

Method

This is a game for children of 6 to 8 years age group and sometimes children above 8 years also play this game. There is no particular number of players but more children more fun. This is basically a game of jumping. The entire game has two parts. In first part children need to jump higher and higher. Every time, if the children can jump high a certain level the difficulty level is increased. After the last step, in the second part of the game they need to jump at ground level, but under certain obstructions.

The children will divide themselves into two teams, having equal number of players in each. Two children, basically elder ones, are selected as team leaders, form the frame for jumping. These two children with their feet and hands create various situations for the other children to jump. The various steps of this game are given below:

1. First of all, two elders/children have to sit on the ground facing each other by extending their legs closed. The soles of each other should be touched. The children of one of the teams who are going to jump have to stand in a queue approximately 20 feet apart from the children leaders sitting on the ground. As soon as the starting signal comes, one by one the children need to come running and jump over the feet of the leaders.
2. In the next step, one of the leaders has to place his/her heel of the right foot upon the toes of the right foot of the second child. The children in queue like previous step need to run one by one and jump over the joint feet of the leaders.
3. After that, the leader upon whose right toes the heel of the other leader is kept, places his/her, left heel on the toes of the right foot of the other leader. Now, there will be three feet one above the other and the children in the queue need to jump over like in previous steps.





4. After that, the second leader also places his/her left heel upon the toe of the other leader. Ultimately there will be four feet one above the other and then the children in queue need to jump one by one like in previous steps.
5. In the next step, the leader who placed his/her right heel on the right toe of the other leader, now has to place his/her right thumb upon the left toes of the other leader. While doing so the child needs to spread his/her fingers in a vertical manner. Then the children need to jump over this as in previous steps.
6. After this, in the next step, the other leader has to place his/her right thumb on the little finger of the first child by spreading his/her fingers vertically. Ultimately, over four feet there are two hands and the other children need to jump over this.
7. In the next step, one of the leaders has to place his/her left thumb upon the right little finger of the other leader as in previous step. Thus, there will be three hands over four feet and the children need to jump over it.
8. In the last step of this part, the other leader too has to place his/her left thumb upon the left little finger of the fellow leader. Hence, there will be four hands one over the other placing over the four feet and the children need to jump one by one like in previous steps.

While placing the feet and hands, the leaders can change their body postures to feel comfortable. In this way, the difficulty level is increased in every step for the children who jump. While jumping the children should not touch the body parts of the leaders in none of the steps. By mistake, if any child touché any body part of the leaders will be out of the game.

Variation

In some places children play with lesser complexity level than the above mentioned steps. In such game the steps are as given below:

1. First of all the soles of the feet of both the leaders are joined and the other children need to jump over it.



2. In the second step, both the children sitting on the ground have to place their feet vertically one upon the other of their own, but the soles of the leaders require to be touched each other and the other children have to jump over it.
3. In the next step, both the leaders have to open their fingers of hands and need to keep the thumb of one hand on the toes of their own foot and also keep the thumb of the other hand upon the little finger of the previously placed hand. But, as much as possible, the fingers of both the leaders require to be touched each other. This is the highest level for jumping made for the other children who are to jump over it.

The second part of the game begins after completing all the above steps. The next part of the game is called *Xoru Pukhuri-Bor Pukhuri* (Small pond-Big Pond). The stages of this part are as follows:

1. The leaders sitting on the ground have to extend their legs. Now both of them need to slide down the front portion of their feet outward and place on the ground. The toes of feet of both the leaders have to be touched each other to form a squire shaped pond. This is called *Xoru Pukhuri* (Small pond).
2. The children who successfully completed the first part of the game need to come near to the *Xoru Pukhuri*. One by one they have to step inside the *Xoru Pukhuri* and need to jump out. While doing so, their foot should not touch the feet of the leaders who made the *Xoru Pukhuri*.
3. In the next step, the leaders have to apart their legs as much as they can but by touching the feet of each other and make a big squire which is called *Bor Pukhuri* (Big pond). Now the jumping children have to jump in the *Bor Pukhuri* in two ways:
 - (a) First, the children need to stand outside the *Bor Pukhuri*. Now, one of the children with both legs together has to jump inside the *pukhuri* by crossing over one of the legs of the leaders. Immediately, the child needs to jump out of the *pukhuri* by crossing another leg of the leader. Again,



Xoru Pukhuri (Small Pond)



Bor Pukhuri (Large Pond)



immediately, he/she has to jump in crossing the same leg of the leader that the child used to jump out. This time, while jumping out, the child needs to cross another leg of the leader. In this way the child has to jump in and out the *Bor Pukhuri* covering all the legs and finally, has to jump out over the first leg over which he/she jumped in at the beginning. Till this it is considered a complete round. In this way, the other children also need to jump.

- (b) The second round begins as soon as the first round is completed by all children. In this round, a child has to jump by criss-crossing his/her legs and then opening his/her legs over a leg of the leader. While doing so, one of the legs of the child needs to be inside the *Bor Pukhuri* and other one outside of the *Bor Pukhuri*. Like this the child needs to jump over all four legs. Generally, over one leg, the child needs to jump at least four times (the number of time is pre-decided by the teams). After completing jumping over all the legs, the child has to complete the circle around the *Bor Pukhuri* by jumping with one leg (the number of time is pre-decided by the teams). In this way, all other children also need to jump.

Both the steps have to be played fast. Throughout the process, children should not touch any of the body parts of the leaders. If anybody touches any body part of the leaders will be out of the game. Throughout the entire process, some children of both the teams may be out of the game. Thus, at the end, the team having more number of players in hand is the winner.

Benefits for Children

1. Get good opportunity for developing their body muscles.
2. Gradually learn to assume various levels of heights and make their minds to jump accordingly.
3. Learn to be careful.
4. Increases stamina and strength when they jump over the *Bor Pukhuri* with speed several steps at a stress.
5. Team work in children is also developed.
6. Generate joy and happiness among children.



Ukuli Mukuli – Assam

Amadumama pa rakhe – Meghalaya

Materials required: Nil

Method

This is a game for young children of 3-6 years old where an elder child guides the game in Assam known as *Ukuli Mukuli*. Minimum two children are required to play this game, but the game becomes more interesting with 5-6 children. To play this game the children have to sit in a circle and everyone needs to place their hands on the ground keeping upside down. The elder/leader, selected by the children, also has to place his/her one of the hands along with others. The elder child with his/her index finger of the other hand needs to touch and count the hands of the children clockwise by saying the following rhyme:

Ukuli Mukuli Dukuli Kanhee (*Ukuli Mukuli Dukuli*– these three are rhyming words; *Kanhee*: plate)

Aadei Dei Dumor Dahnee (these are all rhyming words)

Aam Pate Saam Jaai (*Saam*: an insect moves on mango leaves)

Kothal Paate Hur Hurai (; *Hur Hurai*: A sound that is generated by the leaves when thunder comes; the leaves of

Jack Fruit make sound of *Hur Hur*)

Ki Ki Sorai, Ki Ki Nao (Which birds are these; which boats are these?)

Xonar Kanheet Roopar Bhat (Silver rice in golden plate)

Eikhon Eri Xeikhon kaat (Leave this and cut the next)

Every time upon whosoever hand the rhyme get finished, that hand needs to be placed upside up. This way the game continues. While playing the game some hands will be upside down and some hands will be upside up. Now, if the rhyme ends on a hand that is already upside up, then that





child needs to close the fingers to make a fist and the fist has to be placed vertically keeping the thumb up. The game continues. Again few hands will be upside down, few will be upside up and few will be with the fists. If the rhyme ends on the fist, then the child has to remove the hand and require hiding it backside. Like this, the game will continue till all the hands are hidden by the children. After that, the children have to bring their hand front and make fists keeping the thumbs up. Children have to make a tower by keeping the fists one upon another. To make the tower they need to hold the thumbs of each other. Now, the children have to move the tower towards left and right and needs to be released all at a time by dispersing their hands. That is the end of the game. This is a fun generating game and there is no winner or loser.

Variation

In Meghalaya this game is played as given below:

Children have to place their hands in upside down position on the ground. One among them counts the hands singing with some rhyming words which have no proper meaning. The rhyming lines are as follows:

*Amadumama pa rakhe
Sati Yaka Marade
Kol kati dum thang
Rafi Pum Mangraja*

The method remains same as mentioned above except the last stage. In the last stage, instead of hiding the hands back children take out the index finger and touch the ground. The game continues till all the hands of the children, except one of the hands of the leader/elder child, are in that ground touching position.

Benefits for Children

1. Children draw joy and thus became happy.
2. Exercise for hand muscles.



Aire Amar Togor/Ai Tus Tus-Assam Tap Khmat/Kdoh Mat –Meghalaya

Materials required: Nil

Method

This game is usually played by children of 6 to 8 years and sometimes above eight years. This game is generally preferred by girls. It is played between two teams of children. Both the teams need to have equal number of players. Each team has to select one team leader for their team. On the ground, two lines are drawn, preferably at a distance approximately of 7-10 steps in between. Each team needs to sit in their respective lines facing each other. At the beginning of the game both the teams have to sit back facing each other. The leaders give pseudo names to the members of their respective team. If one team decides to give names of various flowers than the other team may select various names of birds. The team members need to remember their names given by their leader. After that the teams have to turn back and need to sit facing the opposite team. Now, the group leaders have to interchange their positions i.e. the leader of team one will go to the second team and so on. After that, the opposite leader has to blindfold any of the players of the opposite team with her hands. After ensuring proper blindfolding, the leader has to call any member from her team by calling her pseudo name. Now, the child having that particular name has to come forward by maintaining pin drop silence, to the blindfolded child and has to tickle on her forehead or pull little hair and then needs to return to her own place by maintaining her saliency. As soon as the child reaches her own place all of them of that team have to clap. Then the blind fold child has to be unfolded and she needs to go rear to the opposite team. Now, the child has to observe each and every player of the team trying to read their faces and ultimately needs to guess and tell the name of the child who tickled on her forehead (or pulled hair). Now, if the child can correctly guess the name of the child who tickled, the





blind folded child gets a chance to jump ahead from the line meant for their team and if she fails to guess correctly, then the child who tickled gets a chance to jump one step ahead from their line. While jumping, the child needs to sit as before and has to jump like a frog. Once, any child is called for tickling, the group leader changes the name of the child again. After one round, now, it is the turn for the other team and the opposite leader has to blindfold any of the children as the other team. The game continues like the previous round. The team leaders may also blindfold the children who are ahead from the beginning line. In this way the children of both the teams need to try to jump ahead and ahead and should try to occupy the line of the opposite team. All players of any team who can reach the line of the opposite team first will be considered as the winner. Thus, to reach the destination early, children of both teams have to try to jump long as much as they can.

Variation

In Meghalaya, The only difference in this game is that, the children are not given pseudo names. The leader has to call them by eye language. Rest is same as mentioned above.

Benefits for Children

1. Get scope for body muscle development.
2. Sharpens memory as they have to remember their pseudo names.
3. Increases the intelligence and skill of face reading.
4. Develops team spirit.
5. Learn to understand eye language.
6. Children extract joy out of it.



Rail Rail- Assam

Tira Mei Kaiah – Mizoram

Materials required: Nil

Method

This is a fun game generally played by young children in the age group of 3 to 6 years. Children are made to stand one behind the other in a line. Everyone, except the first in the line, needs to hold the shoulder of the one who is standing before him/her. The first child who is standing in the front of the line needs to move his/her hands forward and backward in a circular motion like the wheels of train. This child has to make sound like the whistle of the train and the other children need to make sound of the engine of the train like *chhuk chhuk, chhuk chhuk*. This way they move around like a train in the playground. While moving sometimes they have to move faster and sometimes have to reduce the speed.

Variation: In Mizoram this game is known as *Tira Mei Kaiah* (A mouse with tail going).

The concept is based on the convoy of mouse in the forest. Here, children need to stand one after the other and make a line. Except the child in the front, the rest of the children in the row have to hold the cloth of the child standing before him/her assuming it as the tail. After that, the children have to move forward like a train by singing the following line:

Tira Mei Kaiha (hold the tail of the mouse)

Ha Ha

They sing the line several times and then laugh loudly.

Benefits for Children

1. Learn to synchronise the steps with each other.
2. Scope for leg muscle development.
3. Helps in socialisation.
4. Generate fun thus get enjoyment.



Convoy of mouse



Children playing Tira Mei Kaiah



Olong dolong Khel-Assam Inchu Pinchu Li Pinchu -Arunachal Pradesh Ksai Dkut Ksai Tyllai/La Dikut u sai tyllai I – Meghalaya Khuai a ri bem ri bem –Mizoram

Materials required: Nil

Method

This game is generally played by the children of 6 to 8 years. Sometimes, children of younger age group also participate. At the beginning, two Leaders who are elder or taller than the others have to be selected. Out of them one will be king and the other one will be queen. By interlocking their fingers, the leaders need to hold each other's hands. Then, they need to raise their hands like a bridge and have to repeatedly sing the song given below:

Olong Dolong Korise (*Olong*: a rhyming word; *Dolong*: bridge; *korise*: doing/ playing)

Roja Rani Ahise Kook Kook (King and Queen are coming; *Kuk Kuk*: rhyming word)

The other children have to make a line placing their hands on the shoulder of the one standing before him or her. The one in the front of the line needs to sing *kook-kook* and go down the bridge made by the leaders. In between, whenever the leaders want, they have to lower their hands and require catching hold of a child in the line. Both of them have to take the child away and need to ask his or her choice out of *Roja* and *Rani*. Then the child has to select any one of them. Accordingly, the leaders have to keep the





child aside. The game continues as before and one by one the leaders have to catch hold of the children, ask their preference out of king and queen and keep them aside separately in two teams meant for king and queen. In this way the entire children is divided into two groups. The groups may not be having equal numbers of children. After the division of the children, each team require to make a line by standing one after another where both the leaders will be in front. Now, each child needs to hold, the waist of the other child tightly who is standing before him/her, by interlocking his/her fingers. A line is drawn in the middle of both the teams. One of the team leaders interlocks his/her fingers of both the hands. The opposite leaders need to put his/her hands across the interlocked hands of each other. Now, both the interlocked hands of the leaders are tangled. As soon as the starting signal comes both the teams have to start pulling each other like tag of war. While pulling each other whosoever crosses the middle line is considered as the loser team. Sometimes, while pulling the teams may not cross the middle line, but may fall towards their own side. In that case they can play the tag of war again. In Mizoram the tag of war is called as - *Nang Tala Kei* (You lock me).

In Arunachal Pradesh the game is played in the same way as mentioned above but the rhyming lines are different as given below:

Inchu Pinchu li pinchu

Dai se diamond li pinchu

Kalaling Kalaling Kalaling Jump

(These are rhyming words without any meaning)

Variation 1

This game in Meghalaya played with little differences then mentioned above. One of such differences is that, the leaders are named as *Ksiar* (Gold) and *Rupa* (Silver) instead of *Roja* and *Rani*. The song they sing is as below:

Ksai Dkut Ksai Tyllai/La Dikut u sai tyllai(Oh the rope is broken out)

Monlaka mon ka heiry mai(Let it be the wish of fairy)

Phi lah ka ksiar Ne lah ka rupa(You want gold or silver)

Phimon ia I ne mon ia nga(You like me or you like her)

De de de de dum(Yes Yes Yes)



Another difference is, at the time of tag of war they sing a song, basically a teasing one and that song is as below:

Aija Ai Doh..ya i mem raikhoh(feed her more rice; More meat; because she is thin)

Ba in sngaid ka kpoh(so that she fills her stomach)

Ba in oh she knoh(then she will pass a lot of stool)

Variation 2

In Mizoram the rules of the game remain same but the difference is that, the children consider themselves as bees and they will be caught. The rhyming lines are also different as given below:

Khuai a ri bem ri bem(The bees are buzzing buzzing)

Khuai nu chal te khuai ra chal te (The Female and the Male bees are buzzing together)

Hawnglai e Ka maa e (Suddenly I am caught)

Khuai a ri bem ri bem (The bees are buzzing buzzing)

Benefits for Children

1. Helps in taking decision while choosing the leader.
2. Helpful for strengthening body muscles.
3. Learn team sprits.
4. Helpful for social development.
5. Draw enjoyment and thus become happy.



Sari Nej- Assam **Roethke ku - Meghalaya** **Akukho – Nagaland**

Materials required

1. Some coins or flattened metal bottle caps that look like coins (Each child has to take equal number of (coins))
2. Two pebbles

Method

This game is usually played by boys of 6-8 years and above. This game is played between two children in an open space or in courtyard of a house of anybody. Both the children play the game having equal number of coins or flattened bottle caps. Between them the player who will start the game, is decided by themselves. The one, who starts the game, scatters two of his coins on the ground at a little distance from the second player. If the fallen coins are touched each other than the need to be separated out by the second player by hitting the coins in between using his own coin. After that the second player has to take his coin back. Now, the first player has to point out to one of the coins that he feels a bit difficult to hit by the opponent player. The second player, staying at the same place and using his own coin has to try to hit the particular coin. If he can hit the coin, he will owe that coin which is belonged to the first player and if he cannot hit it he has to give one of his coins to the first player. Besides, the second player has also to give one coin to the first player if he hits another one, which is not pointed by the first player. After this round, now the second player has to scatter two of his coins and the game continues as before. The game continues till the coins of any of the players are finished. Sometimes, they also decide the duration of the game and accordingly the game continues. At the end, the player who gets more coins is the winner.





Variation 1

In Meghalaya this game is played with little difference. Here, the first player has to scatter three coins on the ground and need to ask the second player to hit the one that he pointed out. The second player has to try to hit the coin using a pebble. If he can hit the target coin then he will owe the coin. After that, the first player again has to point out another coin from the remaining twos. If the second player can hit the target coin then he will owe the coin. If the second player fails to hit at the coin selected by the first player or hits the other coin, which is not pointed to hit, then the first player takes all the coins back. Then the second player has to scatter the coins and the game continues. At the end, the player who gets more coins is the winner.

Variation 2

In Nagaland, for this game, a small depression is made on the ground with the help of a broken earthen pot or a small stick or any material that is a bit hard. About 1-2 meters away from that depression, a line is drawn. Two players, having 6-7 numbers of flattened metal caps each, play this game. First of all, both the players have to throw a stone or broken earthen pot or broken bricks or any such item to the depression from a certain distance. The player whose stone is closer to the depression gets the first chance to play. After that the winner has to scatter 2-3 flattened caps in the space between the line and the depression. Now the second player has to choose one of the flattened caps and asks the first player to strike. If the first player can strike the target using one of his bottle caps then he will owe all the bottle caps. The first player continues to play as before. This time after scattering 2-3 flattened caps, the second player needs to choose one of the flattened caps and keeps two flattened caps of his own in both sides of the chosen flattened caps. Now, the first player needs to strike. If the first player can strike the target, he will owe all the flattened caps. If the first one cannot strike the target or if any of the two flattened caps that are kept by the opponent player is touched then the first player has to give one of his flattened caps to the opponent player as fine. Now the second player gets chance to play. The game continues till the flattened caps of any of the players get over. The player who can gather more flattened caps is the winner.

Benefits for Children

1. Skill of aiming at the target is developed.
2. Learns to tackle emotions while gaining or losing bottle caps.
3. Generate fun and gets enjoyment.



Kukura Juj- Assam Puhsiar- Meghalaya In Arpa Sual – Mizoram

Materials required: Some floor or limestone to make a boundary.

Method

This game is played by two children preferably boys, in the age group of 6-8 year and above. Both the players should be of same age and height. To play this game a boundary approximately of two meters distance has to make using lime stone or flour or can be drawn in the ground with the help of a stick. The players should be inside the boundary. The right leg of each child needs to be folded at knee fold and the ankle of the leg has to be hold with the help of right hand. Both the children have to hold their right shoulder with their left hand. In some places, children hold the right hand with their left hand from backside. Now the players have to stand on their left legs and need to balance their body from falling.

Once they are ready with their positions, the game starts. As soon as the game starting signal comes, both the players need to come closer and try to push each other with their folded left arm and body as well. By using their tactics, each one of them has to try to push the other one out of the boundary or make him fall by disturbing his body balance. If any player changes his body position during the game will be out of the game. The player who can push the other one out of the boundary or make him fall or make him to change the body positions will be the winner.

Benefits for Children

1. Learn the skill of balancing on one foot.
2. Increases physical strength.
3. Improves the confidence.
4. Can generate fun and thus get enjoyment.





Sor Police- Assam

Materials required

1. Five small pieces of paper of equal size.
2. One sheet and pen or pencil to write the scores.

Method

This is an indoor game played by five children in the age group of 6-8 years. First of all, children need to prepare five pieces of equal sized chits where in each piece separately the following should be written:

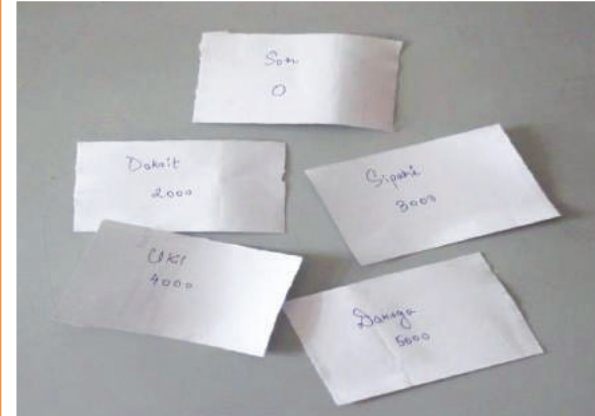
Daroga (Sub Inspector) 5000

Ukil (Lawyer) 4000

Sipahi (Constable) 3000

Dokait (Robber) 2000

Sor (Thief) and 0



The players also need to maintain a table in a sheet where five columns are made for five players. The names of all five players are to be written in the columns separately. After these arrangements, the chits are to be folded several times in similar manner so that every folded chit looks alike. The players need to sit close to each other in a circle leaving little space in the middle. One of the five players takes all the five pieces of chits in one of his/her hand and then closes it with the help of his/her other hand. The player shuffles the chits in hands and scatters these on the ground. Now, each one of them needs to pick up one chit. After that, they have to open the chits, but care needs to be taken so that the other players cannot see what is written on the chits of the fellow players. After this, first of all, the player who gets the chit written *Daroga* announces that he/she is the *Daroga* and asks who the *Ukil* is. Then the one who got the chit written *Ukil* needs to announce



that he/she is the *Ukil*. Accordingly, the *Ukil* has to ask about the *Sipahi* and they find him. Now, among them two players without letting their identity be known to others remain. Between them one is *Dokait* and the other one is *Sor*. Now the *Daroga* has to order the *Sipahi* to catch the *Sor*. Accordingly, the *Sipahi* has to try to read the faces of *Sor* and *Dokait* and guesses the *Sor*. If the *Sipahi* guesses the *Sor* correctly, then all of them will get the scores as written in each small piece of paper with the name. But, if the *Sipahi* fails to guess who the *Sor* is, then the score of the *Sipahi* goes to the *Sor* and the score of the *Sor* goes to the *Sipahi*. Rest of the scores remain same for the other players as written in their respective chit. One of the players has to note down their scores in the table prepared in a sheet. After this round, they again fold the chits like before and one of them shuffle these and has to scatter on the ground. The game continues in the same way they played in the first round. Like this they play several rounds and at the end the scores are totalled up. Whosoever gets highest score is the winner.

Benefits for Children

1. Learn the role of various characters.
2. Learn to read faces.
3. Sharpens mathematical skills.
4. Generate fun and thus get enjoyment.



Ram Laksman – Assam

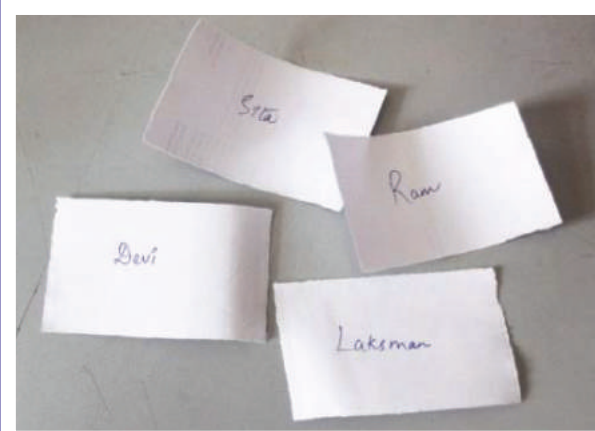
Materials required: Small pieces of paper (according to the number of player), Pen or Pencil.

Method

This is an indoor game played by four or five children in the age group of 6 to 8 years. Every player needs to have four chits with them. In each chit they have to write one name and generally, they write *Ram*, *Laksman*, *Sita* and *Devi*. After that, the chits need to be folded alike. Then one of the players need to shuffles the chits with hand and spread on the floor. Now, each player has to pick up four chits from the ground. They need to open the chits with care so that other players cannot see. Every player needs to gather chits of one particular name. Thus each one of them has to pass a chit, which he/she thinks is not of his/her use to the next player sitting towards their right. In this way, in every round each player has to pass a chit to the next and the game continues till one of the players collect the chits of same name first. The player, who can collect the chits of same names first, is the winner.

Benefits for the children

1. Increase decision making skill.
2. Increase concentration span.
3. Draw fun and thus get happiness.





Kauri e tur suli keidal/Kouri koni keita – Assam

Materials required: Nil

Method

This game is usually played in Assam by a group of children of 6-8 years of age. This is more popular among the girls. The group of children closely stand. There is no any fixed number of players, but generally played by 10-12 children. One among them needs to play the role of a crow. The crow has to sit in the middle of the other children and each child has to touch the hair of the crow. Now the group has to ask the crow:

Children: *kauri e tor suli keidal (Hey crow, how many hairs do you have)?*

OR

They can also touch the head of the crow and need to ask

Children: *kauri e tor koni keita (Hey Crow, how many eggs do you have)?*

Then the crow has to reply any number like two/three four/ten, etc. Then again the group of children needs to asks the crow

Children: *bohile dhoribi ne uthile dhoribi (Will you hold us when we fall or you will hold us when we rise)?*

Then the crow has to choose any of the options. Suppose the crow has decided to catch the children while sitting and thus she has to say

Crow: *bohile dhorim (will hold when you fall).*

Then all the other children need to stand as the crow has to try to hold someone who is sitting. The children in the group have to do exactly the opposite that the crow says. Further, the children need to do the entire steps very promptly. If any of the children fails to do the opposite act or if is slow in doing the crow has to take the opportunity to hold the child. If the child can touch or hold the child, then that child has to play the role of crow now. The game continues till they get bored.

Benefits for children

1. Learn to be attentive.
2. Opportunity for body muscle development.
3. Learn to be prompt in action.
4. Draw fun and feel happy





Kut Kut Khel – Assam Soh Tyngknoh- Meghalaya Aldoh/Ahalodo Sona/Labab - Arunachal Pradesh Eka Duka -Nagaland

Play Materials: A flat stone or a sea seed (*ghila*) or a broken piece of clay pot for each player.

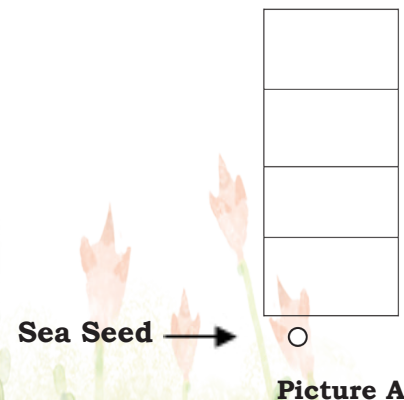
Methods

This game is played by the children of 6-8 years or above. Here although the number of players is not fixed, yet, minimum two players are required to play. This game is played in every place of North-Eastern region but with some variations: first of all a court has to be drawn on the ground. There is no any fixed measurement of the court. Children make it according to their convenience. Such courts may vary from place to place.

Following is the details of different courts and methods as well:

Method 1:

A long court, which is further divided into five cells (sometimes more), needs to be drawn in the ground as shown in **Picture A**. Once the court is ready, one of the players has to throw one sea seed in the first cell. After that, the player has to lift one of the legs and needs to jump with the other. Now from outside the court the player has to jump to the second cell leaving the first one where the sea seed is placed. If the player is able to jump successfully, then the player will owe the cell. Then the player has to jump into every cell till the last one. After reaching the last cell the player has to turn back and needs to return in the same way to the first cell where the sea





seed is placed. After reaching the first cell, the player has to kick the sea seed outside the court and he/she needs to jump out. Once the first level is successfully completed, the player has to place the sea seed in the second cell of the court. Then he/she has to step in the first cell skipping the second and needs to proceed as in the first level. –the sea seed has to be placed in every cell and also has to kick out of the court. In this way the game continues with increased difficulty level every time. When the sea seed is placed in the last cell the player needs to jump in every cell and has to reach to the last cell where the sea seed is placed. In that cell the player has to take a turn and needs to kick the sea seed out of the court through all the cells. Then he/she has to return back by jumping every cell and finally has to come out of the court. After this, the next player gets the chance to play.

Method 2

In this variation of this game, lengthwise the court is divided into two parts having ten cells in each part (Picture B). Once the court is ready, the player places the sea seed in the first cell of the left side court and he/she needs to jump into every cell with one leg from the first cell of the right side court. After reaching the 10th cell of the right court, the player has to jump into the 10th cell of the left court. He/she has to proceed in the same way towards the cell where the sea seed is placed. Now the player has to kick the sea seed out of the court and after that he/she also needs to jump out of the court. Then the player places the sea seed in the second cell of the left court and enters from the right court as in the first round and the game continues as before, but every time the difficulty level of kicking the sea seed increases. If the player can successfully complete 10th cell of the left court then the player may continue the game in two ways as given below:

1. The player can continue the game by placing the sea seed in the first cell of the right part of the court and enters from the left side of the court. Or,
2. Placing the sea seed in the 10th cell of the right court and entering from the left court. The player needs to continue the game till the sea seed is placed serially till the first cell of the right court.

Method 3

In this method also lengthwise the court is divided into two halves and in each half six cells are made as shown in **picture C**. The player places the sea seed in the first cell of the left court and then he/she jumps in the first cell with one leg. The player needs to kick the sea seed forward to any of the cells of the left court. Now, the player has to go to the cell where the kicked sea seed is and from there he/she again has to kick forward the sea seed to the other cell. In this way the sea seed needs to be placed in the last cell of the left court (cell six). The player has to reach to the cell where the sea seed is. Now, the player has to kick the sea seed to the last cell of the right court (cell seven) and he/she needs to jump to that cell. Again, from that cell the player has to kick the sea seed

10	10
9	9
8	8
7	7
6	6
5	5
4	4
3	3
2	2
1	1

○ ← Sea Seed

Picture B



6	→	7	↓
5	↑	8	↓
4	↑	9	↓
3	↑	10	↓
2	↑	11	↓
1	↑	12	↓

↑ ↓

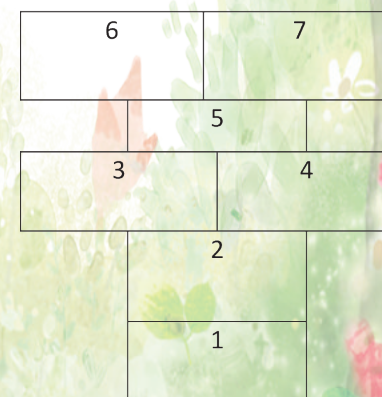
Picture C

towards the other cells of the right court till the sea seed is kicked out the court through the cells and the player too jumps out of the court serially by jumping each cell of the right court. After this round, the player places the sea seed in the second cell of the left side of the court and continues the game as in the first step. Like this the game continues till the sea seed is placed in the first cell of the right half of the court.

Method 4

In this method of hopscotch the court is made as shown in the **Picture D** by combining single and double cells. If the players wish they can extend the number of cells, but following the same pattern, i.e. one double cell upon one single cell. But, at the starting point one additional cell needs to be drawn. First of all, the player places the sea seed in the first cell of the court. Then the player has to jump with his/her one of the legs to the second cell, skipping the first cell of the court. After that the player faces the double cells. In this situation he/she needs to jump in both the cells by placing both the feet at a time. Again, the player gets a single cell and here he/she has to jump with one leg. In this way, wherever the player get single cell needs to jump with one leg and wherever there are two cells the player needs to jump with two legs. After reaching the last cells, the player has to turn back and needs to return following the same pattern of jumping, towards the sea seed. The player picks the sea seed up prior to the cell where it is placed and jumps out of the court. Now, the player

places the sea seed in the second cell of the court and proceeds as in the first step. In the third round, the player needs to place the sea seed in the cell 3. This time, while jumping forward, he/she has to jump with one leg leaving the cell 3 and stepping in cell 4. The player cannot step in the cell where the sea seed is placed. The rest of the cells he/she has to play as before. While returning, the player jumps one legged till cell 4 and then picks up the sea seed



○ ← Sea seed

Picture D

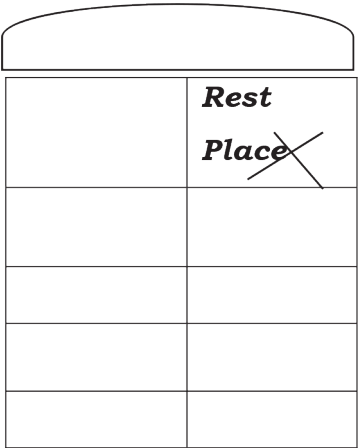


and jumps again in cells 3 and 4 by placing both the feet together and rest is as before. The game continues till the sea seed is placed in the last cell of the court.

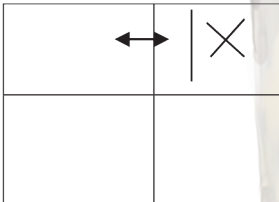
Method 5

In this method of hopscotch too lengthwise the court is divided into two halves with five cells in each half as shown in **picture E**. After that at the other end, that is the opposite of the starting point, the court is extended by drawing a semicircle from one end to the other end of the court. The last cell of the right half of the court, i.e. towards the semicircle, is the rest cell and this rest cell is indicated by putting a cross sign (Picture E). Now the court is ready to play. The number of cells can be increased as per the number of the players and their wish. One of the players starts the game by placing the sea seed in the first cell of the left court. The player has to jump to the cell where the sea seed is placed with one leg while lifting the other. Like in method 3, the player kicks the sea seed to any of the cells of the left court. The player may push the sea seed to the last cell of the left court in one attempt or may take several attempts. Whatever, he/she has to place the sea seed in the last cell of the left court. Then the player has to reach to the cell where the sea seed is placed by jumping in the remaining cells with one leg. Now, the player needs to kick the sea seed and has to place in the cell just next to the rest cell of the right court and jumps to the rest cell. In the rest cell the player can stand with both legs. After resting for few seconds, he/she again has to jump to the cell where the sea seed is placed and requires kicking the sea seed out of the court through the cells of the right court. If he/she succeeds to kick out the sea seed in one attempt then the player jumps every cell of that side of the court with one leg and comes out. If the player cannot kick the sea seed out of the court in one attempt, he/she can take several attempts. If the player is successful, then he/she will play the second round by placing the sea seed in the second cell of the left side of the court and will continue as before till the sea seed is placed in the first cell of the right side court, but leaving the rest cell, and kicks out of the court. Till this all the players need to complete the steps. If one/few player (s) finishes early, then he/she has to wait till the other player (s) completes the step.

Once all the players complete the above mentioned steps, the second part of the game begins. In this part of the game, the player takes the sea seed in hand jumps to the extended semicircle portion of the court. While jumping forward the player needs to place both the feet parallelly in the cells of both the sides of the court. After reaching the last cells of the court the player has to jump to the extended portion of the court. Now, without turning/looking back



Picture E



Picture F



the player throws the sea seed backside trying to place it in any of the cells of the court. If the player can place the sea seed in any of the cells, then that cell will belong to him/her. To occupy that cell the player blocks the cell by drawing a cross sign, but leaving little space for the other players to move (Picture F). If the player is successful in occupying the cell, then he/she again goes to the extended cell of the court and plays in the same way trying to occupy more cells. Like this the player continues to play until and unless he/she commits any foul by placing the sea seed on any of the lines or outside the court or in the rest cell or the extended portion of the court or previously occupied cell (s). Once the player commits any foul, the chance will go to the other player. In this way the game continues till all the cells are occupied by the players. At the end the player who owed more cells is considered as winner.

General rules for all the methods

Throughout the game

1. the number of cells and the size of the court/cell depend as per the desire of the players.
2. none of the lines of the court should be touched by the player as it is considered foul.
3. from the beginning the player should play with one leg and if the other leg touches the ground then it is considered foul (except in second part of method 4).
while throwing the sea seed to place in a particular cell, if it falls in other cell or touches any line of the cells or goes out of the court through other side of the court then it is considered as foul and he/she needs to pass the chance to the next player and will get the chance to play only when the last player finishes his/her round.
4. in some places, instead of kicking the sea seed out, the player picks it up from prior to the cell where the sea seed is placed.
5. if any player fails in any of the steps, next time when his/her turn comes, he/she will start from that step where he/she failed.
6. in method 5, the player cannot place the sea seed in the rest cell or in the extended portion of the court. If it falls in these two cells it will be considered as foul.

Benefits for children

1. Scope for large muscle development.
2. Opportunity for toe muscles development.
3. Learn body balancing in a difficult posture.
4. Learn to assume the required force while throwing a certain thing under a controlled situation.
5. Learn to place a certain thing in an aimed place.
6. Learn to control movements in a restricted area.
7. Enjoyment is drawn and thus become happy.



Ghor Ghor Khel – Assam

Play Materials required: Old clothes, coconut shell, tree branches, leaves, waste containers, etc. and any other materials available in the surrounding.

Method

This is a kind of free play most commonly played by the girl children in the age group of 3-6 years and also above. This play can be of solitary or group depending on the number of children. Children, collect the waste materials available in the surrounding. In the courtyard or in a corner of the house, she/they arrange the materials as the elders in her/their house arrange. Imitating the household arrangement of their own the child/children arrange the kitchen, bed room, drawing room, area for washing cloth, kitchen garden, cattle shed, etc. by giving the boundary for each house. Once the arrangement is done, she/they act out the roles of their mother, father, grandmother, auntie, etc. Children also make dolls using cloths, areca nut, coconut leaves, etc. She/they invites other friends as guests and take care of them as their mothers/aunties do. The children decorate their house as they want. One group go to the other to see how they are decorating. In this way the children play house-house and continue the play till they have time of get bored.

Benefits for Children

1. Learn the belongings required for home.
2. Learn the role of family members.
3. Learn to be observant.
4. Learn social behaviour.
5. Scope to understand the values.
6. Increase creativity.
7. Can draw fun so get happiness.





Dhokua Tana Khel- Assam

Material Required: Areca Nut Sheath

This is a fun play generally played by the children in the age group of 3-6 years. The areca nut sheath is placed on the ground with inner side facing up. A child sits on it and other pulls him/her. Sometimes, more than one child sit together one after the other by holding each other. In Assam, while playing children sing a teasing song as given below:

Shri Putukan Baruah (Putukan Baruah is a name of a person)

Khair Dile Senit Thoka Porua (Accidentally he has eaten an ant along with sugar)

Pit pit pit gari solai (Pit pit pit-rhyming word to express the blowing horn sound. By blowing horn he drives car)

Jen tamulor dhokua (He drives his car as if it is the sheath of areca nut).

Benefits for Children

1. Learn to balance.
2. Hand and body muscles get strengthen who pulls the sheath.
3. Learn to cooperate with each other.
4. Can draw fun, so get happiness.



Biring Gutti/Marbol Khel – Assam Leh La La - Meghalaya

Materials Required: Marbles or some marble like seeds of trees and plants.

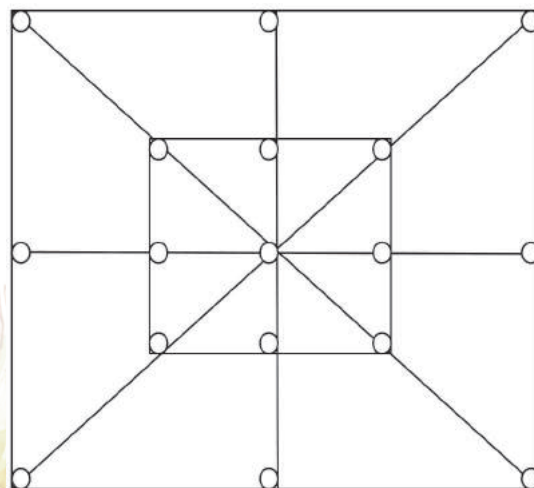
Method:

Marble game is a commonly found game everywhere and mostly played by boys of 6 years and above. Some of the methods of playing marbles are given below:

Method 1

In this game children draw a small table on the ground and place the marbles as shown in the picture.

While arranging the marbles in the table both of them share their marbles equally. In addition, each player needs to have some extra marbles with them. To play the game the first player has to try to hit any of the marbles placed in the table using another marble of his own. For putting the marble, the player needs to sit on the ground at a comfortable distance. He has to hold the striker marble with the help of thumb and index finger. The other





hand, in upside down position, needs to be placed on the ground. Now, with the help of the index or middle finger the marble in the other hand has to be stroked out to hit the target marble in the table. After hitting, the marble supposed to come out the table. If it comes out of the table then the player will owe that marble. If the marble that is hit by the player remains inside the table or touches any of the other marbles, then he has to pay fine to the second player by giving one marble to him and the second player gets chance to play. The touched or dislocated marble has to be placed again in its original place. If more than one marble comes out of the boundary of the table, then the player again needs to hit them alternatively to owe these. If the player fails to hit any of the marbles, then that marble has to be placed at its original place in the table. The player who can hit the marble placed in the middle directly gets all the marbles and considered as the winner. Otherwise, who can collect more marbles during the game is the winner.

Method 2

In this method two children play the game. First of all, they make a small hole in the ground. Each player throws one marble with their fingers, as described in method 1, towards the hole from a certain distance. The one whose marble falls near the hole owes both the marbles. In this way, the one who collects more marbles at the end of the game is the winner.

Method 3

In this method, three to four children are required. First of all, the players make a small hole in the ground and each one throws one marble towards it from a certain distance. The one who can place his marble inside the hole gets all the marbles and also gets the first chance to play. After this, he needs



to throw all the marbles that he owed in the beginning of the game again on the ground near the hole. Then other shooters have to ask him to aim and hit one of the marbles using his own marble. If he succeeds to hit it he will owe that marble. Then he gets another chance to hit another marble as instructed by his co-players. In this way the game continues and he has to try to owe as many marbles as he can. If he fails then he cannot continue the game further. This time any player of the rest of the players gets chance to start the game from beginning by throwing their marbles near the hole as before. In this way the game continues. At the end, the player who gets more marbles is the winner.

Method 4

This method of playing marbles was found in Meghalaya. It is played by four players. They draw a small square on the ground and each one keeps four marbles inside the square. Each player also needs to keep one marble with



them. Their task is to take out as many marbles as they can from the boundary by hitting them with their own marble. Each player gets the chance to hit the marbles turn wise. The first shooter can continue the game until he fails to take out any of the marbles from the boundary. At the end, the player who collects maximum marbles is declared as the winner.



Benefits for Children

1. Finger muscle gets strengthened.
2. Eye hand coordination is developed.
3. Learn to aim and hit the target.
4. Generate fun out of it and thus become happy.



Olou Guti Tolou Guti- Assam

Material Required: One small object like a small seed/stone/coin/bottle cap, etc.

Method

This is a fun game of guessing where the small object is hidden. It is played between two children of age group of 3-6 years and also above. Here, one of the children takes a small item in hand. Now taking both the hands back side, the child has to keep the item in one of the hands and close both the fists. After that, both the closed fists are brought in front and projected before the other child in upside down position. Now the other child is asked to guess in which hand the item is hidden. There is a rhyme relating to this. In the Assamese language the rhyme is as given below:

Olou Guti, Tolou Guti, kosu guti, lai (Olou and Tolou are two rhyming words; kasu guti-Yum; lai –mustard seeds)

Ji khon hatot guti ase xeikhon hatot pai (in whichever hands the seed is – get it in that hand)

(Meaning of the rhyme: Here is a seed there is a seed, Baby yam and mustard seeds; in whichever hand the seed is – get it in that hand).

Tea Tribes Children of Assam recites as below:

Ishik Mishik Daat Khichiki (Ishik Mishikare expression of smile and Daat Khichiki means with White Teeth i.e. Smiling with white teeth)

Loha Lati Bel Paat (Iron rod and Leaf of Wood Apple Tree)

Neem Jol Jol Kore (Bitter water like Azadirachta Indica leaf falls)

Soda Sibbo Teen Beti Nit Larai Kore (God Shiv has three daughters who fights always)





The child who supposed to guess, recite the rhyme touching the fists of the other child alternatively with index finger. Where the rhyme ends the child guesses to be the right hand where the item is hidden. If the child does not know the rhyme any other elder child recites on behalf of that child. If the child can guess the hand correctly is considered as winner. Sometimes, the game continues till the other child guesses it correctly.

If the child can guess rightly in which hand the item is hidden then the child feels very happy and if the child fails to guess, the other one again gets the chance to play. Sometimes, when the elder plays the game with a child, keeps a toffee/morton inside one fist and when the other child gets it then it becomes a reward for him/her.

Benefits for children

1. Get enjoyment and thus became happy.
2. Learns to use trial and error method.



Kopou Pou- Assam Ning Nong Pong Mong – Arunachal Pradesh Abjoin Abjoin - Meghalaya Sik Sihling Bawn Bawn -Mizoram

Material Required: Nil

Method

In this game a group of children from three years onwards play this game with hands. There is no any fixed number of players to play this game, but is generally played by 5-6 children. Children need to stand in a close circle and have to place their hands one upon another in upside down position. Now, they require to pinch the dorsal side of the hands of each other using all fingers. It looks like a tower made up of hands. After making the tower they move the tower in the sides and recite a rhyme as given below:

Kopou Pou Pou (Kapou:Dove; Pou-Pou: Rhyming words)

Jejema Jem Jem (These three are rhyming words)

Xak Khalu Bhaat Khalu (Ate greens and rice)

Dhinggggg..... (Dhinggggg: rhyming word)

They repeat the rhyme several times and every time the rhyme finishes the hand extreme below has to go up and pinch the hand that is on top. In this way they place their hands higher and higher until they cannot reach the top. Finally, after that they release their hands and all children have to move like birds.

Variation 1

The same game is played in Arunachal Pradesh with variation in the rhyme. Here, the rhyme is - *Ning Nong Pong Mong* (these four are rhyming words) and children recite the line repeatedly by bringing the hand at the bottom to





the top as described above. After reaching the top from where they cannot go further higher, release the hands and tickle each other and laugh.

Variation 2

In Meghalaya, this game is called **Abjoin Abjoin**. The procedure of the game is same but with a different rhyme. It is as given below:

Abjoin Abjoin Thung Sohriew (Who will who will)

Ka miaw ka ksew (Sow the maize)

Ka mat ia thung (The dog will sow)

Kamat iathung (The cat will sow)

Yn bretlut sha khyndew No one can eat what they sow)

Here also they take one hand from down to up while singing the rhyme and when they fail to take any of the hand up they scream and laugh.

Variation 3

In Mizoram with a different rhyme and is known as *Sik Sihling Bawn Bawn*.

A Sik Sihling Bawn Bawn (Chicken is holding together)

A hnuaiah sanghghar a awn e (Below there is a tiger)

A chungah mupui a awn e (Up in the sky there is an eagle)

Ai Ai ..kei ka hlaw ka than chhiar (I am afraid so let's disperse)

Phirrrrrr....

As the children say phirrrrr they all remove their hands and need to run like a bird.

Benefits for children

1. Generate enjoyment and thus get happiness.
2. Stretching hands and body leads to good exercise.
3. Improves socialization.
4. Generate fun and thus become happy.





Tel Tel Telia Rou Masor Kaliya- Assam

Material Required: Nil

Method

This is a fun game and generally played by 5-6 children in the age group of 3-6 years and sometimes above. The eldest one in the group generally leads the game. To play this game they need to sit in a close circle. One of the children makes a fist with one of his/her hands keeping the thumb up. This child holds the thumb with his/her other hand keeping the thumb up. Now, another child holds the thumb of the previous child in the same manner with his/her thumb up. In this way, children make a tower by holding the thumbs of each other. After making the tower they rhyme the following lines:

Tel Tel Telia Rou Masor Kaliya (oil oil oily; *Kaliya* of Rohu Fish. *Kaliya* is a name of a recipe)

Talor Haat Kati Diu Ghesek (Let's cut the hand at the bottom; *Ghesek*- is the expression of sound to depict of the sound of cutting tree)

They rhyme the lines repeatedly and every time the rhyme finishes they removes one hand from down. This way all the hands are removed. After that they sit in a circle and hold the ears of each other and again rhyme the same lines. This time they remove their hands one by one from the ear where the rhyme ends.

Benefits for Children

1. Generate enjoyment and thus get happiness.
2. Finger muscles get strengthened.
3. Ear muscles get massaged.
4. Improves socialization.
5. Draw enjoyment and thus become happy.



Okul Bokul-Assam Wad Thurnia-Meghalaya

Material Required: Nil

Method

Okul Bokul is a game generally played by the children of 6 to 8 years in Assam. There is no any fixed number of players for this game but more children more fun. To play this game children make a circle by holding hands of each other. In the middle of the circle one child from the group sits who is assumed as the grandmother or an old lady. The old lady has to pretend cooking and the children in the circle sing:

Okul Bokul Paani (*Okul* is a rhyming word, *Bokul*: a flowering tree; *Paani*: water)

Rojai dile xaani (The king smeared the water of Bakul tree)

After that, the children need to sit in a circle and ask the grandmother or the old lady for food saying-

Ronga Nila Halodhiya (Red-Blue-Yellow)

O' Burhi Bhaat Diya (O' old lady, serve us rice)

Then the old lady replies: *Bhaat Hoise kintu Saak Hua nai* (Rice is cooked but green leafy vegetables are yet to be cooked).

The old lady again needs to act like cooking. After sometime the old lady gets up and says:

Bhat xaak Randhi hol etiya moi ga dhuboloi jau, tohoti bhaat khini nakhabi (Rice and greens are cooked; now I am going to take bath, you all don't eat the food).

Accordingly the old lady needs to go little far out of the circle and has to act like taking bath. In the meantime the children have to eat up all the food she cooked. After sometime, the old lady returns and finds that somebody ate up the food, she has to enquire about her food by asking questions to the children. The conversation between the old lady and the children is as follows:

Old lady: *Bhaat khini kune khale* (Who has eaten the rice)?

Children: *Mekuriye khale* (Cat has eaten)

Old lady: *Mekuri son mor pise pise ahi asile* (How come? The cat was coming behind me).





The old lady continues enquiring.

Old lady: *Mor Bhaat khini kune khale* (Who has eaten my rice)?

Children: *Kukure khale* (Dog has eaten).

Old lady: *Kukur to son mor pise pise ahi asile* (How come? The dog was coming behind me).

Now the children need to try to divert the attention of the old lady by saying:

Children: *Xeito, uporoloi sowa ki* (look up, what is there)

After that, all children have to run away and the old lady needs to chase them to catch. If the old lady can catch hold one of them then, next time that child has to become the old lady and the game continues till they are tired and bored.

Variation

This game in Meghalaya the game is played with little difference.

Here, the children have to stand aside instead of making a circle as mentioned above. The child who plays the role of the old lady has to sit on the ground and needs to act like searching something. The conversation between the group and the old lady is as given below:

Children: *Ko Meirad Phileh Aiu* (What are you doing)?

Old lady: *Nga Wad Thyrnia* (I am searching a needle).

Children: *Ban leh kumne thyrnia* (What will you do with the Needle)?

Old lady: *Bad suh ka pla* (To sew bag).

Children: *Ban leh aiu kapla* (What will you do with the bag)?

Old lady: *Ban thep pisa* (To keep money).

Children: *Ban leh kumno pisa* (What will you do with the money)?

Old lady: *Ban thied khanshi* (To buy scissor).

Children: *Ban leh kumno khanshi* (What will you do with the Scissor)?

Old lady: *Ban khap shniuh iaphi* (To cut your hair).

As soon as the conversation is over, old lady has to start chasing the children, whoever she catches will be old lady next time.

Benefits for children

1. Enjoy and can generate happiness.
2. Good opportunity for body muscles development.
3. Learn to be claver.
4. Learn to act out roles.
5. Generate fun and thus become happy.



Kukur Mekuri – Assam

Material Required: Nil

Method

This is a fun game and played by children of mixed age group. Two children especially in the age group of 6-8 years require taking the lead. Other children have to sit in a semi-circle with legs crossed (*padmashana*) and holding the toes with hands. Both the leaders need to carry the children one by one at a time by holding their arms and has to place them at a certain distance. According to the weights of the children the leaders need to carry and place them in two different places. The children who are lighter in weights and easy to carry the leaders have to take them to 7-8 steps away. Children who are a little heavier are required to carry to 4-5 steps away. The heaviest child in the group, is to be carried to 1-2 steps away and this child is assumed as an old lady (*burhi*). Now, the children who are carried and placed at extreme distance are considered as *Mekuri* (Cats) and children who are placed little close are considered as *Kukur* (Dogs). The Burhi and the leaders are assumed as *Manuh* (Humen). After that the conversation between the leaders and the *Burhi* is as follows:

Leaders: *O' burhi bogori dutaman khaungoi ne* (Hey Old lady can we go and have some berries)?

Old lady: *Bhalkoi jabi kukur ase* (Go safely; dogs are there).

After that the leaders have to go near to the children who are assumed as dogs.

The children acting dogs say: *Moi kham, moi kham* (I will eat, I will eat) and they all have to shout together and need to chase the leaders. The leaders now have to return to the old lady and the children acting dogs require chasing the old lady and the leaders as well.

Benefits for children

1. Flexibility of legs (Children who need to sit) increased as they needs to sit in *Padmasana*.
2. Can have an idea of body weights.
3. Learn (the leaders) to carry heavy weights and thus body muscles get strengthened.
4. Enjoy and thus get happiness.





Borof Pani – Assam

Material Required: Nil

Method

This game is played by the children in the age group 6 to 8 years. This game can be played between two children and also in group.

1. Game between two children

Out of the two children one has to become water and the other one ice. To decide who will be what, one of the children hides a small piece of grass in one of the finger folds and makes a fist and asks the other child to trace where it is. If the other child can correctly guess and trace he/she becomes water and the former one becomes the ice. Now the ice has to chase water to touch. If ice can touch water, the child who is water becomes ice and needs to become a statue. Next time, their roles are interchanged and this time the ice has to chase water and tries to make him/her statue. The game continues till they are tired or bored.

2. Game in group

The group comprises maximum 8-9 or fewer children. First of all, one of the children needs to hide a small piece of grass in one of the finger folds and make fists and presented before the group in upside up position and has to ask the children to touch the fingers as per their wish. Accordingly, each child has to touch one of the fingers as they wish. Now, the child who touched the finger where the grass piece is hidden, he/she has to become the ice and rest of the children needs to become water. Now, like in previous method, the ice has to chase the water and needs to try to make them ice by touching them. The children whom are touched by the ice child need to become a statue and they are not allowed to move. In this way the ice child has to make all water children statue. There is a twist in this game. In middle of the game, few children will be water and few will be ice. Now the if any of the water children can touch any of the statue children then again the ice children will become water and the game continues. But, if the ice child can make all the water children statue (ice) then he/she is considered as winner and the group again starts the game from beginning. Since lots of running involves in this game, the water children, in between can take rest. For taking rest, the player needs to show a signal by



placing one horizontally positioned hand upon the fingers on other vertically positioned hand forming 'T'. The time period of rest is decided by the players beforehand. After the rest, he/she has to join the game again. But, if the ice player gets tired of running after the water players and fails to make the entire water children statue then he/she needs to sit and others have to run and come to him/her and touch her. Now, the one who reaches at the last will be ice next time and the game continues.

Benefits for children

1. Body muscles get strengthened.
2. Cleverness and quickness of children increase.
3. Enjoy and thus generate happiness.



Atul Patul Sinma Patul - Assam

Material Required: Nil

Method

This game is played by the children of Tea garden areas in Assam and is a nap time fun play. Children, generally the younger age group, sit in the bed by extending their legs and wave their hands over their legs and recite the rhyme given below:

Atul Patul Sinma Patul (Rhyming words)

Mama Gelo Haat (Uncle, the brother of mother has gone to the market)

Andi Mama Kacha Tetul (Asks Uncle to bring raw tamarind)

De Porson Bhaat (Give me more rice)

As soon as the rhyme finishes children lie down in the bed and sleep. It is just a fun play so that they can sleep happily.

Benefits for children

1. Generate fun and thus get happiness.
2. Stimulate the child for better sleep.



Sardar Babu – Assam

Material Required: Some leaves or pieces of paper

Method

This game is nothing but of role play of various workers and employees of tea garden and generally played by the children in the age group of 6 years and above. In this game, some children are to act as labourers who need to pluck the tender tea leaves, few of them have to act as *Sardars*, who supposed to supervise the labourers and one child needs to play the role of the *Babu* who is the overall in charge of the team. In the role play, the *Sardars* have to ask the labourers to pluck tea leaves. Then the labourers need to spread themselves around and have to act like plucking the leaves. In between, the *Sardars* require roaming around to see if they are working properly or not and have to order them to pluck as fast as they can. After that, the labourers need to collect some dry leaves of other trees (assuming tea leaves) and also need to gather separately on the ground. At this time the *Babu* has to appear and order the *Sardars* to weigh the leaves. The *Sardars* should act like weighing the plucked leaves by each labourer and give the feedback to the *Babu*. The one who plucked more is praised by the Babu.

Benefits for the children

1. Learn the roles of various employee of the tea garden.
2. Learn acting.
3. Learn to obey to the seniors.
4. Children extract joy and happiness.





Dhingchoo- Arunachal Pradesh Siat Diat – Meghalaya

Material Required: Nil

Method

This is a fun generating game and generally played by the children in the age group of 6-8 years. There is no any fixed number of players but generally played by 5-10 children. In the beginning of the game, among the group one child has to act as a shooter. The shooter has to go close to a wall or a post or any such big object and needs to close his/her eyes facing towards it. Then the shooter has to count numbers loudly. The limit of counting numbers is pre decided by the children. In the meantime, the other children require to hide here and there. Once the counting is over the shooter has to start searching for the children who are hidden. During his/her searching operation if he/she sees any of their hidden friends, then the shooter has to make a gun with hands by interlocking and folding ring and little fingers, but keeping index and middle fingers straight. Pointing to the child with the finger gun the shooter has to tell the name of the child and also needs to say *dhinchoo*. That means the child is seen and caught. The child who is caught has to come out from the hidden place and require joining with the shooter. After being caught the second player too converted as shooter and both of them now need to search for the other children. In this way every time they find any hidden child he/she joins the shooter group. The game continues till all hidden children are caught.

Benefits for Children

1. Experience excitement.
2. Learn to hide and stay without making much noise or movement.
3. Learn to search.
4. Generate enjoyment and thus become happy.



Around the London– Arunachal Pradesh A Che Che Sih Hlawk Ah – Mizoram

Play Materials: Nil

Method

This game is a fun generating game played by the children in the age group of 6-8 years. There is no any definite number of players, but more players more fun. One of the children needs to stand back facing to the other children who have to stand at a distance approximately of 50-70 meters away. Once the play starts, the child has to take a turn towards the children saying *Around the London*. The other children need to stand being a statue. As long as the child is looking at them the children have to stand without moving. If any child moves then he/she will be out of the game. After some time the child needs to turn back as before. As soon as the child turns back children in the group need to come forward. The child again has to take a turn saying *Around the London* as before and the other children have to become statue. In this way the game continues. The child needs to try to make as many children as he/she can by catching him/her in movement and the children in the group too need to try to not getting caught by the child while in movement. The entire act needs to be fast. If any of the children is caught when in movement, then that child has to replace the child who was trying to make children out and has to play the way the former one played. On the other hand, if any of the children can come to the child and can touch him/her, then the child is considered successful/pass and he/she has to stay aside. The game continues with the other children as before and generally till all the children pass or out.





Variation

The game remains same in Mizoram, but only difference is that instead of *Around the London*, the child has to say the following rhyming lines –

A che che sih hlawk ah (The one who moves will be punished, either by pinching or stretching the ear)

A nui nui banah (The one who laughs will be punished)

A tawng tawng tawng tai ah (The one who talks will be punished)

Benefits for Children

1. Develops patience.
2. Develops promptness.
3. Learn to be alert.
4. Learn to self-control.
5. Generate fun and thus become happy.



Kyoñter Sona (ñ- short pronunciation of n) –Arunachal Pradesh Mekhu Seipie - Nagaland

Material Required: Some sticks (Wooden or bamboo) of 1-2 feet long

Method

This game is generally played by the children in the age group of 3-6 years of age and between two children. Two circles approximately of 2-3 feet diameter are drawn with a distance of 10-15 feet away from each other. Equal numbers of sticks need to be kept inside the circles. Both the children have to sit near the circles facing each other. As soon as the game starts, both of them have to transfer the sticks from their respective circle to near the other circle by picking one stick at a time and hopping like a frog. While jumping they need to jump sidewise. In this way the children need to pick a stick, jump towards the other circle, keep the stick and again has to return to their respective circles to pick another stick. Like this the child who can transfer all the sticks before is considered as winner. However, the children should not put their hands down or touch the ground for their support. If it is so the child who puts any of the hands down or touch the ground will be considered as foul.

Variation

In some places of Arunachal Pradesh, this game is played with potatoes instead of sticks and then the game is called **Aloo Roomre** (potato race). For this game, two holes of approximately 5-6 inch depth are made in the ground. In one some potatoes are kept. From these holes around 10-15 feet





distance, similar types of holes are made and there too in one hole equal numbers of potatoes as in the previous hole need to be kept. The rest of the game is same as mentioned above. Here, instead of the sticks, children need to bring the potatoes from one hole to the empty hole of the opposite side. The child, who can bring all the potatoes faster than the opponent player, is the winner.

Benefits for Children

1. Scope for body muscle especially leg muscles development.
2. Learn to balance their body while jumping in a different situation.
3. Get joy and hence become happy.

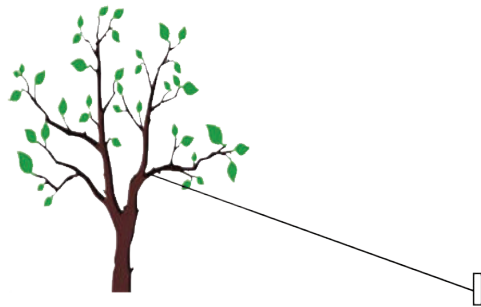


Bobo – Arunachal Pradesh

Material Required: A long strong rope about 15-20 meters and a piece of wooden rod/branch of tree of 10-12 inch.

Method

This game is generally played by the children of above six years. In this game one end of the rope needs to tie properly in a branch of a tree approximately of 8-10 feet height and other end of the rope has to fix in the ground with the help of a wooden rod or branch of tree as shown in the figure below:



First, one of the children has to hold the rope with hands and needs to hang him/herself. Now the child has to move towards the tree by moving in the rope with hands in hanging position. In the first attempt the child may not be able to go to further height. He/she needs to practice it regularly. If the child succeeds to reach the maximum height or to the other end of the rope at a stretch, then the child is considered as successful. Like this, the other children too need to try to move in the rope. This is a fun game and generally preferred by boys.

Benefits for children

1. Tremendous scope for strengthening hand and arm muscles.
2. Learn to be out of fear of height.
3. Generates fun and thus become happy.





Lañwañre- Arunachal Pradesh

Material Required

1. A bamboo approximately of 25 to 30 inch long.
2. Lime stone or flour or a stick to mark in the ground.

Method

This game is generally played by the boys of 6-8 years and above. The players need to stand facing each other. A line has to be drawn on the ground between the two players. They need to stand facing hold a bamboo in its middle portion by placing their hands alternatively. As soon as the game starts, both of them have to pull each other towards their side. The player who can pull the other one towards himself and made the opponent player to cross the line is the winner.

Benefits for children

1. Scope for strengthening hand, arm and leg muscles.
2. Learn to apply force against the opposite force.
3. Draw enjoyment and thus become happy.





Insuknawr-Mizoram

Material Required

1. A bamboo or wooden rod approximately of one meter length.
2. Lime stone powder or flour or a stick to mark in the ground.

Method

This game is generally played by the boys of 6-8 years and above. To play the game approximately of 1½ - 2 meter diameter a circle has to be drawn on the ground. The players need to be inside the circle and have to stand facing each other. In the middle portion of the rod both the players need to hold properly by placing their hands alternatively. As soon as the game starts, both of them have to push each other and need to try to push out of the circle. The one who can push his opponent player out of the circle is the winner.

Benefits for children

1. Scope for strengthening hand, arm and leg muscles.
2. Learn to apply force against the opposite force.
3. Draw enjoyment and thus become happy.





Goal Game – Arunachal Pradesh

Materials required: Football/handmade ball using waste materials.

Method

This is a fun game and generally played by the children in the age group of 6-8 years and above. There is no specific number of children for this game, but more children more fun. In one corner of the playground one goal post is made either using two bamboos/wood or two stones are kept as a demarcation of goal posts. One goal keeper has to guard the goal posts and other children have to try to goal the ball. The children require to try to score high as much as they can. The game continues till they are tired.

Benefits for children

1. Scope for strengthening leg as well as entire body muscles.
2. Draw enjoyment and thus become happy.





Chugliñgore/Marang – Arunachal Pradesh

Rubberzuan – Mizoram

Material Required: Big size Rubber bands approximately 90-100 numbers.

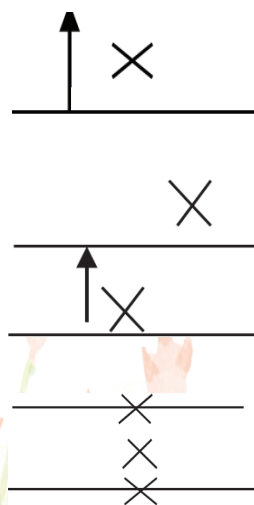
Method

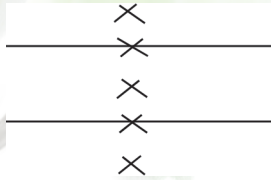
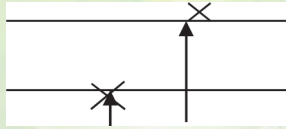
This is a fun game and played by the children in the age group of 6-8 years and above. This game is usually played by four or five children and mostly preferred by girls. Before the game, by joining the rubber bands a long but closed string, which looks like a garland, is require to prepare. Two children need to stand facing each other. Both of them have to hold the rubber band garland by placing it above their ankles. To hold the rubber band straight and a bit firmly, the children need to adjust the distance between them. Besides, both of them need to stand by keeping their legs little apart so as to make little space, approximately one foot, in the middle. Once the set is ready, one by one the players play the game which has several stages as mentioned below:

Stage 1: The player has to jump in the middle space over the rubber string of one side with both feet together and then needs to jump out over the string of the other side. The same way other players too have to play.

Stage 2: The player needs to jump on the string of one side and then on the string of other side skipping the middle portion. While jumping both the legs need to fall on the string together.

Stage 3: The player has to jump on the strings of both sides one by one and then has to jump back in the middle portion and then jumps out **or** the player can jump on the first string, then middle gap and then other side string and then out.





Stage 4: In this step, while jumping the player needs to step on both the strings simultaneously with both feet at the same time and then has to jump out.

Stage 5: The player has to jump over the string of one side and needs to step in the middle gap then again has to jump on both the strings simultaneously by placing feet on string of both side. After that, the player has to jump in the middle gap again and then finally has to jump out by crossing the string of the other side.



Stage 6: In this stage of the game, the player requires pulling the string of one side with one foot over the string of the other side and has to hold it by stepping over it with the other foot. After that, the player needs to stand on that pulled in string by placing both the legs and then finally has to jump out to the other side by releasing the pulled in string.



Stage 7: The player at this stage has to stand facing one of the string holding girls and close to the string of one side. Now, with outer leg the player requires to pull the strings of both sides so that the string gets twisted in the legs. After that the player has to jump up by releasing the strings and needs to step down in the middle gap.



Common Rules

- (i) If the player misses any string then he/she needs to give the chance to the next player and will get the chance only after the turns of the other players are over or if the other player makes any mistake.
- (ii) If all the players complete all stages successfully, then the string is lifted to a little height and takes the game to a complex level. In this way, the game continues till the players can jump at that height without making any mistake.

Variations 1: This game is also played with a single string. Two players by holding both the ends of the rubber string, needs to sit at a certain distance in such a way so that the string is adequately pulled and straight. Various stages of the play are given below:

Stage 1: Player has to stand keeping the string in front. After that the player needs to jump over the string alternatively with one leg at a time. In this way the player has to jump a number of times as they decided before.



Stage 2: Player has to stand facing one of the string holding girls keeping the string aside. Now the player needs to jump over the string with both the legs alternatively by criss cross method.





Stage 3: This stage is same as stage 2, but this time the player has to face towards the other string holding girl.



Stage 4: At this stage, the string has to be raised up to increase the difficulty level and the player needs to jump by placing hands on the ground and legs up.

Variations 2: With the single rubber string again it is played little differently in some places of Mizoram.



Stage 1: The player at this stage has to stand facing one of the string holding girls and close to the string. Now, with outer leg the player has to pull the string so that the string gets twisted in the legs. Now the player needs to jump aside by releasing the string.



Stage 2: The player has to stand aside at one of the ends of the string. She needs to move to the other end of the string, by walking over the string by criss cross method with both the legs alternatively without touching the string.



Stage 3: The player has to tangle the string with the right toe and then has to move the string forward and backward. While doing so the player needs to jump over the string with the left leg. Both the movements should be synchronised in such a way so that the player can move the string freely. The player has to jump in this way as per the pre decided number of times.



Benefits for children

1. Scope for strengthening leg as well as entire body muscles.
2. Learn to jump under difficult situation.
3. Learn to be swift in jumping.
4. Draw enjoyment and thus become happy.



Chungi/Thepi - Arunachal Pradesh

Material Required: A ball made up of rubber bands or any other ball made up of waste materials such as thread, plastic, etc.

Method

This is a fun game generally played by the children in the age group of 6-8 years and above. A group of children, approximately of 5-6, has to play this game with foot by passing the ball to other players. The main aim of the game is that the player should not let the ball drop on the ground.

Benefits for children

1. Leg muscles get strengthened.
2. Increase patience.
3. Generate fun and thus become happy.





Loye Tadyang/ *Bikho Ra*-Arunachal Pradesh

Material Required: Nil

Method

This game is basically a fun game and played by the children in the age group of 6-8 years. There is no fixed number of children for this game, but generally played by 6-7 children. First of all a circle has to be drawn on the ground. The circle should not be a big one and the size depends upon the number of children. One of the children has to stay outside the circle by lifting one of his/her legs and he/she is called *loye tadyang* (One legged). Rest of the children need to stay inside the circle. As soon as the game starts the *tadyang* needs to try to catch hold any of the children inside the circle by moving around the circle. The children being inside the circle need to save themselves by moving inside the circle to get escaped when the *tadyang* chase them. The *tadyang* is restricted to enter inside the circle and thus he/she has to chase and catch hold the children from outside. If the *tadyang* can catch any one of them then he/she has to become the *tadyang* next time and the game continues till everyone is caught or they are tired.

Benefits for children

1. Body muscles especially leg muscles get strengthened.
2. Increase patience.
3. Generate fun and thus become happy.





Subuah and Muchua –Arunachal Pradesh

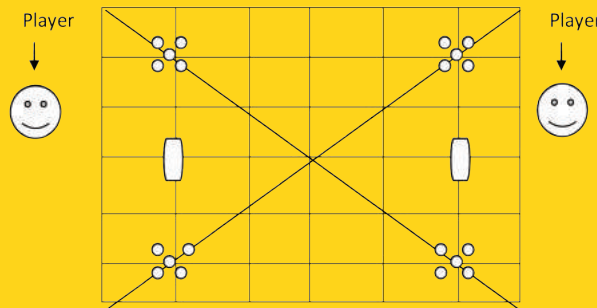
Materials required

1. One wooden board approximately of 24 X 18 inch size.
2. 20 Pebbles preferably of similar size and another two a bit bigger size pebbles.

Method

This game is played by two children in the age group of 6-8 years and above. First of all the wooden board needs to be prepared by drawing a table with chalk pencil. Leaving approximately one inch from all the four edges of the board a rectangle has to be drawn. Again, inside the rectangle five horizontal and five vertical lines, intersecting each other, needs to be drawn. Further, two cross sectioned lines are drawn from one corner of the rectangle to the other covering all four corners.

Once the table is ready, in all four sides of the table, where the first horizontal and vertical lines are intersected, at each point five small pebbles, called *Subuah*, need to be placed. Both the players now need to sit in two sides of the board facing each other as shown in the picture. The two bigger sized pebbles called , need to be placed *Muchua* (tiger) have to be placed towards the right side of the players at the intersected points of first horizontal and third vertical lines. After that turn wise the players need to move either *Subuah* or the *Muchua*. But in one chance only one of the *Subuah* or the





Muchua can be moved. The *Subuahs* and the *Muchua* can be moved horizontally, vertically and crosswise on the lines. They can be placed only on the intersecting points of the lines. Both the *Muchuas* can over jump the *Subuahs* but the *Subuahs* cannot jump over the *Muchuas*. If the *Muchua* of one player jumps over a *Subuah* then the player gets that *Subuah*. Each player has to try to restrict the other player from getting a *Subuah* either moving the *Subuah* to other side or bringing the *Muchua* in between. While moving the *Subuahs* if they fall on the boundary line of the table then they cannot be moved further and the *Subuahs* are protected. In this way game continues and the player who collects more *Subuahs* is the winner.

Benefits for children

1. Sharpens the intelligence.
2. Generate fun and thus become happy.



Kholong – Arunachal Pradesh

Material Required: Nil

Method

This game is played by the children in the age group of 6-8 years and above. A pair of children needs to sit face to face with the help of knee and hands like four footed animals. As soon as the game starts the children have to push each other with head. Both of them try to defeat each other by pushing and make one fall on the ground. This game is preferably played by the boys.

Benefits for children

1. Body muscles especially head muscles get strengthened.
2. Learn to balance their body in a difficult position.
3. Increase patience.
4. Generate fun and thus become happy.





Knieh Shuki- Meghalaya

Material Required

1. Stones of big potato size (Number of stones should be one less than the number of children playing)
2. Any metal container or utensil and a spoon or any wooden/bamboo stick

Method

This game is like musical chair game and usually played by the children in the age group of 3-6 years and 6-8 years of age. In this game children need to stand in a circle. Except one of the children, stones need to be placed in front of others. An older child continuously has to make sound with a metal container and spoon/stick. He/she has to pause the sound in between the game. Children need to run in the circle around the stones as long as the sound goes. As soon as the sound stops they need to stand keeping a foot on a stone. The child who fails to capture a stone will be out. In the second round one of the stones has to be removed and the game continues as before. Every time, one child will be out and the game will continue till one stone and two children are remained. This will be the final round and the child who can keep his/her foot on the stone as the sound stops is the winner.

Benefits for Children

1. Learn to be attentive.
2. Alertness and cleverness increase.
3. Running helps in strengthening body muscles.





Ko Khun Syiem- Meghalaya

Material Required: A piece of hard paper

Method

This one is a fun generating game usually played by children in the age group of 6 to 8 years. There is no any fixed number of players, but more children more fun. Children need to stand in a circle and also need to stand closely in the beginning. One child, assumed to be a prince, needs to stand outside the circle. Now there is a conversation between the Prince and the group of children as given below:

Children: *Ko Khun Syiem; Ale wan Sum*

(Prince come; take bath in our well)

Prince: *Ynnai ba ka rit ka pung*

(No I will not come as the well is very small)

Children: *Thep daka lut shispah Kan heh ka pung*

(You drop a hundred rupees note and we will make the well bigger)

Then the Prince has to drop a piece of paper assumed to be a hundred rupee note in the middle of the circle. As soon as the hundred rupee note is dropped, the children have to make the well bigger by holding their hands and extending the circle. Then the Prince needs to enter inside the well to take bath. The prince has to act like keeping his clothes aside and taking bath. Once bathing finishes, he has to go for his cloths but, the prince does not find the clothes. Then he has to ask the well:





Prince: *Aai ki jain* (Where are my clothes)?

Children: *Yumai/ Yamdon* (don't know).

Then the Prince has to search for his clothes and ultimately he finds his clothes. The prince then has to dress up and needs to try to come out of the well.

Prince: *Nga lait nangne* (Can I come out)?

But the group has to resist him to come out of the well. The prince needs to continue trying to come out of the well and the children have to resist him. The prince has to keep looking to find out a weak link and once he gets, he comes out and need to run away and all other children have to chase him.

Benefits for children

1. Learn the value of money.
2. Understand the team spirit.
3. Muscles development.
4. Get enjoyment and thus become happy.



Iasiat Jri – Meghalaya

Material Required: Thick elastic straps approximately of 6-7 inches length.

Method

This is usually played by boys in the age group of 6-8 years. The children have to divide themselves into two groups having equal number of players in each. Number of players is flexible, but usually 5-6 players in each group play the game. Each one of them has to take one elastic strap. One end of the strap the child needs to hold firmly. With the other hand he has to pull the strap holding at the other end and needs to release it aiming to hit at the leg of any of the opponent the opponent players. If the elastic touches the leg of the opponent player then he will be out of the game. The child will not be out if the elastic hits above the waist line. This way the team who makes all the opponent players out will be the winner. They play this game in an open space.

Benefits for children

1. Learn the techniques to play using elastic.
2. Understand the team spirit.
3. Finger as well as leg muscles get strengthened.
4. Get enjoyment and thus become happy.





Lehkai Sbai/Khalai Sbai – Meghalaya

Material Required: Broken pieces of bone china utensils or clay pots or flat stones

Method

This game is usually played by the children in the age group of 6-8 years and above. A circle approximately of 2-3 feet diameter needs to be drawn on the floor/ground and the broken pieces of bone china or clay pots have to keep in the middle. Actually, the size of the circle depends upon the amount of the pieces. Little away from the circle, approximately seven to ten steps distance, a line has to be drawn which is the margin from where the player needs try to aim and strike the pieces out of the circle with the help of a stone or a piece of the broken bone china or clay pot. If a player can strikes out at least one of the pieces from the the circle then he/she will owe that piece. The player can continue the game until he/she fails to strike and take out any of the pieces from the circle. If the player fails to strike out any of the pieces from the circle in one attempt then the next player gets the chance to play. This way the game continues till the last piece is out of the circle. At the end they count their individual pieces. Whoever collects more pieces is the winner.

Variation

In some areas similar kind of game is played and is called *Kawang Kot*. Here too a circle has to be drawn on the ground where some square shaped cards are to be scattered. The sizes of the cards need to be same. From the circle about 9-10 feet distance a line is drawn from where turn wise the children





need to take out the cards from the circle by using stone. If a player just hit the card but failed to take the card out of the circle, then the chance to play goes to the other child. If a child succeeds to take the card out of the circle then he/she can continue the game. In this way, the child who can collect more numbers of cards is the winner.

Benefits for children

1. Develop the skills of aiming.
2. Learn to apply controlled force to the target.
3. Learn the techniques of hitting the cards to take these out.
4. Finger and hand muscles get strengthened.
5. Get enjoyment and thus become happy.



Beh Jylli – Meghalaya

Play Material required: Nil

Method

This game is generally played by the children in the age group of 6-8 years. The number of children is flexible but usually played by 10-12 children. A circle approximately of 2-3 meter diameter needs to be drawn in the ground. The size of the circle depends upon the number of children. Except one of the children all others need to stand closely in the middle of the circle. The child who is outside the circle has to try to catch hold of any child inside the circle, but without stepping inside the circle and pull him/her out of the circle. The children inside the circle too need to try to protect themselves from being caught. If the child outside can pull any of the children then in the next round both of them have to form a team and try to pull out the children from the circle. In this way the game continues and the team outside has to increase their numbers. When the last child is pulled out of the circle the game ends. This is a fun generating game and there is no winner or loser.

Benefits for children

1. Body muscles get strengthened.
2. Cleverness increases.
3. Scope for emotional release.
4. Get enjoyment and thus become happy.





Randos – Meghalaya

Material Required

1. Four big stones – approximately of football size
2. A wooden bat
3. Rubber ball

Method

This game is played between two groups comprising nine members in each. Four stones are required to be kept in four corners forming a boundary. Distance between two stones should be approximately of 10-12 feet. Players of one of the teams have to stand outside the stone boundary according to their convenience. One member of the opponent team needs to come with a bat near the starting point inside the boundary as decided by the teams before. Now, any of the players who are standing outside the boundary, has to throw a ball to the batsman. The batsman has to try to strike the ball and throw it far away. After throwing, the batsman runs fast to all the four stones by touching the stones with the bat and again has to return to the starting point where he/she was. If the batsman can complete till this then it is considered one complete run and counted as one score. If the batsman cannot hit the ball, the opponent player has to throw the ball again. Without hitting the ball the batsman is not allowed for taking run. The opponent players try to make the batsman out by collecting and throwing the ball as quickly as possible to the stone to which the batsman is approaching. If the ball hits the stone before the arrival of the batsman then the batsman will be out. While throwing the ball the opponent player can pass the ball to the other who is closer to the boundary. While passing/throwing the ball if the





players of the opponent team miss the target, seeing the risk the batsman can again go for second round and if he/she succeeds will get the score. The batsman continues to play until he/she is out. In this way the game continues till all the players of the first team is out. Now the second team has to come for batting. At the end of batting of both the teams, they count the total runs of each team and the team whose scores are more will be winner. This game is generally played by the children in the age group of 6-8 years and above.

Children, while playing casually, they play with few players and use bamboo or any stick as bat. If they do not find a rubber ball, they use paper ball or straw ball or alike.

Benefits for children

1. Body muscles get strengthened.
2. Opportunity for fast running.
3. Learn to take decision.
4. Learn to take risk.
5. Get enjoyment and thus become happy.



Sohkyimtoi/Shyieng - Meghalaya Dal Ubu - Arunachal Pradesh

Material Required: 20 to 30 Tamarind seeds or some broken bone china pieces.

Method

This game is played by three or four children in the age group of 6 to 8 years and usually by girls. To play this game a smooth surface is required. The player, who has to start the game, needs to scatter the tamarind seeds on the floor. After that she has to strike one seed with other using her fingers. While striking, the player needs to pass through her finger in a line between two seeds that she is going to strike. If she can hit the seed then she will owe the seeds. If the player fails to hit the targeted seed or if it hits another seed other than the targeted one then it is considered foul and the chance goes to the other player. In this way, she will collect as many as she can. She cannot continue the game further if:

1. Her finger touches any other seeds other than the two that she has selected for striking.
2. Her seed strikes other seed other than the selected ones.
3. There is no space between two seeds to draw the line.

In the above situations the player has to pass the chance to the other player. The aim of the game is to collect as many seeds as possible in one round. At the end the one who gets maximum seeds is the winner.

Benefits for children

1. Opportunity for finger control.
2. Learn to be careful.
3. Learn to take decision.
4. Learn to take risk.
5. Get enjoyment and thus become happy.





Shna Khun Bynriew – Meghalaya

Material Required: Waste clothes

Method

This is played especially by the girl children of 3-6 years. Sometimes children above six years also play. Mothers or elders need to make dolls out of old clothes. Another piece (s) of cloth is given to the child/children to dress or wrap up the doll. Some elder children also make the dress for the doll themselves and given to the younger ones to dress up the doll.

Benefits for children

1. Opportunity for finger control.
2. Develop dressing sense.
3. Creativity increases.
4. Scope for emotional release.
5. Get enjoyment and thus become happy.





Skoï- Meghalaya Doge Ball - Arunachal Pradesh

Material Required: One cloth ball and lime powder/stick to draw a circle.

Method

This game is played by the children in the age group of 6-8 years and above. A circle is to be drawn on the ground. One child has to stay outside the circle and other children need to stand inside the circle. The child outside the circle has to take a ball made up of cloth and need to hit any of the children inside the circle. The children inside the circle have to try to get escaped from the ball. The child outside the circle repeatedly has to try to hit any of the children inside. If the child can hit any one of them, that child will be out of the circle and joins with the outside child. Now, alternatively both of them need to try to hit the children inside the circle. This way the game continues till all the children are out. There is no winner or loser in this game and they can continue until they are tired.

Variation

1. In some places, children play the game without making the boundary. Instead, the single child stands aside and other children stand in the opposite side with minimum 5-6 steps away. As soon as the game starts, the children in the group need to start running and the player with the ball has to chase them to hit any of them with the ball. Rest of the game is same as mentioned above.





2. In Arunachal Pradesh this game is known as *Doge ball*. The difference is that the game is played between two teams comprising nine players in each. One team needs to stand inside the circle and the other team outside. The aim of the outside team is to make the players of the inside team out by hitting at the legs with a ball. The players of the inside team have to try to get escaped from the ball in various ways. The game continues till all the players are out. Next time the outside team will go inside the circle and the game continues as before. This is basically a fun game.

Benefits for children

1. Body muscles get strengthened.
2. Learn to aim and hit the target.
3. Learn the techniques to get escaped from the attack of the ball.
4. Scope for emotional release.
5. Get enjoyment and thus become happy.



Kawangtin- Meghalaya

Material Required

1. Stool/ table/chair
2. One small ball
3. Empty containers

Method

This is a game generally played by children 3-6 years and above. Here, on a Stool/table/chair children need to arrange the empty containers by placing one above two and alike and make a tower. Then a child from a certain distance has to hit the containers to make them fall. Turn wise the children have to play and whosoever can make all or maximum canes fall is the winner.

Benefits for children

1. Learn to aim and hit the target.
2. Learn to arrange the empty containers carefully.
3. Get enjoyment and thus become happy.





Sum Namphlang- Meghalaya

Material Required

1. Banana stem.
2. One bamboo stick.
3. Arrows made up of bamboo and metal.

Method

First of all small arrows are to be prepared by the adults. Such arrows are of 10-12 inches long. The arrows are prepared with pieces of bamboos and small metal sticks. The metal sticks are further sharpened. A small piece of banana stem of about 12 inches has to be fixed in one end of a bamboo rod. Then the bamboo rod needs to be properly fixed on the ground by burying the other end of the rod. Children have to stand at a distance about 10-15 feet away from the banana stem post. One by one they need to try to aim and poke at the banana stem with the arrows. If it is a competition, then the children are given equal numbers of arrows. The child who can poke maximum number of arrows is considered as winner. This game is played by the children above six years.

Benefits for children

1. Learn to aim at and poke the target.
2. Get enjoyment and thus become happy.





Jun Jek – Meghalaya

Material Required

1. One piece of long and smooth log.
2. A long plank of wood.

Method

This game is preferably played by the children in the age group of 3-6 years. This is just like the See Saw game. The wooden plank needs to be placed at the middle portion of the log. Two children have to sit in both the ends of the plank. Now keeping balance they need to play like See Saw.

Benefits for children

1. Learn to maintain the balance of the plank in the log.
2. Learn to cooperate with each other.
3. Get enjoyment and thus become happy.





Ia Pass Khun Bynriew-Meghalaya

Materials required

1. A toy or a small box or any such small object.
2. Metal glass or pot or container and a spoon or a wooden/bamboo stick.

Method

This is basically a fun game and played by the children in the age group of 3-6 years. Children require sitting or standing in a circle. Another child or an adult has to make continuous sound with the utensils. The children have to pass the toy/box from one child to the other as long as the sound is on. The child/adult needs to sit/stand back facing to the children. In between the child/adult needs to pause the sound and at that time the child holding the toy will be out. In this way the game continues till the last child stays. The child who stays till the end is the winner.

Benefits for children

1. Learn to be attentive.
2. Learn to cope up in disappointing situations.
3. Experience excitement.
4. Get enjoyment and thus become happy.





Sarkip- Meghalaya

Material Required: Nil

Method

This is a fun game and generally played by the children above six years of age. One of the children has to raise his/her one of the hands at head level putting the palm upside down. Other children touch the palm with their index fingers. After that, the child whose palm is touched by other children has to say *ready steady go*. Immediately, rest of the children need to remove their fingers swiftly and simultaneously the child whose palm was touched has to catch hold one of the fingers. This way the game continues till the child catch hold one of the fingers. If the child succeeds to catch one of the fingers then that child has to chase others to catch. If the child can catch any of the children, then that child has to chase and catch another. Like tis the game continues till they are tired or bored.

Benefits for the children

1. Experience the excitement.
2. Learn to be attentive.
3. Learn to be quick in action.
4. Get enjoyment and thus become happy.





Pingtu/Lungzum - Arunachal Pradesh

Mawpoint/Moupoint/Dat Point - Meghalaya

Atuthuni/ Alau Tsuni- Nagaland

Materials required

1. Seven number of flat Stones or cut outs of old rubber sandals or wood pieces.
2. A ball made up of waste clothes or of soft rubber.

Method

This game is played by the children in the age group of 6-8 years and above. Two teams with equal numbers of players play this game. However, there is no any definite numbers of players. There may be a team of girls and a team of boys or both the teams could be of same sex. In this game one of the teams has to pile up the seven stones and the other team need to make the opponent players out of the game by hitting with the ball.

There are two methods of playing this game and these are explained below:

Method (A)

First of all, any one of the teams has to throw the ball by hitting it with head and other players have to try to catch the ball. Whosoever catches the ball, that team gets the chance to throw the ball. Here, let us assume that the boys' team caught the ball and they have got the chance to throw the ball. The seven stones are closely scattered on the ground. As soon as the starting signal comes the girls need to start piling the stones and the boys have to throw the ball at any of the girls, especially who are piling the stones. The ball should hit below the knees of the girls. If the boys can hit any of the girls, then that girl will be out of the game. The aim of the boys' team is to





restrict the girls' team from piling the stones. Seeing the risks and by escaping self from the ball the girls need to try to make the piling. If they can complete the piling of seven stones, then the girls' team will be considered as winner. If the boys can make all the girls out before completing the piling by hitting them with the ball then the boys' team will be considered as winner.

This method is the commonly played method by the children everywhere. Another way of playing this game was found in the district of Jaintia Hills in Meghalaya which is given below:

Method (B)

In this method a circle approximately of two feet diameter needs to be drawn near the seven stones. The girl who has to pile up the stones needs to be inside the circle and staying there she has to pile up the stones. As soon as the child enters inside the circle the boys cannot hit her, but they can throw the ball inside the circle. If the ball falls inside the circle when the girl is inside, then she will be out of the game. There is a scoring system in this game. As soon as the girl enters inside the circle, she has to start counting her scores loudly in the rhythm of seconds. Seeing the risks she needs to stay inside the circle and has to try to pile up. If she assumes that the ball may fall inside the circle, she needs to jump out of the circle. Now, boys need to try to make the girls out of the game as mentioned in method A by hitting the girls with the ball. Looking into the situation any girl from the team has to go inside the circle to pile up the stones and simultaneously counting her scores. This way the game continues. The final target of the cumulative score is 500. The girls' team has to struggle to achieve the highest score as much as they can and the boys' team has to try to make them out. If the girls' team can score 500 before they are out then they are considered as winner.

Benefits for the children

1. Experience the excitement.
2. Scope for body muscle development.
3. Learn to be swift in switching from vigorous action to quite action.
4. Learn to be alert.
5. Learn to be quick in action.
6. Learn to count summing up the cumulative scores.
7. Get enjoyment and thus become happy.



Chocolate Game- Meghalaya

Materials required: Nil

Method

This is a fun game and is generally played by the children of five years and above. A group of children need to make a circle by holding hands of each other. By saying *Chocolate* all of them raise their hands up and immediately point to any of the children as pre-decided by them. Now the child, whom they pointed out needs to jump and steps upon the feet of the other children. The children too have to try to get escaped from his/her stepping in on their feet. The children really need to be alert and the child needs to look for a chance to step in on the foot of any child. If the child succeeds then next time the child on whose foot the previous child stepped in will be pointed out by the other children and the game continues till they are tired of bored.

Benefits for the children

1. Experience excitement.
2. Learn to be alert.
3. Learn to use intelligence to take a chance.
4. Get enjoyment and thus become happy.





Bah Lakadew – Meghalaya

Materials required

1. 20-30 sea seeds or pebbles.
2. Two pieces of cloths to blind fold.

Method

This is a game played by two children in the age group of 6-8 years and above. On a raised platform (raised ground/uneven or difficult surface) the sea seeds or the pebbles are placed haphazardly on the platform. Both the children are to be blind folded. After that both of them are made stand in the two extreme ends of the platform. As soon as the starting signal comes, both the children need to start collecting the sea seeds or pebbles by moving towards the centre of the platform. At the end whosoever collected more sea seeds or pebbles is the winner. However this game needs to be played in a safe area.

Benefits for the children

1. This game gives tremendous opportunity to the children to strengthen their other senses, after the child is blind folded.
2. Learn to be careful.





Put Tym Mebasan- Meghalaya

Materials required: Nil

Method

This is a fun generating game played in Meghalaya by four girls in the age group of 6 to 8 years and above. Among them one girl has to act as an old lady and other three need to act as village women from three different villages. At the beginning of the game all four of them are to stand in four different places assumed to be four different villages. The girl acting as old lady has to go to the three girls one by one who are acting as three village ladies. The conversation among them goes as below:

Old lady: *Mah hea u Mesow nge* (Did you see my cow)?

First lady: *Hell e mah nge* (Yes I have seen).

Old Lady: *Ti ngah* (where)?

First lady: *Ti Amdep* (Near river Amdep).

Old Lady: *Oh de pynroh ye hania* (Oh she has cheated me)!

Then, the old lady has to go to the next village lady and asks the same questions, but the second lady replies: *Ti Pdeng* (Gone to the hill).

Lastly the Old lady goes to the third lady and asks the same questions and the third lady replies: *Ti Kyrmia* (Gone to the forest).

Listening to them the old lady gets angry and chases all there village ladies to beat. Whosoever the old lady can catches first, next time that girl becomes the old lady and the game continues till they are tired or bored.

Benefits for Children

1. Learn to act out.
2. Body muscle development.
3. Generate fun and thus become happy.



Hruizuan – Mizoram

Material Required: A long rope approximately of 2-3 meters.

Method

This is a fun game and generally played by the children in the age group of 6-8 years and above. Both boys and girls play this game. Two children have to stand facing each other and leaving a certain distance in between. They need to hold both the ends of the rope. In the middle of the rope 1-3 children have to stand keeping a comfortable gap between. The children may stand facing each other or stand one after the other. The children holding the rope now need to swing the rope around and the children in the middle need to jump over the rope when it comes down to the ground level. While jumping their feet should not touch the rope. The game continues keeping the synchronized movement of everyone. If anyone touches the rope has to come out of the game. They continue play till they are bored or bored or make any mistake.

Benefits for the children

1. Increases physical strength.
2. Learn to maintain synchronization with each other.
3. Learn to cooperate with others.
4. Draw happiness.





Sakuh ui lut- Mizoram

Material Required: Nil

Method

This game is played in Mizoram by the children in the age group of 3-6years and above. Children need to stand one after the other. They need to stand with their legs apart. These children are assumed as *Hnathial* (name of a Bush). As soon as the game starts children recite the following lines of rhyme:

Sakuh ui lut ui lut e (Porcupine enter enters)

Hnathial Inkhawr Inkhawr in (*Hnathial*-name of a Bush, cover with it)

Children continue to recite the rhyme and the child at the end of the row has to crawl forward between the legs of the children. The child has to come out of the bush and need to stand in front of the line as others. In this way one by one the children from the end of the line need to crawl forward between the legs, come out of the bush and need to stand in front as before. They continue to play by making the never ending line till they are tired or bored.

In some places two groups of children play this game by making two lines. The groups could be of only boys and only girls. Groups could also be of boys and girls. If the game is played between two groups with equal numbers, there generally a competition occurs and both the teams try to complete the crawling till the last player of the group. The group whose players complete the crawling earlier is the winner.

Benefits for the children

1. Increases physical strength.
2. Learn to crawl under a restricted circumstance.
3. Learn to cooperate with others.
4. Draw happiness.





Pang Aw Inzial- Mizoram

Material Required: Nil

Method

This game is a fun game and generally played by the children in the age group of 3-6 years in Mizoram. It is about a tree called *Pang* (cotton tree) and the children play around the tree. One of the children assumed to be a *Pang* tree and has to stand in the middle of the ground. Rest of the children needs to hold their hands, including the *Pang* tree child and make a long chain. Children have to sing the following line repeatedly:

Pang aw inzial inzial (Pang tree is coiling coiling)

While singing children chain needs to coil the *Pang* tree and binds the tree. Once all the children finish coiling the *Pang* tree, the children sing:

Pangpui pangpar aw inphelh (Pang tree give some flowers and we will uncoil).

After that they have to start opening the coil by moving backward one by one till they make the long chain as in the beginning.

While uncoiling themselves children sing the following line:

Pang aw inphelh inphelh (Pang tree is uncoiling uncoiling)

In some places, the entire song is sung by the children continuously and repeatedly while coiling and uncoiling.

Benefits for the children

1. Learn to cooperate with each other.
2. Get some scope for leg and hand muscle development.
3. Learn to move backward.
4. Enjoy the game and thus become happy.





Zawnga Leilawn- Mizoram

Material Required: Nil

Method

This is also a popular fun game played by the children in the age group of 6-8 years and above in Mizoram. First of all, the entire children, especially the elder ones need to make some pairs. The pairs require sitting closely in a line by facing each other. Each child has to extend forward his/her right hand straight and upside down position. The left hand has to be placed just above the elbow of the right hand and needs to hold the right arm firmly. Now, the right hand has to be placed on the left arm of the partner sitting front and his/her arm has to be hold properly. In this way all pairs need to sit. Since the pairs sit closely, their hands look like a ladder. Once the ladder is ready the young children one by one need to walk over the ladder from one end to the other. As soon as the last child crosses the beginning of the ladder, the pair of the children sitting in the beginning needs to come to the other end of the ladder and have to join to extend the ladder. In this way, one by one the rest of the pairs too need to come to the other end and have to keep extending the ladder. In this way the children who are walking over the ladder will get a never ending ladder.

The same game children play in standing position also to make the ladder a bit higher. In this type of ladder, at the beginning the children need to climb up the ladder. Rest of the game is same as mentioned above.

Children play the game till they are tired or bored.

Benefits for the children

1. Learn to walk on a soft and uneven surface.
2. Learn to bear the weights of a moving object.
3. Learn to cooperate with each other.
4. Get some scope for leg and hand muscle development.
5. Enjoy the game and thus become happy.





Buhvawr- Mizoram

Material Required: Sticks of approximately 6 inches

Method

This game is played among three or four children and generally in the age group of 6-8 years. Each player needs to have equal numbers (10 or 12) of sticks. First of all, one of the players has to scatter all the sticks belonging to her on the ground. Then she has to pick up the stick which is not touched with each other. But, for those sticks which are touched with other stick needs to be separated with the help of another stick and then has to be picked up. While separating a stick, the other sticks should not be touched or moved. In this way, the player has to collect as many sticks as she can. If she commits any mistake then the chance goes to the other player. At the end of the game the player who collected more number of sticks is the winner.

This game is more preferred by the girls than boys.

Benefits for the children

1. Learn to be careful.
2. Learn to concentrate.
3. Learn to be patient.
4. Enjoy the game and thus become happy.





Sai hrui pawh- Mizoram

Material Required

1. A rope (preferably jute or cotton) of 4 to 5 meters
2. Two pieces of cloth (small towel size)
3. A small white cloth or ribbon
4. Lime powder/chalk to draw a line

Method

This game is played by the children in the age group of 6-8 years and usually played by boys. Preferably, the players need to be of same age and similar body built. First of all, a line needs to be drawn on the ground with lime powder or with a chalk depending upon the surface. Then a rope of 4-5 meters has to be joined properly. After that, in the middle of the rope a small piece of cloth has to be clubbed to the rope of both sides. The players have to place a cloth on the nape or backside of the neck as protector. Then both the players need to sit in two opposite sides across the line drawn by back facing to each other. Now, both the players have to place the rope between their legs and then need to put the respective loop of the rope on their nape, where the towel size cloth is placed, by passing the head through it. The middle portion of the rope, where the cloth is tied, should be just above the drawn line. When the game starts they need to pull each other. Both the players have to pull the opponent player towards his side across the drawn line. While pulling, the players can take the grip on the ground using both hands and legs. The one who can bring the opponent player towards his side across the line will be the winner.

Benefits for the children

1. Strengthens body muscles.
2. Learn to apply force under a difficult situation.
3. Enjoy the game and thus become happy.





Thing Tu Boh Boh-Mizoram Amviinuo amviinuo – Nagaland

Material Required: Branch of a tree and a wooden stick.

Method

This is a fun game played by a group of children of 6 to 8 years and above. There is no any specific number of children for this game, but more children more fun. To play this game children need to sit one after the other by holding around the player sitting before. The child sitting in the front is considered as the leader. In front of the group another child, who is a wood cutter, has to sit facing to the group. This child continuously has to hammer a piece of branch with wooden stick. With this setting a conversation goes between the group of children and the wood cutter as given below:



Children: *Kha kai thing tub oh boh kha hi nimaw* (Who is that person who is hammering)?

Wood cutter: *Keimah Sanghal Hriam a pa* (I am, the bravest of all).

Children: *Engthing nge I tuk* (What are you hammering)?

Wood cutter: *Thing sai phaw* (A big log).

Children: *Kei a them* (Give us a branch).

Wood cutter: *A them tem ah ka pe losong che* (I will not give even a stick).

Children: *Zawnga thei thur eizo pa* (You are the one who stole the citrus fruit).

Wood cutter: *Eng tik ah nge ka eimik in hnath* (When did I steal)?

Children: *Hmana Hmana I fa mit del nena tapchhak kuna in ei ruk kut kut kha* (Long time back you have ate it under your chimney with your blind son).

Wood cutter: *Tunge hia* (Who knows it)?



Children: *Hnunga Hnunga thaibar dawp sen*(I am, the rarest of us with black tail).

Wood cutter: *Hnunga Hnunga haiberh dawp sen engtikah nge ka ei* (How do you know you are the rarest with the black tail)?

Children: *Hmana Hmana I fa mit del nena tapchhak kuna in ei ruk kut kut kha* (Long time back you have ate it under your chimney with your blind son). *In buanah nge in sual ah* (We challenge you, you thief! Wrestling or fighting)?

Wood cutter: *Inbuanah awh in sual ah pawh* (As you wish, wrestling or fighting).

After that, all of them need to stand and the wood cutter has to try to catch the child who is at the last of the row and simultaneously the leader needs to try to resist him. The wood cutter has to search for a chance to catch hold of the child at the end and the group of children also need to try to catch the wood cutter. If the wood cutter is successful to catch the child then that child will have to act as a wood cutter next time and if the group of children can catch hold of the wood cutter then again he/she has to act as wood cutter as before. But, in any case the children in the group should not get scattered and the entire group has to move together. The game continues till they are tired or bored.

Variation

In Nagaland this game is played with the name as *Amviinuo amviinuo* with different conversation. Here instead of the wood cutter the child acts as a goat. The conversation is as below:



Leader: *Amviinuo amviinuo no kedipuo chiiba* (My goat my goat what are you doing)?

Goat: *A phimou ha balie* (I am digging sweet potatoes).



Leader: *No phimou huo pie a nuonuoko chiilie vime* (Will you give some to my children)?

Goat: *Nnuomia kitsuo ba ga* (How many children do you have)?

The leader will then count the children standing at the back and tell the Goat.

Goat: *A phimou pie n tsii shiuro nnuo puo pie a tsii tuome* (If I give some sweet potatoes will you give one of your children to me)?

The Leader has to refuse to give any child and simultaneously need to snatch some potatoes. In the meantime the goat also has to try to touch any of the children specially the last one. The rest is same as mentioned above.

Benefits for the children

1. Learn to cooperate with each other.
2. Develops team spirit.
3. Learn the responsibility of protecting someone.
4. Experience excitement.
5. Enjoy the game and thus become happy.



Mar Pang Pang Mar Pang Pang- Mizoram

Material Required: Nil

Method

This game is a fun game and played by the children in the age group of 3-6 years and also 6-8 years. Children need to make a circle by holding hands of each other. After that, they need to come closer as much as they can to make the circle smaller and then again by moving backward they have to make the circle bigger by stretching their hands as much as they can. While playing children sing the following song:

Mar Pang Pang Mar Pang Pang (Stretch and Stretch)

Lut Leh Dial/ Dulhna na dulhnana (Let us squeeze)

They continue to play till they are tired or bored.

Benefits for the children

1. Learn to maintain the disciplines.
2. Experience excitement.
3. Enjoy the game and thus become happy.





Tin Dial Ah- Mizoram

Material Required: Nil

Method

This game is a fun game and played by the children in the age group of 3-6 years and also 6-8 years. Children need to make a circle by holding hands of each other. After that, relieving their hands children have to move round in the circle and sing the following song:

Tin Dial Ah.. Tin Dial Ah (Living together..living together)

Naktukah Khuavar Sela (Let the new day come)

In Kawm Leh Dial Dial Ang U (Let us meet together)

Mahni In Lam hawi Theuh Ah (Let us turn our face towards our home)

As soon as the song finishes children have to turn towards their home and need to point to their house with the index finger.

Benefits for the children

1. Learn to show the direction.
2. Enjoy the game and thus become happy.





Favai Zinga- Mizoram

Material Required: Nil

Method

This game is based on the concept of winnowing where the lighter or smaller particles are separated from the heavier. It is also a fun game and played among a mixed group from 3-8 years. Children need to make a circle by holding their hands and move in a circle. While moving they sing the following rhyme:

Favai zinga a kem note (Amongst smallest rice bran particles)

Kan Chhawk Bikah (We separate ourselves by winnowing)

Children have to sing the song several times and move around. After that, at the end of the rhyme they need to call the name of the youngest child. The child has to come out and stands in the middle of the circle. The game continues and every time they call the next youngest child among the group and accordingly children have to come out of the group and need to stand in the middle. In this way they play till the last child who is the eldest one.

Benefits for the children

1. Learn the names of each other in chronological order.
2. Enjoy the game and thus become happy.





He Lai Nau Penghi Atop e – Mizoram

Material Required: Nil

Method

This game is played by the children of 6 to 8 years and above. Here children have to make a circle by holding hands of each other. One child needs to act of crying in the middle of the circle. The rest of the children has to converse with the child by moving around in the circle. Their conversation is as given below:

He lain au penghi atop e Ding rawh le

(The child may stand up who is crying)

The child in the middle needs to stand up and cry.

Imit tui hru rowh le (Wipe your tears)

The child in the middle has to wipe the tear.

Mi er rawh le (Try to smile)

The child in the middle needs to try to smile.

Induh ber thlang chhuak rawh le

(Choose the one whom you want to replace)

Phirr Phirr Phirrr...

As the group rhymes *phirr phirrphirrrr.....*, the child in the middle has to close his/his eyes, take two three rounds inside the circle and has to point to any of the children with the index finger. Then that child needs to come in the middle and do the same. The game continues till their wish.

Benefits for the children

1. Learn to act.
2. Enjoy the game and thus become happy.





Bing te Sairawakaieh Changpatah – Mizoram

Material Required: A pebble or any small object.

Method

This is also a fun game and generally played by the children in the age group of 6-8 years. Here a group of children has to stand in a circle keeping their hands back. One of the children has to stay inside the circle another at outside. The children in the circle need to rhyme the following lines and simultaneously have to swing their bodies.

Bingte (a name of a child) *Sairawkah Sairawkah* (*Sairawkah*- swiftly moving the body left to right)

Leh changpatah Le Piring Parang Kaikum dim diam (Rhyming words with no meaning)

Tuananaz Ka se Hawl rawh (Guess where have I hidden the object)

Hawl kim rawh Dim Diam (Seek/Search them all)

Ta kei hre thei rawh (Try to know where it is)

The one who is outside the circle has to carry a pebble or any object in his/her fist and moves around the circle. While moving the child has to touch the palm of every child in the circle and at a time he/she needs to give the pebble in a hand of one of the children, but, without the knowledge of other children. As soon as the rhyme ends the child has to stop moving and then the child in the middle needs to guess the child who received the stone/object. If he/she can correctly guess the child having the stone/object then the child who got the object needs to come inside the circle and the game will continue as before. If the child in the middle fails to guess then he/she needs to play as before.

The child outside the circle may continue playing as before or the chance may be given to any of the children as desires by the group. The game continues till the children are tired or bored.

Benefits for the children

1. Learn face reading.
2. Learn the tricks to keep the stone without the knowledge of others.
3. Enjoy the game and thus become happy.





Ketaminu Kal- Mizoram

Material Required: Two long bamboos (According to the children may require more)

Method

This game is played in groups and generally in the age group of 6-8 years and above in Mizoram. Depending on the number of children and space available that many groups can be made. Each group should have equal numbers of children. Every group needs to take a long bamboo and places it between their legs. Every player holds the bamboo and lifts it from the ground according to their comfort level. The groups have to stand on the starting line and as soon as the game starts they need to move towards the finishing line as faster as they can. The team that reaches first at the finishing line is the winner.

Benefits for the children

1. Learn maintain the synchronized movement of the group.
2. Learn to move under a restricted circumstance.
3. Enjoy the game and thus become happy.





Chakai Kal- Mizoram

Material Required: Nil

Method

This game is usually played by the children in the age group of 6-8 years. Children need to make pairs and sit facing each other in a starting line. While sitting feet and buttock should touch the ground. Hands should also be kept backside touching the ground and helping the player to keep balance. In that position, as soon as the game starts they need to move side wise towards the finishing line. The pairs should be intact till the finishing line. Even if the players in pairs disperse in between, but at the finishing line both should arrive at the same time. The pair reaches first is the winner.

Variation

In some places, instead of making pairs, this game is also played individually.

Benefits for the children

1. Learn to cooperate with each other.
2. Learn to move under a restricted situation.
3. Strengthens body muscles.
4. Enjoy the game and thus become happy.





Arthai- Mizoram

Material Required: Nil

Method

This game is played between two children and in the age group of 6-8 years and above and generally preferred by boys. The players facing each other need to sit on the ground closely. While sitting their legs should be bent at knee fold to lift the knees up and the heels should touch the ground. Now, the left shin needs to be hold with right hand by passing through the right hand under the right leg. Accordingly, the right shin too needs to be hold with left hand. In this position using their feet both the players need to push each other without moving the body or other body part. Both of them have to try to make the opponent player lose his body balance and fall. The player who can make the opponent player fall first is the winner.

Benefits for the children

1. Learn to balance their body under restricted situation.
2. Strengthens body muscles.
3. Flexibility of the body increases.
4. Enjoy the game and thus become happy.





Khecie Khebu/Thechü/Eyenda- Nagaland Zuankahler- Mizoram

Materials Required: Two 6 to 7 feet bamboo poles and one bamboo stick approximately of 5-6 feet length

Method

High jump is popular among the children of Northeast especially in Nagaland and Mizoram. To play this first of all the bamboo poles are required to prepare by making several grooves at 1-2 inch gap. The other bamboo stick needs to be smoothened properly. Now both the bamboo poles have to be vertically fixed on the ground at around 4-5 feet apart by burying these to a certain level. After that, the smoothened bamboo stick needs to be placed in the grooves of the bamboo poles at a certain level. At the beginning, the bamboo stick is placed at a lower level.

Once the set is ready, one by one the children have to run from a certain distance and jump over the horizontally placed bamboo stick without touching it. As the game progresses the bamboo stick needs to be gradually placed at higher level. Children who succeed will be eligible to play in the next higher level.

This game should be played in an open space and on a grassy or sandy area so that they do not get hurt if they fall while jumping. Children who are above six years generally play the game.

Benefits for the children

1. Body muscles get strengthened.
2. Learn to jump higher.
3. Get enjoyment.





Kene/Künü – Nagaland

Material Required: Sand or soft soil for the ground.

(Initially, in terrace cultivation groups of people used to help each other in field works. After field work and just before lunch the men/ boys play wrestling for entertainment. Later, this has become a competition. The wrestler has to eat well to build his body.)

Method

This game is played by the children above six years and even adults. For this the ground is to be prepared first with soft soil or sand so that the players do not get hurt. Wrestling is played always between two players. Each player needs to tie a belt or cloth around his waist tightly. The players play the game using the following tricks:

1. Both the players need to hold the belt of the opponent player properly. The players need to try to pull each other and make the opponent player fall.
2. One of the players, by holding the belt of the opponent player has to try to lift him with the support of his knee and make the opponent player fall.
3. The players need to hold the belts as mentioned above and has to try to apply force to make him fall by twisting one of the legs of each other.

Whatever tricks the player uses, to win the game the back of the opponent player should touch the ground. But, for the children who are little elder, stronger and expert the winner needs to hold the opponent player in back down position for a certain period (approximately 5 to 10 seconds as decided).

Benefits for children

1. Increases physical strength.
2. Presence of mind in children is increased.
3. Learn to understand the weak moments of the opponent player.
4. Fun generating for both players and the observers.





Kolokpa - Arunachal Pradesh

Inkawibah - Mizoram

Tholi/Khuling Khudaba/Apukhu

Kupusu – Nagaland

Material Required: 50-60 Numbers of sea seeds



Method

This game is played by the children in the age group of 6-8 years and above. In Arunachal Pradesh, two groups of players play this game. The numbers of players are flexible depending on the space, sea seeds and children. But each team needs to be comprised of equal number of players. First of all, five sea seeds, one upon another, need to be placed in the middle of the ground like a pillar. After that, in both sides of the pillar several pairs of sea seeds have to place in a line by putting one upon another. But in both sides of the sea seed pillar equal numbers of sea seed pairs need to be kept. The groups stand at a certain distance, approximately of 2-3 meters, and turn wise one by one from both the groups has to strike the pairs of the sea seeds, using their own striker sea seed, those are placed towards their side from the pillar. The group can remove the pair (s) as many as sea seeds they can hit with





the striker sea seed. If the group can target the pillar in the middle and can scatter all the five sea seeds then the group can remove five pairs of sea seeds from their sides. If less than five sea seeds of the pillar are scattered then the group has to remove only that many pairs of sea seeds from their side. Later, the pillar is made again as before and the game continues. If any player cannot hit the sea seeds then he/she has to pass over the chance to the other group. The group who can remove all the pairs of sea seeds from their side earlier will be the winner.

Variation 1

In Nagaland and Mizoram, this game is played in different ways such as - spinning, sliding, throwing, dropping, etc. There are several methods of this game which varies from place to place. The four methods of this game found in Nagaland are described as below:

Method 1

First of all, a small board in vertical position has to be placed with support of a big stone/log or sometimes a wall/tree, etc. Against the board, nearly 20-25 feet away, several pairs of sea seeds need to be placed by piling one upon another. While placing the sea seeds pairs, children may make various forms such as-oval, square, round, etc. or



in a line. Once the set is ready, the children, with their own sea seed, have to sit in a line approximately 5-6 feet apart from the board and by facing towards it. Now, the children, one by one need to throw their sea seeds to the board. Sea seeds will be bounced back after hitting the board. After that, the player whose sea seed is closer to the group of piled up sea seed pairs gets the first chance to start the game. Accordingly, other players also get chance to play according to the proximity of their sea seeds to the piled up sea seeds pairs. The player from the place where the sea seed is, has to throw her own sea seed to the pairs of sea seeds. The player also can roll their own sea seeds to hit the paired sea seeds, but this has to be decided before. If the player can hit any of the sea seeds the player owes the seeds. He/she can continue to play till the sea seed misses to hit any of the paired sea seeds and in that case the chance goes to the other player. The game continues till all the sea seeds are owed by

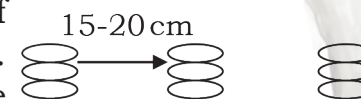
the players. At the end the player who collects maximum sea seeds is the winner.

Method 2

In this method also children have to throw the sea seeds at the board as mentioned in the method 1. Serially, the chance of playing by the players remains same as mentioned in **method 1**. In this method the players pile up three seeds and make several sets. These sets are placed on the ground with equal distances approximately of 15-20 cm from each other.



After that, the player from a certain distance, approximately 10-15 feet, needs to spin his/her sea seed and try to hit the piled up seeds. If the player can scatter one of the sets then he/she owes the sea seeds. If only one or two seeds falls down then the player gets only that many numbers of sea seeds. The game continues till the player misses his/her chance. At the end the player who gets more sea seeds is the winner.

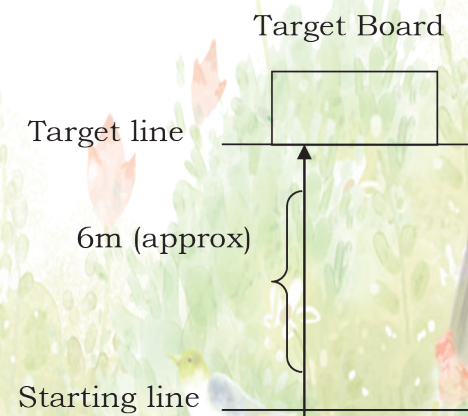


Method 3

In this method also players make a target by placing a wooden board against a support like a big stone or a brick to place vertically. The size of the board should be approximately of 15 - 20 inch length and 12 - 15 inch breadth. About 10 cm apart in front of the target board a line needs to be drawn which is the target line. Again, a starting line has to be drawn about 6 meters (approximately) distance from the target line.

Once the set is ready, the children with their own sea seeds from a distance of 5-6 feet from the board need to throw the sea seeds to the board like in the previous methods mentioned above. Then they get chance to play the game turn wise as per the position of the sea seeds towards the starting line. The stages of this method are given below:

Stage 1: The first player has to roll or throw the seed from the starting line towards the target. Wherever the seed stops in between from that point the player needs to hold the seed with the help of his/her knees and then has to throw towards the target board. If the sea seed can hit the board then it is assumed that the player has successfully completed the stage. If the sea seed falls in between the board and the target line then he/she is considered as unsuccessful and then the chance will go to





the other player. The unsuccessful player will get the chance again once all other players finish their chances. But, if the sea seed falls in between the target and starting line, then from that point, the player can again pick the seed up, hold it as before and has to try to hit the board.

Stage 2: If the player is successful in first stage, then the player is allowed to play the second stage. In this stage, the player needs to hold the sea seed by pressing between the ankles and has to throw the sea seed towards the target. If the sea seed gets dropped in between the starting and target line then again from that point the player needs to pick up the sea seed and hold it with the help of ankles as before and has to try to hit the board. Rest of the rules are same as in first stage.

Stage 3: The player gets the chance to play this stage only after completing the second stage. Here, the player has to hold the sea seed in the knee fold of one of the legs and then needs to turn back 180 degree at the starting line. After that he/she needs to throw the sea seed towards target place. The sea seed may get dropped at a certain distance in between the starting and target line. Now the player from that point needs to pick up the sea seed and has to place it on one of the feet. Then the player has to proceed towards the target line by jumping with the other leg. If the player can reach the target line, then he/she has to turn again about 180 degree and needs to hold the sea seed in the knee fold and then has to throw it to the board. If the player can hit the target with the sea seed then he/she is successful in this stage. While proceeding to the target line, if the sea seed falls down then the player has to start the game again from beginning of this stage.

Stage 4: In this stage, the player has to keep the sea seed on the ground and then has to grasp it with the help of toes of one of the feet. In this position he/she has to proceed to the target line by dragging the sea seed on the ground. After reaching the target line the player again has to return to the starting line in the same way. Throughout the game the sea seed should not get released from the grip of the toes. If the sea seed gets released from the toe grip in between the round then the player has to start the game from the beginning of the stage. Here the player need not hit the target board with the sea seed.

Stage 5: The player, at this stage, places the sea seed on one of the feet and he/she has to swing that leg in front-back motion. Simultaneously, the player has to jump towards the target line by jumping with the other leg. After reaching the target line he/she has to return again to the starting line. Throughout the round the sea seed should not fall down. If it falls then the player has to start the game of this stage from the beginning. In this stage also hitting the target board with the sea seed is not required.

Stage 6: The player needs to roll the sea seed and hit the target boards at a one go.

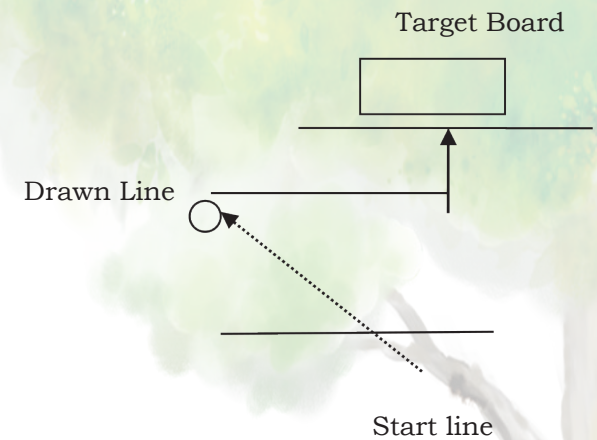
In all the above stages, if any player makes any mistake or is unsuccessful, then he/she gets chance to play again only when other players finish their rounds.



While rolling or throwing the sea seed if it goes aside instead of moving straight then the player draws a line from that point where the seed stops to the middle of the play area and then start playing from that point.

Method 4

In this method also there is a target. That target may be a pillar or two piled up sea seeds. From that target, children need to stand at a distance of 2-3 meters where a line is drawn. Now, one by one the children need to hold a sea seed in the knee fold by bending that leg and jump with the other leg towards the target area. After reaching near the target area the player has to turn 180 degree opposite to the target and needs to throw the sea seed at the target. If he/she can hit the target is considered as successful otherwise the player has to play it again at the end

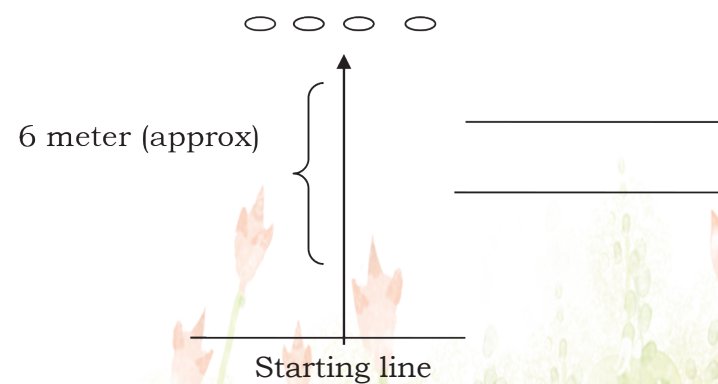


Method 5

Here every player needs to keep a sea seed in a line as target object. In some places instead of sea seeds big stones or bricks or pieces of wood, etc. are also used. The number of sea seeds or any object placed as target object depends upon the number of players. The players need to stand about six meters away from the target. There are 15 stages/ steps in this method which are described below:



Starting line





Stage 1

The players have to keep their sea seeds on the ground and then grasp it with the toes of one foot by pressing it against the ground. In this position they need to proceed to the target line by dragging the sea seed on the ground. After reaching close to the targets they need to release the sea seeds from their toe grasps and then have to either using foot or hand push/roll their sea seeds to their respective targets.



Stage 2

○ ○ ○ ○

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Starting line

All the players need to keep their sea seeds on their feet and throw ahead from the starting line. Wherever their seeds stop, they need to draw lines. The one whose seed is closer to the target will get the chance to hit the target by rolling the sea seed. Likewise, the other players also need to try to hit their targets. If anyone fails has to do again from the beginning.

In the next stages, the throwing of sea seeds using various body parts varies and rest is same as in the previous stages.



Stage 3

The players need to hold the sea seeds in between the first and second toe and roll towards the respective target seeds.



Stage 4

The players need to hold the sea seeds in between the first and second toe and using the index fingers they need to roll the sea seeds towards the respective target seeds.



Stage 5

Each player has to place the sea seed in between the feet and then altogether need to throw these towards the targets.

Stage 6

In this stage the players need to hold the sea seeds by pressing with the help of both ankles. After that, all of them need to jump and throw the sea seed towards the respective targets.

Stage 7

In this stage all the players need to hold the sea seeds at right shin by pressing it with the help of the left sole. Then they need to throw the sea seeds towards the target by jumping.

Stage 8

In this stage the players need to hold the sea seeds in between the knees and then have to jump forward towards the target sea seeds. While jumping they need to release the sea seeds.





Stage 9

In this stage the players hold the sea seeds in between the thighs and then jump forward and release the seed towards the target.



Stage 10

The players have to hold the sea seeds on their stomachs with the help of fingers of both hands. Then they need to throw their sea seeds with their stomachs towards their respective target sea seeds.



Stage 11

The players need to hold the sea seeds on their chests with the help of fingers of both hands. Then they have to throw their sea seeds with their chests towards their respective target sea seeds.



Stage 12

The children need to hold the sea seeds in their neck by pressing these with their chins and need to throw towards their respective target sea seeds.



Stage 13

At this stage children require to hold the sea seeds with the help of lips and then have to throw towards the target sea seeds.

Stage 14

Children need to place the sea seeds in the middle of their forehead by bending the neck backward and then have to throw towards their targets.

Stage 15

At this stage the children need to keep the sea seeds on their heads and then have to throw towards the target sea seeds.

In all the above stages if any player fails to hit the respective target sea seed then the player has to start the game from the beginning of that stage.

Benefits for children

1. Increases physical strength.
2. Learn to aim.
3. Learn to concentrate on various body parts while throwing.
4. Learn to move various body parts.
4. Increases patience.
5. Increases body balancing skills.
6. Enjoyment gives happiness.





Aphu Puxu/Apukhukupuxa – Nagaland

Material Required: Nil

This is simply a jumping game played by the girls/ladies. Traditionally, after harvesting the crops the ladies used to play in the cultivation field out of joy. Later it has become a competition.

Method

This game is played by all age group of girls/ladies. But, generally they play in a group of contemporary ages. Here they simply keep jumping. While jumping their heel should touch the buttocks. In first stage of the game, alternatively, the heels need to touch the buttocks. In the second stage, both the heels simultaneously need to touch the buttocks. The second stage is a bit harder than the first stage. In both the stages, the girl who stays till the end is the winner.

Benefits for children

1. Increases physical strength.
2. Increases patience and stamina.
3. Draw enjoyment and thus become happy.





Kuh mûchio- Nagaland

Material Required: Nil

Method

This is a fun game and generally played by the children in the age group of 3-6 years. Children need to make a row by standing one after the other. Except the first one of the line, all other children need to hold the shoulders of the child standing before. Children also need to touch the nape of the child standing before by leaning their heads. Now, the children in the line have to move like a train by conversing in the form of a rhyme as given below:

Any one of the children: *Kuh mûchio* (Have you reached home)?

The group: *Mûchie*(No)

The child: *Singdong mûchio* (Have you reached the tree)?

The group: *Mûtsuo*(No)

The child: *Tsang mûtsuo* (Had your food)?

The group: The group: *Mûtsuo* (No)

The child: *Iya mûchio* (Have you reached your mother)?

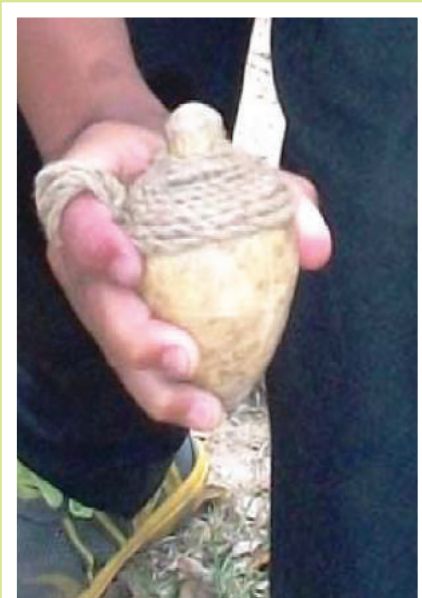
The group: *Chikho*(Yes)

Children play this game till they are tired or bored.

Benefits for children

1. Learn to maintain discipline in the movement.
2. Draw enjoyment and thus become happy.





Papipalo/Pipolali– Arunachal Pradesh **Latum - Assam** **Pynshad Latom - Meghalaya** **Kaihbu- Mizoram** **Akhetsu/Shung Rhetaba/Pichü - Nagaland**

Material Required

1. A long jute rope of (1-1½ meter approximately)
2. A wooden piece cut down in a conical shape where one side it needs to be sharply pointed and the other side should be blunt and curvy with a raised portion left in the middle to hold (optional). In some places a nail is fixed at the pointed end.
3. Litchi seeds/Sea seeds and small sticks.

Method

This game is usually played by boys of age group of 6-8 years and above. To play or to spin this kind of wooden spinning top the player needs to aid it with a string or thin jute rope coiled around its axis. After coiling the string or rope needs to be pulled quickly and the top has to be released on the ground. That rapid unwinding sets the top in motion.

The spinning top can be played in different methods:





Method 1

In one of the methods three to four children need to play together. They all need to release their spinning tops on the ground at the same place and the one which spins till last is the winner.

Method 2

In this method two players are required to play. One of the players first needs to release his spinning top on the ground. When it spins on the ground, the next player has to release his spinning top in such a way that it touches the spinning top of the first player. Now, one of the spinning tops has to fall and other one has to continue spinning. The player whose spinning top continues to spin is the winner.

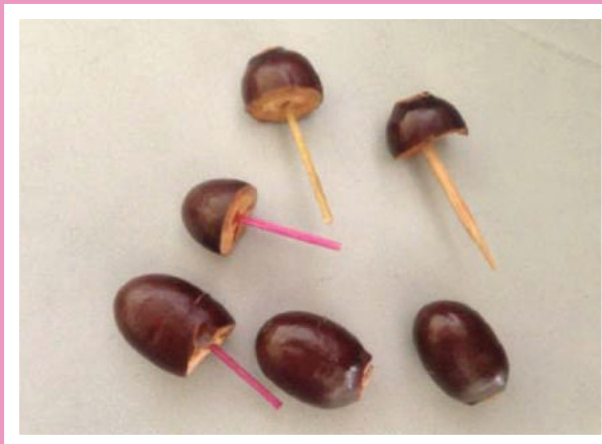
Other Spinning Tops

The Litchi seeds are to be cut in the middle. Small bamboo or wooden sticks are needed to insert at the cut out sides. This can be spanned in two ways:

1. The stick is hold in between two fingers, usually thumb and index/middle finger, and spins on the ground by releasing the stick touching ground.
2. The stick needs to be hold in between two fingers, usually thumb and index/middle finger, holding the seed in upside down position and then needs to spin and release the spinning top on the ground.

Benefits for children

1. Hand and finger muscle development.
2. Draw enjoyment and thus become happy.





Pipalo/Pipolali– Arunachal Pradesh



In the centre of the sea seed a hole has to be made. Small bamboo sticks are to be prepared by making one side of the stick a little narrower than the other end. Now the narrow end of the stick has to be passed through the hole of the sea seed and needs to be fixed properly. A little portion of the stick should come out of the sea seed facilitating it to spin on the ground. Once it is ready the player needs to hold the longer portion of the stick in between the palms, rolls the stick and releases the top on the ground to spin.



Children play these seed spinning tops for fun generation.

Benefits for children

1. Scope for hand and finger muscles development.
2. Draw enjoyment and thus become happy.





PLAY MATERIALS



Play Carts/Vehicles



Different types of play carts/vehicles found in Northeast



In Nagaland it was found that a kind of tree extract or a kind of wild yam is used in the wheels of the carts as lubricants for smooth running.



Carts with the lubricant in the bottle



A child lubricating the wheels of the cart

In hilly terrain children play these carts in slopes. They take the cart to the high raised of land and release the cart so that it moves down very fast. In plain areas these carts are either pushed by one or two children or they pull it with help of a rope fixed in the front side of the cart/vehicle.



Children riding and playing with the play carts/vehicles



Toy Vehicles

Like play carts/vehicles, the toy vehicles are also made up of various locally available and waste materials. Such waste materials are bamboo, wood, tin, iron, rubber, hard papers, etc. In Arunachal Pradesh, it was also found that toy vehicles are made up of banana stem. However, such banana stem vehicles are purely temporary in nature. Again in some places of Meghalaya and Mizoram, children found playing with toy vehicles made up of plastic bottles. These kinds of toy vehicles are mostly played by the younger group of children. Such types of toy vehicles are mostly played by pulling or by pushing.



Child playing with toy car made of Banana





Different types of wooden toy cars

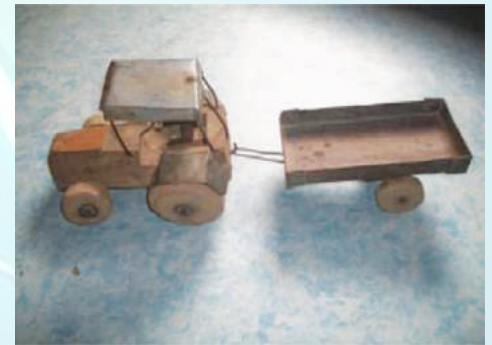


Toy vehicles made of waste plastic bottles

Toy vehicle made of wood and hard paper

Toy vehicle made of wood and waste rubber

Apart from above mentioned toy vehicles in Mizoram toy cranes, carrier vehicles, etc. are also found. These types of vehicles are made with more details like the original one.



Different toy cars/vehicles with detail mechanisms



Children with different toy vehicles

Children also found playing with toy cars made up of clay. However the wheels of these types of cars are supported with thin bamboo/wooden stick. Generally such types of clay modelled cars are made by children themselves. These clay modelled cars are delicate than the other toy vehicles made of wood, bamboo, etc.



Clay made toy vehicles



Toy Aeroplanes

Apart from toy cars, in Arunachal Pradesh, Mizoram and Nagaland children found playing with aeroplanes made up of wood, banana stems, etc. Aeroplane made of banana stem which is of purely temporary in nature was found in Arunachal Pradesh. Children usually hold the planes and run in an open space. Sometimes, they make different sounds similar to a real aeroplane while playing with it.



Plane made of banana stem



Wooden aeroplanes



Toy Boats

Different types of toy boats were observed in the states visited. These boats are generally made up of bamboo, paper, areca nut leaf and wood. A type of bamboo boat was found in Arunachal Pradesh where a piece of polystyrene was attached at the bottom of the boat for facilitating floating. An elastic band was also attached at the back side of the boat where a small piece of wood is twisted in the band. When it is released in the water the rubber band gets twisted open, in the reverse direction and the boat moves forward automatically. Another type of bamboo boat was found in Arunachal Pradesh with a different mechanism where one end of a bamboo skin string is attached to it. Holding the other end of the string the child can move the boat while floating. Holding the other end of the string the child can move the boat while floating.

Paper boats are very common among the children all over. Using origami art paper boats are made by the children. Normally children play with these boats in groups by floating these in small streams, stagnant rain water, small drains in paddy fields, etc. Besides, children also found making small ponds in courtyard by themselves. If there is current in the water then the boats move with the current and in stagnant water children move it with hands. Sometimes they also use big bowls where they put water and play with the boats.



Bamboo boats in Arunachal Pradesh



Paper boats floated in small ponds made by the children



Children playing with paper boats in big bowls



Areca nut leaf made boat



Wooden boat



Ornaments as Play materials

Children in North-eastern Region especially girls love to wear various ornaments. Imitating the real ornaments they try to make similar types by using different seeds, stems, flowers available in there localities.



Garlands made of corn different, seeds, stems, flowers, etc.



Garlands made of corn different, seeds, stems, flowers, etc.



Rings and bracelets made of different leaves and flower



Head gear made of flower and leaf



Spectacles made of coconut leaf

Spectacles made of cello tape and cello tape ring and wires



Sound Making Instruments

Children in this region use various materials such as bamboo, various leaves, banana stem, etc. to make different instruments for producing melodious sounds. Some of the sound making play materials are given below:

a. Leaf made whistles

Two types of leaf whistles were found in the states visited. One of the whistles was found making with a strip of the coconut leaf wrapped around over a small bamboo stick in a conical shape and is blown to make sound. In the other type the leaf is simply folded once and blown placing on the mouth. However there is a technique which the children need to learn to make sound.



Whistle made of coconut leaf strip



Whistle made by folding any leaf

b. Bamboo whistle

In the state of Nagaland a specific type of whistle that is made of bamboo stick was found. To make this whistle a piece of thin bamboo, approximately of 6 to 7 inch size, having a node in one end needs to be cut down from a bamboo pole. Then at the open end of the bamboo a vertical slit approximately about one inch needs to be made. To play this whistle the open side of the whistle has to be put inside the mouth and blow air to it.



Process of making the bamboo whistle



Children playing bamboo

c. *Hevü*

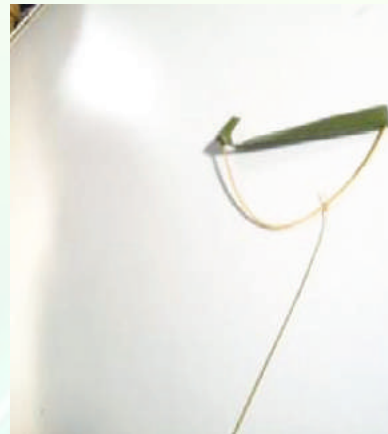
To make this instrument, a piece of bamboo, approximately 5-6 inch long needs to be smoothened in a triangular or oval shape. A string has to be attached at one side of the bamboo piece. To play with this instrument the child needs to hold the string and spin it round and round with high speed as much as he/she can. When it is spanned faster it makes a buzzing sound.



Hevü

d. *Bhumura khel* (Bee sound with coconut leaf)

To make this sound making instrument a strip of coconut leaf is required. Two pieces of thin strands from the midrib should be taken out. Out of these two strands one should be smaller than the other. First of all, both side of the coconut leaf strip should be shaped down thinner. Then it is folded in the middle by joining both the ends with a knot. After that the small strand is fixed as shown in the picture bending it like a bow. Then the longer strand is attached in the middle of that bow. The whole process of making the instrument is shown in the pictures below:



The child needs to hold the longer strand and spin it faster around his/her head and arms. When it is spanned a bee buzzing sound can be heard. While spinning the children sometimes run around and can draw fun.

e. Banana Stem tapping instruments

These types of instruments were commonly found in the states of North-East. There are three types of banana leaf stem tapping instruments. In one of the types, the mid rib of a banana leaf stem approximately of 15 to 16 inch long needs to be cut down. Then in one side of the stem several slits have to be cut out leaving one end of the slit with the rib. These slits should be of 4 to 5 inch length apart from each other. To make sound the child needs to hold the stem horizontally as shown in the picture, open the slits and then with the other hand at a stroke needs to close down all the slits. While doing so a tapping sound comes out, which the children enjoy.



Then in another type, in both the sides of the mid rib of the leaf several slits need to be made of 4 to 5 inch apart from each other. To play this the child needs to hold the stem vertically and then all the slits are required to be opened. After that, with the other hand, at a stroke the slits are to be closed down as fast as possible from down to upwards direction. It has to be done in such a way that the slits make tapping sound.



In the third type, the mid rib of banana leaf has to be cut down in approximately of 10 inch long. Then two slits are to be made in both the sides of the mid rib of leaf leaving the middle portion of the mid rib intact. Both the slits should be attached with the mid rib at the bottom. To play this instrument the child needs to hold it vertically and has to shake it faster towards right and left direction repeatedly. While shaking both the flaps makes sound.

f. Jaw Harp

The Jaw Harp is a vibrating reed made up of bamboo. It is a wooden instrument that makes sound with vibration. A flat bamboo strip of 6 to 7 inch long and $\frac{1}{2}$ inch bread this required for making the harp. After that, a small slit



is cut out in the middle of the bamboo strip leaving the other end attached with the strip. This middle strip needs to be further trimmed down to make it a little shorter than the outer frame. A string needs to be tied at the end of the strip where the slit is attached (in actual Jaw Harp instead of the string, a bamboo slit is extended and smoothened for holding).



Jaw Herp

To play this instrument the cut out strip in the middle of the instrument needs to be hold horizontally in between the lips. The other end, with the help of the string, should be hold straight. Now by tapping the frame with the help of a finger sound can be created (This instrument is called *Gogonain* Assam and is played during *Bihu* dance. In Arunachal Pradesh it is called as *Gungtak*).



A girl playing jaw herp



g. Bamboo tapping instrument

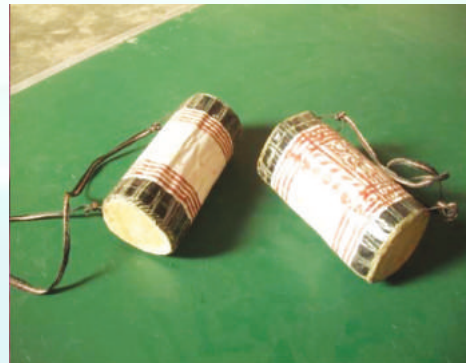
This is a traditional musical instrument of Assam called *Toka*, which is usually played while dancing *Bihu* dance. To make this a piece of a bamboo with two nodes is required. Then the bamboo pole needs to be spilt from one end towards the other end up to little above the other node, so that this node remains intact. After that, the instrument should be slot in both sides from the middle of the already splatted parts towards the intact node as shown in the picture. This will facilitate the player to hold the instrument by both the hands. To play the instrument both halves should be grasped at the slot parts and the free ends need to be tapped.



Bamboo tapping instrument

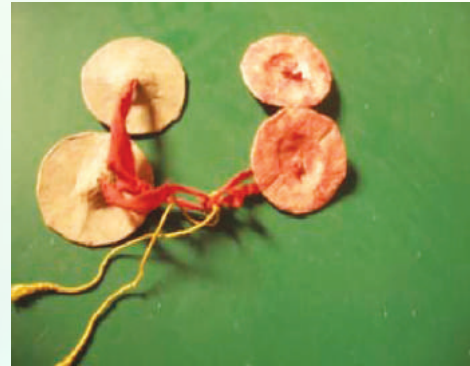
h. Some other toy musical instrument

There are some drums and Clash Cymbals which are commonly played by children in North eastern region. These are mostly made up of wood, bamboo, leather, tin, paper, threads, etc. These types of toy musical instruments are usually made by the elders.





Different types of toy drums



Toy Clash Cymbals



Rattle made with bottle gourd

i. Indigenous rattle

Matured bottle gourd needs to be dried after removing the pulps and seeds through a small opening. When the outer layer of the gourd is completely dried it is smoothened and painted. Some dry seeds, pebbles, etc. are inserted inside the gourd. The opening of the gourd needs to be closed down by using cloth, paper, etc. When it is shaken it makes sound from which children draw fun.



Homemade Cradles and Swings

There are different types of homemade cradles and swings used for children in all the northeastern states. These cradles and swings are mostly made by the elders. The cradles are usually made for the children of younger age group with easily available materials such as clothes (*sari*, *chadars*, old bed sheet, etc.), pillow, wood, bamboo, etc. When the mother is busy with household chores these kinds of cradles are used to keep the young babies.



Various cradles for young babies

The swings are made for children by using locally available materials such as jute bags, wooden stool tyres, old clothes, etc. The children generally in the age group of 3 years and above play and draw fun. These kinds of swings are either tied on tree branches or beams or poles of houses, etc.



Different types of swings



Toy Guns and Weapons

(Guns and other Weapons should be played by the children under supervision of adults)

Various toy guns and other weapons are very common play materials among the children of North-eastern Region. Such kind of toys is mostly popular among the boys of 3 years and above. Following some of the toy weapons which were observed in the states:

a. Bamboo Air Guns

The bamboo guns were observed in all the states visited. There were two different types of bamboo guns. The bamboo gun which is shown in the picture requires internode of a batten bamboo. Besides, a bamboo stick as lever has to be prepared that can be fitted inside the internode. One end of the bamboo stick needs to be smoothened and kept broadened to facilitate the grip while operating. Small seeds or any cut out vegetables or paper balls dampened and crashed are used as bullets. These bullets needs to put inside the batten bamboo with the help of the bamboo stick and sudden force is applied with the bamboo stick as trigger to fire the bullets.



Bamboo guns with seeds



Bamboo guns with paper



Bamboo gun with the lever and cut out vegetables as bullets



Children playing with bamboo guns



The other type of bamboo gun is made by applying little technique. A piece of bamboo with the node at one end is required for this type of toy gun. From the open side of the bamboo leaving 3-4 inches from the edge the bamboo a slit needs to be cut approximately 5-6 inches in such a manner that it provides a platform in the gun to keep the toy bullets. A lever needs to be made with bamboo strip and that has to be fixed in the gun as shown in the picture. The gun needs to be hold with one of the hands keeping the node towards the body and a bullet in the middle of the platform. The free end of the lever has to be hold with a finger of the other hand by placing it at the extreme end of the platform. Then the lever has to be released. When the lever is released it automatically pushes the toy bullet through the opening end of the gun.

In Mizoram it was found that children use such kind of toy gun for competition to aim at bottles. They serially place the bottles or any targets at a certain distance and then try to aim at them.



Bamboo gun with a lever



Children playing with toy guns

b. Toy Guns/Pistols/other weapons

In addition to the air and water guns, toy guns and pistols mostly made up of wood and midrib of banana leaf, are used. Children also play with toy spades made up of bamboo and wood. Such types of toy guns/pistols/other weapons have no function, but used just play the role.



Wooden toy guns and pistols



Gun made of banana stem



Children playing with a wooden pistol



Child playing with a sword



Different types of Spears

c. Catapult

In the entire north eastern states use of catapult is very common. Different materials like clay balls, pebbles, seeds, etc. are used as bullets to use the catapult. It is actually used by the elders for hunting birds. But for children, especially the boys, it is a play material that they use to hit a target at a distance. They usually target the fruits such as mangoes, litchis, barriers, etc. in the trees to fetch or sometimes other seeds of wild trees.



Catapult with clay balls



Children playing with catapults the targets



d. Bamboo watergun

Water guns are made with the internode of a bamboo keeping the node at one end. A small hole in the middle of the node needs to be made. Again a bamboo or wooden lever, that is longer than the gun, has to be prepared in such a way that it gets tightly fitted inside the gun. Children use cloth, plastic, etc. to fit it properly. Applying suction technique the lever has to be pulled and fill the gun with water from a pot and then the lever has to push with force so that the water goes out with force through the hole of the node. Children chase each other and try to splash water on each other with these water guns and it becomes a fun play for the children.



Children playing with bamboo water guns

e. Bow and Arrow/Archery

Bow and Arrow are popular play materials especially for boys. These are generally made up of bamboo and rope and the arrows are generally made blunt. Toy archeries which are generally played by the children are just the smaller form of the actual ones. Sometimes the children play with archery in competition where they have a target point to aim. Otherwise they use these bow and arrow in forest to aim at different objects.



Toy archery equipment



Children playing bow and arrow



Different types of balls

Homemade balls are common in northeast and are of different types. These are as given below:

a. Soft balls

The soft balls are usually made with waste materials like waste clothes, plastic bags, jute or plastic ropes, rubber bands, etc. Young children play with these balls by throwing, rolling, hitting, kicking, etc. Balls which are a bit bigger and heavier are used by the children who are above 6 years to play various games.



Different types of soft balls made of different materials

a. Paper balls

The paper balls are a bit harder than the cloth balls. To make these balls first of all, torn out pieces of papers need to soak in water. When the paper pieces are wet, then these need to be moulded to give a shape of a ball. Size of



the ball depends upon according to their need and wish. When it gets dry it becomes hard and it is ready to play. If required it can be glued or tied with a piece of rope.



Paper ball

a. Bamboo balls

The bamboo balls were mainly found in the state of Mizoram. To make this type of ball, first of all bamboo strips need to be made and then have to be knitted to make a ball shape as shown in the picture. These are strong but light balls and children generally use it as football.



Bamboo ball



Play Materials related to wind

Children play some play materials which are related to air or wind. Some such play materials are described below:

a. Hand fans

Hand fans are one of the favourite play materials for children especially in the age group of 3 to 6 years. These types of fans are made with different locally available materials like areca nut sheath, leaves, paper, bamboo, etc. The mechanism of these fans is that when the children run holding the fan wind help to spin the fan and the children gets fun out of it. Pictures of various hand fans are given below:



**Hand fan made of areca
Nut sheath**



**Hand fans made of
jackfruit leaf**



**Hand fans made of
coconut leaf**



Hand fan made of paper



**Children running with
hand fans**

Another type of hand fan is prepared by the children of Northeast with a different mechanism. To make this fan, first of all a bamboo with internode and a node of a beaten bamboo is required. Then approximately at 2 to 3 inch apart from the end of the node a small opening has to be cut out. After that, two flattened bamboo straps of approximately 10 -12 inches need to be prepared and at the middle of each piece a hole has to be made. Again, another bamboo rod, that is longer than the internode bamboo has to be prepared in such a manner so that it can be passed through the hollow internode bamboo. The flattened bamboo straps has to be placed crosswise, like a fan and requires to be fixed at one end of the bamboo rod by passing the rod through the holes in the bamboo straps. One long and strong thread has to be tied at the joint of the bamboo straps and the rod. Now the thread needs to be twisted around the rod and then the rod has to pass through the hollow internode bamboo. The other end of the thread has to be taken out through the opening made at the bottom of the hollow bamboo. Now, to play this, the internode bamboo needs to hold with one hand and with the other hand the thread needs to pull fast. Since, the thread is attached with the bamboo strap, when it is pulled the bamboo fan spins. As soon as the thread is loosen up, it gets twisted again in the rod. This has to be done fast and repeatedly to make the fan spin.



Bamboo fan



Children playing with a bamboo fan



a. Kites

Kites are commonly played throughout the world. In North-eastern region children love to play with various types of colourful kites. Kite is usually made of light weight paper and for the frame of the kite bamboo strips are used. In the bamboo strips the kite is fixed and tied in a specific manner with the help of a tread to maintain balance. Again a reel full of tread is attached with the kite and it can be flown as high as possible depending on the wind and also the length of thread as well. The younger group of children usually run by holding the thread of the kite instead flying high.



Young children playing with colourful kites



Toy Farming Equipment

a. Farming equipment as play materials

Children follow adults in many of the activities of day to day life. In continuation to it, they also follow the farming activities. Therefore, adults make various types of farming equipment in smaller form for their children. Following are some of the pictures of toy farming equipment.



Traditional water harvesting tool



muzzle



country plough



ladder



Grain spreading tools



Bull mouth trapper used during farming



Children playing with toy spades

a. Rain and Sun Protector/hats

A kind of rain protector was found using by the adults in Nagaland while working in the fields to safeguard their back from rain drops. It is made with a particular plant of grass family. Since children imitate the adults, the elders make small sized rain protectors for children to for playing.



A rain protector



A child with a rain protector

Traditional bamboo hats are used in Meghalaya by the adults while farming to protect themselves from sun and rain. For children elders make various sizes of this type of hat to play with.



Toy Bamboo Hat



Girl wearing the toy hat



Children playing wearing the bamboo hats



Different types of Crops Cleaning Equipment

The harvested crops are cleaned in different winnowing equipment. After cleaning the crops these are kept in crop baskets. These are basically made up of bamboo. For children, to play small models of such equipment are made by the adults. Sometimes, children themselves also make the winnowing fan with areca nut sheath.



**Bamboo made equipment
of cleaning crops**



**Winnowing fan made up
of bamboo**



**Winnowing fan made of
Areca nut sheath**



**Children playing with
winnowing fan**



Toy Fishing Equipment

Like farming equipment different toy fishing equipment are also available. These were basically found in Assam. Some of the fishing equipment are used for catching big fish and some are used for catching small fish as well. They play fishing game and act like the elders using these equipment.



Various toy fishing equipment used in Assam



A toy fisherman with fishing net

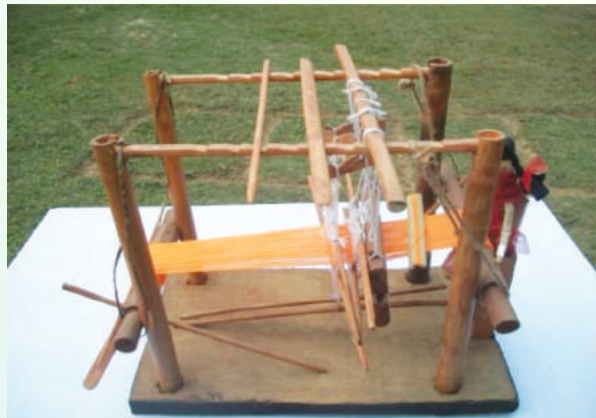


Children playing with fishing equipment



Toy Weaving Equipment

Weaving is commonly seen in the villages of the North Eastern states. The weaving equipment are made in a smaller form for the children for their knowledge and also to use as play materials. The pictures shown below are a few weaving equipment of Assam.



Toy loom of Assam



Small winder and big winder of yarn in Assam



Different Toy Baskets of North-east

There are various baskets in the region used for various purposes which looks similar in all the north eastern states. Following are a few pictures of toy baskets that are made for children to play:



Baskets made for children of Arunachal Pradesh



Bamboo baskets in Assam



Bamboo basket in Meghalaya



Different baskets in Mizoram



Different baskets in Nagaland



Miniature furniture

Elders make various types of miniature furniture for children to play. Such furniture are made of bamboo, wood, canes, etc. Some of the pictures of such furniture are given below:



Table and chairs made up of bamboo



Toy sofa set made of paper



Toy wooden rack



Toy wooden sofa set



Stool of bamboo and cane



Bed made of Bamboo and Cane



Table and Chairs made up of cane





Traditional Doll Houses

Various traditional doll houses were found in the states visited. These huts, houses, cottages, etc. are either made by the children themselves or by the elders. They are usually made by the locally found materials like, paper, bamboo, wood, hazes, etc. Pictures of some of such traditional doll houses of Northeast are presented below:



Traditional toy house of Assam with a meji (bonfire)



Traditional toy houses of Mizoram



Doll houses made up of hard paper and bamboo



Kitchen equipment

Children, especially girls, love to play with various types of kitchen equipment. They like to imitate their mothers working in the kitchen. They observe cooking utensils, stoves, fireplace, serving equipment, etc. and also the process of cooking as well. Imitating the same girls make such kind of kitchen equipment using clay, bamboo, wood, etc. Following are a few pictures of kitchen equipment:



Kitchen equipment made of clay



Kitchen equipment made of coconut shell, bamboo sticks, etc.



Kitchen equipment made of wood



Play utensils made of bamboo



Bowls made up of radish and other wild vegetables



Different Rolling Wheels

Playing with various wheels is very common among the boys in North-Eastern region. Waste tyres of bicycle, scooter, car, etc. are commonly used to play. Apart from these children also make big ring to roll using waste rubber or plastic flexible pipes by joining both the ends with a piece of wood, bamboo or any hard object. To roll these tyres or rings they use varieties of sticks.



Children rolling bicycle tyre



Child rolling a scooter tyre



**Wheel made of rubber pipe
with a wire to roll it**



**Child rolling a wheel made of
rubber pipe**

Another type of wheel used by the children to play is small metal wheels which are waste parts of various machines. To play such kinds of wheels children require a long wooden or bamboo rod with a curved metal wire is attached at the end of the rod. With the support of the bended metal wire the small wheels are rolled. Some children also found using lids of containers.



**Children with the metal wheels
and bamboo rod**



**Children playing with the
container lids**

Another wheel rolling play equipment is made by fixing the wheel in a rod. Wooden wheels wrapped with rubber/tyre, wheels made with waste rubber sandal, etc. which are attached to wooden or bamboo rods to roll around. Such wheels may be attached as single or paired with the rod. In addition, in some places a short handle is also attached with the rod which acts as a steering for the children while playing with it. Following are few photographs of such kind of rolling wheels:



Different types of wheel rollers



Children playing with different wheel rollers



Play materials made with leaves

In Assam children found playing with various play materials made of different types of leaves by tearing, folding and joining the leaves which are of purely temporary in nature. Using leaves children prepare, bats, scissor, buffalo head, frogs, etc. Following are some of pictures of such play materials:



Buffalo head made of leaf flying bird made of leaf



Pitchers made of leaf



Scissor made of leaf



A bug made of leaf



Castor oil plant stem and leaf used as play material

Children enjoy making bubbles from the gum of castor oil plant stem. When the stem is broken a viscous liquid comes out. Children blow air with their mouths at the liquid and that forms bubbles. However, there is a technique to break the stem to make bubbles and it need be blown immediately after breaking the stem.



**Castor oil plant stem
with leaves**



**A girl blowing air
to make bubbles**



Bubbles forming



Ladder

Small wooden or bamboo ladders those are made by adults were also found playing by the children to climb up.



Wooden ladders made for children



Children playing with the ladder



Masks

Masks bearing traditional culture of a society are also found playing by the children. Adults make such masks for children to play.



Traditional masks in Arunachal Pradesh



Children playing wearing masks



Telephone made of match box and string

Children also make toy telephone with match boxes and wool or thread. Both the match boxes are attached with both the ends of a long thread. To play with it two children need to stand at a distance holding the match box at their ear and mouth. After that they act like conversing in a telephone.



Telephone made of match box and string



Children playing with the match box made telephone



Homemade Dolls/Toys

Different types of dolls are popular among the children, especially among girls. Either elders or sometimes they themselves make such kind of dolls with available materials like egg shells, bamboo, wood, old cloth, cotton, coconut leaf, etc.

a. Human Figures



Different types of human dolls

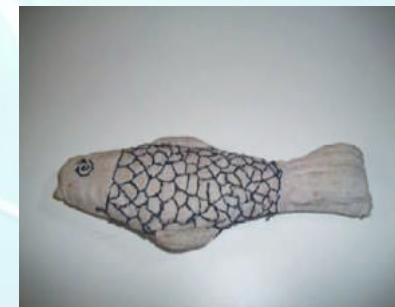
a. Dolls of Animals and Birds



Monkey face made of areca nut cover



Bird made of dry coconut



Fish made of old cloth and cotton



Sliding play equipment

Wooden slide boards are made for the children to play with and slide in the sloppy areas of hilly places. Besides, areca nut leaf sheath is also use to slide.



Children playing with wooden slide boards



Children playing with areca nut sheath



Clay models of vegetables and fruits

Clay made vegetables and fruits are common play materials among children of north-east. These are either made by the children themselves or by the elders. These types of play materials help children to understand the shape, size and concept of different fruits and vegetables.





Button Spinner

The button spinner is a commonly seen play material among children of northeast. To make it a thread is required which is inserted through the holes of the button as shown in the picture and the thread has to be joined. After that the button has to be placed at the middle of the thread and the child needs to hold the thread in two ends and then spin it around. Such spinning should be done till maximum limit so that it cannot be spanned further. After that the thread has to be pulled straight and while doing so, the button start spinning in reverse way. However, in some places instead of buttons, sea seeds are used and pierced in the middle to insert the thread.



Button spinner



Sea seed spinner



Thread as play material



Ladder made of thread



I



II



III

Children make different objects and show tricks with threads. They make ladders, bird's paw or spider web, etc. They also play by tangling a joined thread and then some ask another one to put his/her finger or hand in it and it gets untangled.



Rings

Small rings are made by the elders for children to play. These are made of materials like - waste paper, cloth, etc.



Colouful Rings



Some Free Play Activities

Children of different age groups also like to get engage in some free play activities with play materials, pets, etc. and also without these. Such kind of play activities could be solitary or in group and are not bound by any rules or regulations. Children draw immense pleasure with such type of free plays. Some of the pictures of free play activities of children are given below:



Babies playing among themselves



Children playing with pets



A young girl playing with a doll



Children enjoying ride in a cart



A child busy making a vehicle for himself



A child playing with a toy car



Child drawing fun climbing a pole



A young child busy playing with wooden blocks



Children playing on the hey



Two girls are making garlands



Children making small wooden tents for them and playing among themselves



Children made temporary benches with wood for free play





Children enjoying sitting on the tree bench made by them



Children climbing a tree



Children enjoying outdoor free plays

The background is a vibrant, hand-drawn style illustration. The top half features a bright blue sky with soft, white clouds and a large, stylized yellow sun with a face in the upper right corner. The bottom half shows a green landscape with rolling hills, white daisies, and various other flowers in shades of pink, orange, and purple. A branch with red berries and green leaves extends from the left side. The overall mood is cheerful and artistic.

FOLK STORIES



Stories from Arunachal Pradesh

The Monkey and the Wild Hen

Once upon a time, there was a wild hen and a monkey who were very good friends. Both of them once decided to grow some crops in their own farm. One day, the hen invited the monkey to help her in her field. Accordingly, the monkey came to the crop field of the hen which was near to her house. After working together for sometime in the field, the hen came home to prepare food and asked the monkey to continue field work. As soon as the hen left for home, the monkey thought of seeing her cooking and followed the hen by hiding himself. At home, the hen prepared rice and kept aside. Then she put another saucepan on the fireplace and sat on it for sometimes, shook herself and laid an egg. The monkey observed everything through one of the holes of the bamboo wall. After that he returned to the field silently and started working. After a while, the hen called him for lunch. At the dining table, the hen asked the monkey whether he wants to eat rice or curry. The monkey opted for curry. Accordingly, the hen offered him the egg curry. After food, both of them again worked in the field till sun set and then the monkey left for his home. Before saying good bye to each other the monkey too invited her for helping him in the crop field. After few days the hen went to the crop field of the monkey to help him and the monkey was very happy to see her. Both of them worked in the field together for sometimes. After that, the monkey took leave for some time to prepare food for both of them and he came home. After sometimes to see how he prepares food, the hen secretly followed the monkey. The monkey prepared rice and kept aside. He put another saucepan on the fireplace and sat on it. He shook his body to lay egg but, instead, night soil came out. Simultaneously, the rolling boiled water burnt the bumps of the monkey and these became pink coloured. People believe that, since then the bumps of monkeys remained pink with no hair.

Everything was watching by the hen through one of the holes of the bamboo walls. As the monkey failed to lay egg, the hen got a good laughter and she could not stop her laughter. She laughed loudly by rolling on the ground. Tears came out and her eyes became red out of laughter. People believe that, since then the eyes of hens remained red.

The Sheep and the cunning Monkey

Long time ago, in a deep jungle a monkey and a sheep were friends. One day both of them decided to go in search of wild yam. The sheep collected lot of yam by digging with his horns. But, the monkey, whatever he could get used to eat up on the spot. They searched yam till the evening. Both of them returned home and wanted to boil some yam. The monkey played a trick and sent the sheep to bring water from the river. For that monkey gave a sieve to bring water. Every time the sheep brings water in the sieve, immediately water used to fall through the holes of



the sieve. Seeing this, the sheep closed down all the holes of the sieve using his hair and finally could bring water from the river. As soon as he arrived home he did not find monkey there. The sheep came out and then he saw that the monkey carried all yams to the tree. When asked the monkey refused to return the yams. The helpless sheep requested all other animals to help him out but everybody refused. Seeing this, a black ant came forward to help the sheep. The ant climbed up and bite at the thigh of the monkey. The monkey cried out loud because of pain of ant bite. He could not keep balance and all yams fell down to the ground. The sheep and the ant boiled the yams and relished. Both of them became friends. At the time of departure the sheep, out of gratitude, gifted some of his hair to the ant.

It is believed that, since then the black ant (of a certain species) started having the hair, which comes out while touching.

The King and the Fairy

Long ago, there was a king who came with seven soldiers and his pet dog to Morshing Valley jungle from a place called Mukto located in the district of Tawang in Arunachal Pradesh for hunting. In Morshing Valley there was a big *gompa* (temple) called the *Lagyala Gompa*. When they entered the jungle and was moving around suddenly the dog of the king disappeared. The king and soldiers tried to find the dog everywhere but failed to locate. One of the soldiers advised the king that, as it is already dark it will be difficult to find the dog. Further, since the jungle is also dense and thus it will be better to find the dog in the morning. Early morning one of the soldiers climbed up a big tree and could see some smoke coming out from a far place. He comes down and informs the king about the smoke and also the possibility of habitation of people where the dog might have reached there. Listening to him the king with his soldiers proceeded to that direction and then suddenly they could see a big *gompa* on the way. When they reached the *gompa* they met an old couple sitting outside. The King asked if they have seen his dog and the couple replied of not seeing any dog. But, suddenly the king saw some footprints of the dog near the old couple. So he expressed his wish to the couple to go inside and see the *gompa*, but the couple tried to resist him. Thus the King became more curious and forcefully went inside the *gompa*. Inside he saw several numbers of rooms and as he counted he could find nine rooms but there was no one inside. After crossing the nine rooms he saw another room from where beams of sparkling light were coming out. As he goes inside he saw his dog and also a young girl who was actually a fairy and was very beautiful and glowing. With her glow the whole room was sparkling. As soon as the king saw her immense beauty he fell in love with her. He was also happy as he found his dog too. That fairy was the daughter of the old couple and so he asked the old couple that he wants to marry her. He promised them that he will come back and marry their daughter. The king kept his dog with her to protect her. After twelve years the king came back and married her and took her away with him. Both of them lived happily for years.



Disloyal Friend

Once upon a time, there were two boys. Both of them were very good friends. One of the boys belonged to a rich family where as his friend was very poor. The poor boy used to struggle hard for his livelihood and often could only collect some maize flour to eat. One day the rich boy asked his friend to accompany him to buy cattle from another village which is far from their place. Both of them decided to carry some food with them to eat on the way. Accordingly, the rich boy bought bread with him and the poor boy brought some wild boiled vegetables available in the nearby forest. They started their journey towards the other village. Since the village was far from their village it became dark in half of their way. After sometime they reached a place where there is a diversion of road. Getting confused, who will go by which diverted road, the rich boy made a plan. He divided one piece of bread into two and out of this one piece he handed over to his friend. Then they stand back facing at the juncture of the road and threw the pieces of bread back side across their head. The piece of the bread belonged to the rich boy fell towards the road that is uneven and narrow. The piece of bread belonged to the poor boy fell towards the road that is smooth and broad. Seeing that the rich boy argued that his piece of bread fell on the good road side and his friend's on the bad road side. Thus, listening to him the poor boy decided to go by the bad road allowing his friend to go through the good road. Accordingly, they started to travel through their own way. After going a little far the rich boy finds that the good road ends and from that point very bad road starts. On the other hand the poor boy finds that the road is very good as he moved forward. After walking some distance the poor boy suddenly met an old couple who had number of cows with them. When he talked with them he came to know that the old couple has no children. Therefore, the old couple gave him all their cattle. After some days that couple died and the poor boy got all the cows. Before their death they also gave him two flutes, one was made up of gold and the other one was of silver to call the cows. Taking all the cows and the flutes he returned to his village and so his rich friend too. He could see that his rich friend brought only one small cow which he found during his journey. Then the poor boy with lots of cows felt bad and said as they are fiends so they can gaze all the cows together.

One day, both of them were returning from the field bringing all the cows towards their village. It was almost dark and at a distance they could see a fire. The rich one suddenly made a plan. He insisted his friend to go with him near the fire as it was already dark. Accordingly, they went near the fire and fell asleep. The rich boy acted as if he is in deep sleep so that his friend continues sleeping. Towards the end of the night the rich boy pushed his friend into the fire and killed him. He did like that so that he can posses all the cows and become further richer. After killing his friend in the morning he took all the cows and was about to returned to the village but he could see that none of the cows was coming with him and were sitting near the fire and was licking the parts of the body of the poor boy. After some time a miracle happened. The dead boy became alive and turned into a beautiful boy. As he got alive he finally knew about his disloyal friend and hence he got all the cows again and went back to the village. He became rich and stayed happily ever after.



Nipu and Nili

Long before, Zongma, the supreme power had two sons named Nipu and Nili. Both the sons were there before the earth and the sky were made by Zongma. Nipu and Nili had no form. After many years Nili made the earth and Nipu made the sky. After the creations Nipu placed the sky over the earth like a lid. But he found that the sky was too small than the earth. Then Nipu requested his brother to make the earth smaller so that the sky can fit into it. Listening to this Nili pushed and pulled the earth to bring it into the same size of the sky. During the process, parts of the earth raised and formed the mountains.

Nejlieu

Long time ago, sky had a quarrel with his wife earth and because of which, there was scarcity of food and water for the living beings. Everybody in the earth was passing through a tough time. At that time a boy was born whose name was Nejlieu. Nejlieu was very powerful and acted as an interpreter between the sky and the earth. He always used to put thing in right track. When he saw things going wrong then he came as wind with force and blew away the sky far from the earth. It is believed that, from that day onwards the sky went very far from the earth and all living being received plenty of foods to eat and water to drink. Even today, Nejlieu remained as interpreter. When it is very hot, comes as cool breeze and when it is very cold he brings warmth to the living beings.

Ettong

The Sun is the queen of day and the Moon is the king of night. There was a snake named Ettong was very jealous of them and always tries to kill them. Sometimes he become very powerful with evil force and goes to the sky and grabs the sun and moon and cause eclipse. But, whenever Ettong grab them the people in the earth make a noise to let the sun and moon go. The Ettong gets frightened and release the sun and the moon.

Phum Badra

Phum Badra is a creature upon whom the earth is resting. The head of the Phum Badra is turned towards the rising sun and the tail towards the sunset. Chunchi-Raba-Rubbu is an insect and from time to time it flies towards the Phum Badra and says - *I am from the earth and saw all the living beings are dead there*. Listening to him the Phum Badra becomes very sad and starts weeping. When Phum Badra weeps its body shivers and thus the earth shakes. When the earth shakes all the living beings cry loudly saying – *we are here- we are here*. When Phum Badra hears the hue and cries of the living being in the earth he realises that the insect mislead him and he stops shaking.



Firefly

Initially, there was no fire in the world. To bring fire from the sun men sent the firefly. Those days the firefly used to have long legs and big and strong wings. The firefly flew towards the sun to bring fire for men. As he neared to the sun his legs and wings were shrunken and the tail caught fire due to the heat of the sun. The firefly was frightened so much that he turned round and flew back towards the earth. After reaching earth the firefly gave the fire to men but kept a little sparkle in its tail.

The Tiger and the Frog

Long ago, there was a frog and a tiger. Both of them were very good friends. The frog used to visit the house of the tiger very often. Whenever the frog visits the house of the tiger he used to offer him meat and the frog used to relish. One day the frog said – *my friend, whenever I visit, you offer me so good food and I really enjoy. One day please do visit my house too.* Listening to his friend the tiger said – *my dear, I am a meat eater if you can offer me meat I definitely will visit your house.* Accordingly, the tiger decided to visit the house of the frog and told his friend that he will come to his house tomorrow. That night the frog kept on thinking how to get meat for his friend. Next day, early in the morning the frog went to the river near the jungle and he saw one horse drinking water. Without delaying the frog jumped to the horse and hopped up to the back of it. There the frog tried to bite out some flesh from the back of the horse. Then the horse gave a good kick at the frog and one of the legs of the frog broke. Unable to walk properly, the frog reached home. After sometime, the tiger arrived his house. The frog made his friend to sit and he went aside. The frog was very ashamed as he could not collect meat for his friend. Then he cut out some flesh from his leg and cried out loud of pain. Hearing his cry the tiger came to see his friend and he came to know the fact. He was very sad and said – *my dear, why are you doing this? There was no need to do this and in any circumstances I will not eat your flesh.* The tiger comforted the frog as much as he could and left the place. Ashamed frog left the house for ever and started living in the river. This is how the frog cannot walk and always live in water.



Stories from Assam

The Birth of Pangolin (Bon Rou)

(*Sa Madi*: A platform where the youths, till their marriageable age, are given knowledge and skill those are useful for life. The life skill education is given under three experienced adults called *Sang Maji*, *Sang Dolo*i and *Xaru Mai*. The *Sang Maji* and *Sang Dolo*i are men and *Xaru Mai* is a woman. During the period if any youths get married or perform any misconduct against the norms of the village, they are banished from the village as punishment)

Once upon a time, in a village of *Tiwa* community, the youths were given life skill training in *Sa Madi* by the *Sang Maji*, *Sang Dolo*i and *Xaru Mai*. During the training one boy and a girl fell in love with each other and they got married without the knowledge of the villagers. When the villagers came to know about the fact, they banished the couple out of the village towards the mountain. After few months the couple was blessed with a baby boy. Since the baby was born illegally, the couple faced difficulty to face the people of the village. They started *jhum* cultivation in the hills for their livelihood. They go out for work carrying the baby on their back. One day, they made a *dalda* (hammock) near their cultivation field by tying a shawl in two trees. The mother sang lullaby to make the baby sleep and when the baby fell asleep she kept him in the *dalda* and went for harvesting. Suddenly, when they heard the cry of the baby they came running to the *dalda*. They did not find the baby on the *dalda*. While searching they saw that the baby was going under the ground by digging the earth. The parents tried all their efforts to take the baby out of the ground but all went in vein. As the parents could not bring the baby out they felt very sad and cursed the baby saying that he will never be able to see the faces of human, the way they cannot see any human because of his birth. They further cursed that, he will also grow a scaly skin like fish and the couple left the place for ever. Since then it is believed that the *Bon Rou* was born from that day.

Tale of the Two Sisters

In a village, there lived an old couple and they had seven daughters. The couple was so poor that whatever they cooked may be some chapattis or rice they never get a chance to eat as they had to distribute all the food to the seven daughters and nothing is left for them. Therefore, one day the old couple decided that they will tell lie to their daughters that there is no food and they will cook food for them after all the daughters are asleep. But the youngest daughter listened to the conversation of their parents and she informed all other sisters about it. After that, the daughters made another plan that they will hide all the utensils so that their parents will not be able to cook. Accordingly, all the daughters kept one utensil each under their pillow and acted as if they are asleep. Hence,



at night when the parents went to kitchen late night to cook some food for themselves they couldn't find any of the utensils. As they were searching the utensils one by one the daughter came to the kitchen and gave the utensils to their mother for cooking. Finally, the mother again was compelled to distribute all the food to the daughters and the old couple remained hungry.

The couple again made a plan and the father took all their daughters to the forest to feed berries and left them there so that they can never be able to return home from the dense forest. Finally, in the dense forest out of the seven daughters five of them died while trying to drink water from a river and two remained alive. After that the two daughters kept roaming inside the dense forest for food and water and finally reached a pond. It was the king's pond and to drink water from it they need to put something in the pond in return. The younger one was wearing a ring so the elder one asked to throw that ring in the pond. Accordingly, she had thrown the ring in the pond and they drank water. After drinking water the younger one started crying and asked the elder one to bring her ring back as it was her favourite. As the elder one loved her younger sister very much so she jumped into the pond to find and bring back that ring but she got drowned in it and never came out. After that the younger one mourned and cried out of guilt for several days sitting under a tree on the bank of the pond.

One day, the king came out of the palace and was taking a walk near the pond and suddenly he saw a beautiful girl sitting under a tree and crying. The King at the first sight fell in love with her and decided to marry her. The King though already had two queens but didn't have any children from them. Therefore, when King got married to the younger daughters of the old couple the other two queens were very jealous because if she gives birth to a child the King will love her more and they will be neglected. Hence, out of jealousy whenever the new queen gave birth to a child, every time the other two queens used to throw the baby out and used to give false news to the king that the baby is dead. Once the baby is thrown out of the palace, a dog always carries the baby throws him/her in the pond. This way the new queen gave birth to five babies and all them were thrown in the pond declaring dead.

As some years passed, with the sadness in the palace due to death of five babies of the new queen, the twist comes as none of the babies died and all of them grown up till then. It happened as the spirit of the elder sister who was drowned in the pond saved all the babies and took care of them. As children started growing they play, they giggle and they sing near the pond. One day the king heard these giggles and voices and so he came out of the palace from where these sounds are coming from. When he reached near the pond he could see five beautiful children are playing. The king could not stop himself and hence he went near them and asked whose children are you. Then they replied that they are his and the youngest queen's children. The King was very surprised to hear that and could not believe at first. So he went and asked the dog who used to carry the baby to the pond and he replied positive. Then the King went to the two elder queens and asked about it and they finally confessed that they only tried to kill the babies as they were jealous.



In this way, the elder sister's spirit nurtured the five children of the younger sister and the King. After that, the king and the youngest queen with the five children lived happily ever after.

Folk story of *Du-Muni Shila*

Long ago, in a place called Shilghat, there were two sages named Kumud and Kausthabh. Both the sages established one *ashram* (religious exertion) called Kamyak and lived together and used to teach students. According to a legend, king *Bana* planned to establish second *Kashidham* at Biswanath for which he had collected a numbers of *Sivalinga*. Out of those *Shivalingas* both the sages had hidden one. When king *Bana* came to their ashram and asked about the road to *Kashidham*, then the sages told - *where will you get the second Kashidham?* Then the king became very angry and cursed the sages to convert to stones. Understanding own guilt, the sages requested for forgiveness. They also informed that, the stolen *Shivalinga* they established at *Baneswar*. Then the king told to the sages that, in *Kaliyug*, when there will be fights among seven demons then many people will die. When the blood will flow and fall on them and only at that time they will be freed from the curse.

According to another legend, in *Silghat*, a place is there named *Trishuldhari*, where a stream passes. In two poles of the stream that is at north and south, two big stones are there. These two stones are called *du-muni shila* (stones of two sages). People say that these two stones were two sages and out of them one was a man and the other one was a woman who were cursed by God to convert to stones. These two stones are coming towards each other every year. It is said that when these two stones will touch each other, both will change into gods and will marry each other. It is believed that, at that time the *kaliyug* will end and a new era will start.

Two Sisters

Long ago, there lived two sisters in a village. Both of them loved each other very much. Everything they used to share, even a small berry they used to divide and eat. As time passed both the sisters grew up and attained their marriageable age. Their parents searched grooms for them and finally ended up with two suitable boys. However, the groom of the elder sister was from a very rich family whereas the groom of the younger one was just reverse. After their marriage, both the sisters went to the houses of their respective in laws. Gradually, the elder sister's proud due to wealth started creeping up and she became very proud. She became so proud that she started neglecting her younger sister. On the other hand, the younger one was passing through a tough time. After the birth of their second child, her husband also died suddenly. She found it very difficult to run her family. One day, remembering her elder sister, she went to her house and narrated her hardship that she is passing through. She asked *edoon*



(*doon* is a paddy measuring unit of Assam, *edoon* means one unit) paddy from her sister. But her proud sister gave a condition by saying that, she has to kill all the lice in her head and then only she will give her paddy. Accordingly, the younger one searched the lice till evening and thought that she has killed all the lice those were troubling her elder sister. As per the deal the elder sister gave her *edoon* paddy. As soon as the younger one reached the gate, the elder one felt itching in her head and picked up one louse. She called her younger sister and asked her to return the paddy that she gave as she could not kill all the lice. Sadly, the younger one returned the paddy and came home with empty handed. That night she and her children slept off without food.

Time passed, the children of the younger sister grew up. All of them started working hard and their life started becoming better. Gradually, the clouds of hardship started vanishing and they were able to enter in to the brighter part of life. One day, at their farmhouse all of them were sitting for lunch and at that time they heard somebody's foot steps outside. When their mother came out to see the visitor then she found that she is her elder sister who was in very dilapidated outfits. She was sick too. She was brought in side, took care of her and offered food. Later when she was a bit stable, she told that her son lost all their properties in gambling few years back after the death of his father. Now they do not even have a house to stay. She felt shame of her behaviour that she had shown to her sister years back and thus could not face her out of guilt. Now, since her health is in poor state and nobody is there to look after her, she came to her younger sister as there was no way out. Unlike the elder one, the younger sister was kind enough as before and thus she sheltered her elder sister and after that they lived happily ever.

Elephant Gourd Princess

Once upon a time, there was a king. The king had two wives. One day elder queen gave birth to a healthy baby whereas the younger queen delivered an elephant gourd. Seeing the gourd, the queen was very upset and threw it near the pond. When the queen works or sleeps the elephant gourd comes rolling to her and the queen always used to throw it. One day, in the noon when there was nobody around, the gourd by rolling reached near the river. At that time, a prince from nearby kingdom was fishing in the river from a place where other cannot see him. From there he observed that, a very pretty girl came out of the elephant gourd and took bath in the river. After bathing she dried her shiny long hair and again cocooned herself inside the elephant gourd and went away. Seeing her, the prince fell in love with her. In the palace, the prince put himself inside a room and became crazy to marry her. At first, the king was very angry listening to their son. Later listening to the whole story and also looking at the condition of their prince, the king agreed to bring the elephant gourd girl as the bride for their son. Accordingly, they went to the kingdom of the gourd and placed the proposed. The king and the queen of the elephant gourd girl felt very



shy about the whole thing. But, later they agreed and happily tied the nuptial note of their elephant gourd with the prince. At home, the elephant gourd started staying in the same room of the prince. The queen sends food to the room of her son. The prince used to eat half of it and goes to sleep. As soon as he goes asleep then the elephant gourd used to come out and eat the remaining food and again cocoons herself. The prince used to get surprised and was also very upset about it. One day, a beggar old lady came to the prince for begging. Seeing the prince she asked about the matter. The prince explained her everything. Listening to him the old lady gave a solution to the prince. She suggested the prince to keep some burning rice bran and a mixture of curd and a particular banana inside the room. She asked prince to act out as if he is in deep sleep. Thinking that the prince is sleeping, when the elephant gourd princess comes out, immediately he needs to put the shell of the elephant gourd in the fire. When the prince faints and falls down on the floor out of the heat of the fire, she should be treated her with the curd and banana mixture by smearing on her forehead. That night the prince exactly followed the same thing as advised by the old lady and could rescue the pretty princess from the shell. After that they all lived happily forever.

The Flower Girl and a Flower Plant

There was a flower girl. Once she planted a flower tree. She took care of the plant with infinite love and care. Days passed but the plant did not flower. One day she asked the plant:

Flower girl: O' plant, O' plant why don't you flower?

Then the plant replied

Plant: If I have to flower why does the cow eat up my tender shoot?

Then the flower girl goes to the cow and asks:

Flower girl: O' cow, O' cow, why do you eat up shoot?

Cow: The cowherd doesn't gaze me, why should I not?

Flower girl: O' cowherd, O' cowherd, why don't you gaze the cow?

Cowherd: The cook doesn't give me rice, why should I?

Flower girl: O' cook, O' cook why don't you give rice to the cowherd?

Cook: The wood cutter doesn't give me firewood, why should I?

Flower girl: O' wood cutter, O' wood cutter, why don't you provide firewood?

Wood Cutter: The blacksmith doesn't provide me axe, why should I?

Flower girl: O' blacksmith, O' blacksmith, why don't you give axe?

Blacksmith: The coal miner doesn't give me coal, why should I?

Flower girl: O' coal miner, O' coal miner, why don't you give coal?



Coal Miner: The clouds shower a lot, how can I?

Flower girl: O' clouds, O' clouds, why do you shower?

Clouds: The frog crocks, why shouldn't I?

Flower girl: O' frog, O' frog, why do you crock?

Frog: why should I leave my ancestors' custom?

Dighal Thengia

Once upon a time, there lived a poor old lady in a village. She was all alone in a very dilapidated house. At night the stars can be seen through the holes of the roof. She used to live bread and mouth by selling milk of the cows that she had. One day, she was fatigued because of her daily chores. She finished her dinner and went to bed. The sky was gloomy and covered with black clouds. She prayed to God saying "Oh Lord, tonight may the *Dighal* (long) *Thengiya* (legged) not come" (it means may the long driving rain not come tonight). That night one thief had come to steal a cow and was hiding himself near the cow shed. At the same time one tiger also had come to steal a cow and was hidden in a corner of the cow shed. Both of them heard the prayer of the old lady, but none of them could find the meaning. They both were waiting for the old lady to fall asleep. After sometime the old lady went to deep sleep and she started snoring. Then the thief entered inside the cowshed to steal a cow. It was very dark at that time and the thief found it difficult to see any of the best cows. So he thought that the cow that jumps up at the mere touch would be the best one. Accordingly, he moved around and started touching the buttocks of the cows. While doing so, once the thief touched the buttock of the tiger and the tiger immediately jumped up. The thief now is sure that this is the cow that he was looking for. To take the cow out, the thief twisted the tail of the tiger. In the mean time the tiger thought, it must be the *Dighal Thengia*, that the lady referred to. He was scared and about to flee. The thief found that this is really a tough cow and thus he quickly ride on the back of the tiger. The tiger, thinking that the *Dighal Thengia* is on his back he came out of the cowshed with speed as much as he can. Feeling the speed and the strength of the cow, the thief too thought that this must be the *Dighal Thengia* and he was terrified. With the thief on his back, the tiger entered in to the forest. The terrified thief now grabbed the neck of the tiger and twisted it. As the thief twisted his neck, the tiger thought that it is not *Dighal Thengia*, but it is another species called *Ghanr Mukutowa* (neck twister). Thinking that, the tiger increased his speed. The thief could not restrain and he grabbed the tail of the tiger tightly. The tiger increased his speed and the thief fell down. The tiger escaped inside the forest. But the thief clutched the tail in such a way that the tail remained in his hand. Eventually, the tiger inside the forest, after taking few breaths, thought that it was not *Ghanr Mukutowa*, but he was caught by another species called *Pepan Korha* (causes intense pain). The thief, on the other hand, being left with the tail found that it is not



a cow's tail but instead a tiger's. He was terrified and climbed up a tree to spend the night. Meanwhile, the tiger in the forest told the happenings to his friends and relatives. Hearing to him, the other tigers thought that it is indeed a shameful thing for them and decided to find out the *Pepan Korha* to punish him. All tigers went everywhere to find out the *Pepan Korha*, but failed. Finally, one tiger saw the thief sitting on the top of the tree. To reach him, all tigers decided to make a tiger ladder by getting atop one upon other. The thief was horrified. The tiger ladder was about to reach the top of the tree, then the thief saw the tailless tiger at the extreme bottom of the tiger ladder that he brought from the cowshed. Immediately he made a plan and with harsh voice his voice said: 'You tailless tiger look out for yourself'. Hearing this, the tailless tiger thought that leaving all others the *Pepan Korha* will catch him again and he rushed off to the forest. As soon as he ran away all the tigers in the ladder fell down and thought that the *Pepan Korha* will be after them now and all escaped inside the forest.

The thief came down from tree in the morning and stepped ahead towards his home. He also swore that in future he will never involve himself in stealing.

Koi and Tiger

Long ago, a *Koi* (Climbing Perch) fish lived in a wetland. Near the wetland there was a dense forest where a tiger lived. One day, the tiger was very thirsty and came to the wetland for drinking water. As he was about to drink water the *Koi* fish appeared and resisted the tiger from drinking water saying – *this is my wetland, and you cannot drink water from here*. Listening to the *Koi* fish the tiger laughed and said – *I am bigger and stronger than you and thus you have to obey me*. The *Koi* fish said – *size does not matter, if you can defeat me then only I will obey you*. The tiger agreed and asked what he supposes to do. The *Koi* fish said that next day there will be a competition of crossing the wetland. The one who can cross the wetland earlier will be the winner and then the other one will obey him. With that deal both of them left the wetland. The tiger in the forest slept happily as was confident that he is going to win the competition. On the other hand, the *Koi* fish called his entire friends and narrated what had happened with the tiger. All *Koi* fishes had a meeting and finally found a solution. Accordingly, next day morning the *Koi* fish reached the starting point and so the tiger too. Since all *Koi* fish look alike, they halted in a line after certain distances till the end of the wetland. As soon as the competition started the tiger jumped in water and started swimming. As he was proceeding well ahead of him he could see the *Koi* fish swimming. Actually, the *Koi* fishes halting under water after a certain distances turn wise they used to jump and showed their progress. But the tiger could not identify that every time he sees the *Koi* fish is not the same. At the end, before the tiger reaches the finishing point of the wetland he saw that the *Koi* fish has already reached the point. Ultimately, *Koi* fish is declared as the winner and as per the agreement, the tiger had to obey the *Koi* fish.



Stories of Meghalaya

The Cleaver Fox and The crow

Once upon a time, there was a fox and a crow. One day while searching for food the crow got a piece of meat and he sat on the tree. The fox was hungry too and he wanted the piece of meat. So he made a plan and asked the crow to sing a song. He praised the crow that he sings very well and listening to that the crow became very happy and he started singing. When the crow started singing the meat piece fell down and the cleaver fox ate the meat and ran away.

Mar Phalangki and the Big Stone

Once upon a time, there was man named Mar Phalangki, who married a woman from Raliang village of Meghalaya. There used to be a big market in the Raliang village which the people then call it as religious market. In the night time Mar Phalangki used to stay with his wife in Raliang and every morning he travels to Natiang village where he works in a field.

One day, early morning it was raining heavily and he asked his wife to give him an umbrella to go to Natiang village. But she refused to give as she did not want him to go that day. Thus, he went to the religious market of Raliang and he picked a very big stone which used to be the symbol of the market called the Market Stone without anyone's knowledge. Mar Phalangki with the big Market Stone covered himself by carrying it overhead as he was very strong and by carrying it he moved from Raliang village to Natiang village. Nobody was aware of the stone except his wife. But after some days when the Raliang people came to know that Mar Phalangki has taken the stone and they became very angry on him. Since then there is no religious market in Raliang. The stone is still in Natiang and Mar Phalangki had made a bridge out of it. Now after many years they started the market again but no one could bring back the stone to Raliang.

The fish and the man

Once upon a time, there was a man named Woh Ryndi and he was unmarried. He goes for fishing everyday but could never catch a single fish. One day he happened to catch one beautiful fish. He brought the fish home, but he did not cook the fish as he was very tired. He kept the fish in water and slept. Next day also he forgot to cook



the fish. This way several days passed and everyday Woh Ryndi forgets to cook the fish. One day when Woh Ryndi returned home to his extreme surprise, he found that his dinner was prepared by someone and kept ready to eat. It continued to happen for next few days.

He did not know who was cooking for him. To find out that, one day he returned home early to see who cooks for him. He saw that a beautiful lady is cooking food. So he came inside the kitchen hold her and asked who is she. Then she replied that she is the fish he caught some days back and she only cooks food for him. She was actually an angel in the form of fish. She was so beautiful that Woh Ryndi fell in love with her instantly and married her. Both of them lived happily ever after.

Nohkalikai Falls

Once upon a time, there was a woman named Likai. She had one daughter. One day the Likai's husband died. After some years she again got married. The step father did not like the daughter at all. He feels that his wife takes care of her daughter more than giving attention to him. Thus he was very jealous of the little girl. One day when Likai went to the field leaving her daughter with the step father. Taking the chance the father cut her down and cooked her. But he forgot to remove her fingers in the betel nut basket. When Likai returned home and she was hungry she ate the food that was already cooked. She also mentioned her husband that the meat curry was very tasty. After having the food she thought of having some betel nut and in the basket she could find the little daughter's fingers. Then she understood that her husband had killed her daughter and she has eaten it. Out of the sadness she ran to a falls and jumped to it. As she died in that falls. Since then it was named as Noh Kalikai Falls.

Tiger and Cat Story

Long time ago, the tiger and cat used to be very good friends. One day the tiger suffered from cold and fever and he was feeling very cold so he asked the cat to bring some firewood from the nearby village of human to warm himself. Accordingly, the cat went to different houses and she could see many foods for her like milk, fish, etc. Looking at the tasty foods she forgot about the tiger and became busy eating food. The tiger became very angry when he came to know about the fact and he threatened the cat not to come to the forest again otherwise he will eat her up. So the cat requested the human to keep her in their home and instead she will chase and kill the disturbing creatures to humans like rats, mouse, reptiles, etc. The humans agreed and since then the cat started living with humans and became a domestic animal and the tiger remained in the forest.



The Dog and the Pig

Long time back, a master had a dog and a pig. One day the master asked both of them to work in the field. The pig started working in the field since morning but the dog slept under the tree near the field. When it is evening and the master is about to come to check their work the dog wakes up and walks around the field and comes back and sleeps again. After completing lot of work, in the evening, the pig gets tired and he too comes under the tree and sleeps. Then when the master comes to the field he could only see the foot prints of the dog everywhere and not the pig. Hence the master started scolding the pig as he thought the pig did not do any work and was only sleeping and said he will never be given rice again and only the dog will be given as he did the hard work. Since then the pig gets only the jungle vegetables and waste food to eat and dog gets all the good food.

Myntdew River and Amongot River

In Meghalaya, there are two popular rivers, the Myntdew River and Amongot River and both of them flow from the hills. Long time back the Amongot River used to be proud of himself and used to think he is prettier than Myntdew River. One day they decided to compete each other and whoever reaches the plain on the South Region first will win the race.

The River Myntdew flows through a sandy route which is smooth whereas the River Amongot flows through a rocky route which is rough. Hence, the Myntdew river moved faster than the Amongot river and could reach the plains before Amongot river could reach. Finally River Myntdew became the winner of the competition and since then the Amongot river stopped being proud.

The Strongest Bylon Khyriem

Long time back, there was a man named Bylon Khyriem. He lived in Amladkhur village. He was very healthy and strong. There was a river named Krangshuri in that village. To go to other villages everyone needs to cross that river. One day Bylon Khyriem decided to make a bridge over the river on his own. Hence he carried a very big stone from the hill and put it in the middle of the river as a bridge. To make his next generation know about his work he tapped his foot strongly on the stone and kept an impression of his foot. Bylon Khyriem's foot impression is still there on the bridge. Along with the stone he also carried a big stick as support while walking which is also placed there.



The Peacock and the Sun

Long time ago, the Sun and the Peacock used to be a couple. One day the peacock was moving around in the sky and from there he saw a yellow coloured beautiful lady. Actually, it was mustard field where mustard flowers were blossomed. But as the peacock assumed the garden a beautiful lady, he told his wife Sun that he wants go down and see who the beautiful lady is. But the sun as wife felt jealous and asked him not to go. The peacock was determined to go. Finally he came down near to it and found that it is just a mustard garden. He regretted for hurting his wife and tried to go back to the sun but he could never go back. The sun on the other hand was so sad that she was crying looking at the peacock so her tears fall on his feather and the feather started shining and it gets opened. Since then, till today before the sun rises the peacock always flaps his feather and tries to go up to the sun again.

Sohlyngngem Story

Long time ago, it is said that Sohlyngngem (Turtle duck) and Rynniaw (A black bird) used to be very good friends and loved each other. But Sohlyngngem's parents did not like this relationship of Sohlyngngem and Rynniaw and so they warned Sohlyngngem to quit the friendship with Rynniaw, as Rynniaw came from a very rich family. Sohlyngngem's parents had a feeling that Rynniaw would ditch her later and so they make her understand that she should choose a partner from the same background to live with forever.

Sohlyngngem just kept silent, but inside her she felt very much pain and frustrated because she loved Rynniaw very much. She didn't want to say anything that will hurt her parents as she was very obedient, good and also love her parents very much. Thus when Sohlyngngem met Rynniaw with a deep heart she told everything about what her parents told her. Then Rynniaw agreed to what Sohlyngngem's parents asked her to do. Then he went away and never came back again. Sohlyngngem never thought Rynniaw will go away forever and she will never see him again. Out of pain she cried so much that she makes sound like hu hu hu hu when she remembers Rynniaw and cries. Since then Sohlyngngem voice sounds like a sick person.



Ka Panshandi Demlorkhah

Long time ago, in a pond there lived a small tortoise named Ka Panshandi. She was very ugly, dull, dirty and lazy. But the pond where she used to live was so clean that even the stars from the sky liked to see their images in the water. Especially the images during full moon nights used to be so amazing because of the shining stars. During those nights Ka Panshandi loved to swim around in the pond in between the images of the shining stars.

U Lurmangkara the biggest star in the sky always used to look at this pond and liked very much to watch Ka Panshandi dancing in the pond with joy and happiness. Looking at her U Lurmangkara used to think of himself if the tortoise can feel so much joy and happiness to dance with the images of the stars how much joy and happiness she will experience if she gets a chance to live together with a star. As he always used to watch her swimming he started to admire and wanted to marry her. Therefore, one day U Lurmangkara climbed down to the pond and proposed Ka Panshandi to marry him. She became very happy and accepted his proposal and they got married. As she saw her husband cares about her very much she started feeling more proud and so she became lazier than before. She never takes bath, she never cleans her house, she never washes her utensils and she used to serve food to her husband on unwashed utensils and dishes. When the neighbor saw these they advised her not to do so as these are bad habits. Even her husband also tried to make her understand to be smart and to make their house tidy but she never listened to anyone and remained same.

Then one day, U Lurmangkara became very angry with her these dirty habits. Hence he packed all his staff and left her forever and went back to the sky. Then, Panshandi realized about her stupid deeds and dirty habits. But, it was already too late for her to regret and to find him again. However, she expected everyday that U Lurmangkara will come back. She used to lay herself on the grass to take out her neck long to look above the sky if she can find him. That is why she was named as *Ka Panshandi Demlorkhah*.



Stories of Mizoram

Rimenhawii

Once upon a time, there was a beautiful woman named Rimenhawii. Her husband's name was Zawlthlia and they loved each other very much. Rimenhawii was famous for her long and beautiful hair. She used to take bath in the nearby stream. When she sees her image in the water, she feels proud of herself. One day, when she was washing her hair, a single strand of hair fell off and the current of the river took it to the deeper water. A hungry big fish was there and he swallowed it. That day, the servant of the nearby Chief was fishing in that river and along with other fishes he also caught that big fish.

When the Chief's servant was cleaning the fish, he found the heavy long hair from the stomach of the fish. They were all surprised. The servant showed it to his Master. After seeing the hair the Chief was eager to find out the owner of that hair. Then he sent his servant to find out. After a few days, they found her and asked her name. Initially, Rimenhawii refused to tell her name, but after repeated requests, she finally told her name. At that time, her husband was not in the house. The Chief's servant could pull out her from the house and took her away.

Before leaving her house, Rimenhawii took the ball of yarn with her. She said to her animal, "when my husband comes home, tell him to follow the trail of the yarn to find me". As soon as she stepped out of her house, she unreeled the ball of yarn till she reached the Chief's house. After sometime, Zawlthlia came home and came to know that his wife was not in the house. He asked the animal and they also replied as the message left by Rimenhawii. Then, he followed the yarn that took him to the Chief's house. He found out that the Chief was planning to marry his wife. He was so angry that he killed all the servants and the Chief and rescued his beloved wife. Zawlthlia took his wife back home and they lived happily ever after.

Mauruangi

Once upon a time, there was a family living in a small village. They had one daughter named Mauruangi. Her mother loved her very much. One day, Mauruangi's parents were going through the forest. On the way, there was a rickety old bridge and was very fragile. Mauruangi's father warned his wife saying "whoever feels afraid of crossing the fragile bridge, will be pushed into the water". As the father said, Mauruangi's mother was scared to cross the bridge. So, the father pushed her into the water. As soon as Mauruangi's mother was drowned, she immediately turned into thaichhawninu (a big fish) and swim away.



In the late evening, Mauruangi was eager to see her mother. When her father came home, she asked immediately about her mother. But, her father told her a lie. Mauruangi could not sleep the whole night. Eventually, her father told the truth. She cried a lot.

Next morning, Mauruangi got up early and found that their fire was quenched. Her father sends her to their neighbour for fire. Their neighbour was a widow who lived with her only child called Bingtaii. When Mauruangi asked them for fire, Bingtaii's mother replied, "I will not give you fire unless your father marries me. Mauruangi returned home back and told her father about what happened there. Her father accepted the proposal of the Bingtaii's mother. They finally got married. In the beginning, her step mother was really good. Gradually, the behaviour of her step mother towards her started changing. She disliked giving good meal to Mauruangi. Sometimes, she used to give pig's fodder. Then as time passes Mauruangi became thin and unhealthy.

One day, Mauruangi was going to the river where her mother was drowned. Mother could see from the water and asked what had happened to her. Mauruangi told everything about the step-mother. Listening to her she felt very sad and gave Mauruangi delicious food and told her to come again whenever she feels hungry.

After few days, having delicious foods, gradually, Mauruangi became healthy and beautiful. But her step-mother was very much disappointed about it. She told her daughter Bingtaii to keep an eye on Mauruangi. After few days, Bingtaii came to know all the fact. Bingtaii's mother became angry and made a plan to kill Mauruangi's mother (the big fish) in the river. They asked the villagers to catch a big fish. Accordingly, villagers caught and then they killed Mauruangi's mother after two days.

Time passed. Mauruangi endured all the ill treatment of her step-mother. She grew up to be a beautiful and hard working woman. She got married to a great Chief from a very far off village and lived happily ever after.

Chawngmawii and Hrangchhuana

Long time ago, there lived a pretty girl named Chawngmawii. She had a boyfriend named Hrangchhuana from the neighbouring village. Both of them were famous for their good looks. Unfortunately, their villages had enmity towards each other. War happened many times. But, such dispute between the villages too could not destroy the love life of Chawngmawii and Hrangchhuana. Those disputes could not cease Hrangchhuana to meet his girlfriend. But, the villagers came to know that someone from the enemy village visits their village at night. To detect the visitor, villagers made a trap. In the beginning, Hrangchhuana knew the villager's trap and he was very careful. As time passed by, Hrangchhuana became more and more careless. One day, he was finally caught. He was tied with a big log. The villagers liked to detect Hrangchhuana's lover among the girls. They made an order to come and watch over him



and to spit and slap on the face of Hrangchhuana to indicate humiliation to him. The girl walked over him, some even jeered and made fun of him and now it was Chawngmawii's turn. Instead of making fun of him, she covered Hrangchhuana's face with her shawl.

The villagers became angry and they killed Hrangchhuana by beheading him and put on the top of a tree. Some of them threw mud to his face. Chawngmawii cleaned her lover's face after the villagers left the place and she took it down from the tree and brought to his parents to show their son's head. When the people of Chawngmawii village's came to know about Chawngmawii had taken the head and gave his parents, the villagers became angry and brutally killed Chawngmawii.

It is said that the souls of Hrangchhuana and Chawngmawii became stars and believed to be Jupiter and Venus. Those two stars come together every now and then in their journey through the space and folk tales say that they are the souls of Hrangchhuana and Chawngmawii unite.

Lianchia

In Fazawl village, there was a beautiful handsome man. His name was Lianchia. He was famous for his good look. He had a glowing and glistening complexion with dimly blue eyes. When Lianchia was a young, he was not handsome at all. But as he grew up, day by day he became good looking. When he attained adulthood, every girl in the village wanted to be his friend.

Lianchia, although, was the most handsome man in the village, he never used to be proud of his good look. He always used to be gentle and humble to everyone. He was humble equally towards poor or rich and beautiful or ugly. That is why, everyone loved him.

After a few days, Lianchia planned to take a test to know who really likes him among the girls. Then, one day he set out early for work before anyone else and climbed up on a tall tree. He sat on the top of the tree. He was waiting for the girls who were coming to the work on that way. He playfully challenged the girls and shouted - I will marry the girl who could reach me first. Listening to this all girls put down their stuff and rushed towards the tree. Then, that became a big competition among the girls. Even the married women were also included in that climbing competition. All the women competed with each other to reach the pole. Those who climbed much higher were pulled down by the others. The competition went on till noon and Lianchia began to scare that they might able to reach him. So, Lianchia climbed down to put an end to the foolish competition. After such a heavy struggle, no one could to go to field to work. Thus, all of them went home before reaching their field.



Chhura Stories

Chhura is a funny and popular character in Mizoram and children love to hear his stories.

I. Finding Aium

One day, Chhura went to nearby village to visit one of his friends and he had breakfast at his place. In the breakfast a dish was served called the *Aiyum* which is prepared from fermented crab mixed with sesame. Chhura liked the dish so much that he asked the name of the dish to his friend's wife and also the recipe so that he can go back home and tell his wife to prepare for him. Hence his friend's wife narrated him the recipe. But Chhura was scared that he may forget the name and so he continuously uttered the word *Aiyum* and started walking towards his home. After going a little far he reached a slippery road and he suddenly fell down and so he forgot the word *Aiyum*.

Chhura thought that word fell down from his mouth and so he started finding the word everywhere. He searched under the bushes and everywhere. A man was passing by stopped looking at Chhura searching something and asked him that what he is searching for. Chhura replied "if I would have known I wouldn't have been searching it". The stranger felt bad and without any knowledge also started searching. After some hours both of them felt tired and they took rest. Suddenly the stranger said "Chhura you smell like *Aiyum*". Then Chhura jumped up of happiness and told him that is what he was searching for. The stranger got shocked.

II. Chhura in search of Chengkek

One day, Chhura was finding a fruit to eat called *Chengkek* in Mizoram. He found a tree where there were many *Chengkek* fruits. He came near the tree and looked above and started thinking I wish I could climb the tree and eat the tasty *Chengkek* fruits. Then he touched the fruits with his hands and was telling himself the 'I wish my friend Naa would have been here then he could have plugged them for him by climbing the tree. So he touched the fruits and he did not pluck them and returned. He still believes that he can only bring the fruits if he climbs the tree.

A Tale of Two Brothers

Long long ago, there lived two poor brothers name Liandova and Tuaisiala who is said lived around the Hrangtur Mountain. Liandova was the elder of the two. Although they were very poor, being orphans, they loved each other very much. They were so close that they used to share even a small nut with each other.



Though Liandova was elder between the two he was only a young boy but he was very smart and thoughtful about their lives. On the other hand Tuaisiala the younger one was rather irresponsible. People of the village always used to ill-treat them instead of showing sympathy.

The villagers were so mean that they used to use them for doing different works in the village without paying enough wage. They lived in a wretched cottage in the outskirts of the village. One evening, a great chief named Lersia from the neighbouring village came to their village but he was dressed up like a poor and wretched fellow. He was also looking like a cracked person and was sitting alone in the street of the village. Nobody in the village cared him and showed interest to him. It was getting dark when Liandova and his brother Tuaisiala saw him. They invited him to come to their house to warm him up with their fireplace. The brothers also told him that they are poor and so they have nothing to serve him. Looking at their good behaviour the chief declared that he is the Chief Lersia from their neighbouring village. He also said that he knew that they are kind and good boys who have invited a poor person to their home. So he invited him to come to his village and also gifted them a Mithun. Soon that Mithun gave birth to many more Mithuns. The two brothers then prepared a farm near the Sehung Lui (River).

One day, the villagers came to the river for fishing but they failed to catch any. On their way home, Tuaisiala suddenly shouted that he saw a big log with two eyes. When all the villagers saw with their eyes they knew that Tuaisiala was mentioning about a big python to be a big log with two eyes. That snake was so big that it swallowed a rich trader named Singaia. However, the villagers killed the huge python for food and began to divide amongst themselves.

Again, the two orphan brothers were given only the belly portion of the python as they were always neglected by the villagers and they also asked to carry their portions to the village. Liandova was very depressed and sobbed with tears. Tuaisiala tried to console his brother saying that he had found somethings inside the stomach of the python. When they cut open the stomach fully they were again a surprise for them. They were blessed with valuable articles inside the stomach of the python like- gongs, copper and necklaces, etc. After they found the treasure they did not tell anyone about it and kept them away from the eyes of the greedy villagers. After many years, when the brothers grew up to adults they gradually start selling and did trading with the precious materials they found in the stomach of the python and finally became the richest among all the villagers.



Stories from Nagaland

Shoheka

(As said, it is a true story of Sema Tribe)

(The story was narrated by an elderly person of 90 years old from Hovishe village of Nagaland, whose father Phukhazu was associated with the fellow mentioned in the story)

Once upon a time, there lived a man named Shoheka. He lived in Kehekhu village with his wife and son. It is believed that the spirit of Shoheka was a snake. Shoheka was a very good fisherman. Whenever he goes for fishing he used to lit a bonfire on the bank of the river and warm himself properly. After warming himself he dives into the river. As soon as Shoheka dives inside the river he turns into a big snake and catches a lot of fishes. After fishing when he comes out of water and warms himself in that fire he turns into human being again.

The wife of Shoheka used to wonder how her husband could catch so many fishes! One day, out of curiosity the wife made a plan to find out where her husband goes and how he could catch so many fishes. To know where her husband goes, the wife make a small hole at the bottom of the *khang* (basket) that her husband carry on his back and put some paddy husk into it. As Shoheka walk towards the jungle the paddy husks kept falling on the road. Then his wife followed the paddy husks and reached near the river. On reaching she had hidden herself and was watching the activities of her husband near the river bank. As usual Shoheka lit the bonfire, warmed himself, dived into the river, turned into a snake, caught fishes, came out of water, warmed himself and to her surprise he turned to human being again. Seeing everything the Shoheka's wife was stunned to see her husband turned into a snake.

After that the wife hurriedly returned home and prepared dinner for her husband. When Shoheka returned home his wife served dinner to him. Usually, they used to eat together in a big wooden plate but that day wife was afraid knowing that her husband is a snake and thus she refused to eat with him.

Looking at her strange behaviour Shoheka said "If you do not eat with me than leave my house and go away". Listening to that his wife left the house carrying her baby. As soon as the wife left their house water suddenly flooded their house and it turned into a river.



Sopfünuo

(As said, it is a true story of Angami tribe)



Picture shows Sopfünuo with her baby

(Story's character, Sopfünuo a beautiful girl turning into a stone which is still preserved at Rüsoma village, 12 km away from Kohima town, Nagaland)

Once upon a time, in Rüsoma village there was a very beautiful girl name Sopfünuo. Her beauty was the talk in neighbouring villages also. She was also a very hard working girl and because of her hard work her parents could cultivate a large portion of land and they became quite rich.

One day, her fame of beauty was heard by a man from a neighbouring village called Mao and to see the beauty of Sopfünuo with his own eyes he came to the Rüsoma village. Looking at her he was so impressed that he made a vow that he would marry no other than Sopfünuo. Accordingly, he insisted his parents to visit Sopfünuo's house and propose for the marriage.

After a long negotiation, the marriage took place and Sopfünuo went along with her husband to Mao. First few years of marriage they lived a very happy life. However, the girls in the village of Mao village were jealous of Sopfünuo and began to spread ill words about her and that had poisoned the mind of her husband. In the mean time their first baby was born and was at a crawling stage. One night her husband came and forcefully drove Sopfünuo out of their house.



On being thrown out of her husband's house Sopfünüo took a pine tree branch and burnt it to use like a torch and middle of the night carrying her baby she started walking towards her parental house. To reach her village she needs to cross a thick forest where there was fear of wild animals and ghosts. But, despite of all these fears Sopfünüo bravely started walking towards forest.

On the other hand her husband stood outside his house and was watching where the light goes. He could see the light up to a point and from there it could not be seen any more and he thought they reached their village.

Actually, on the way inside the forest Sopfünüo was killed by an evil spirit and her body lied down in the jungle. The baby unaware of his mother's death crawled around his mother and came to her and suckled her breast. It continued for some days. But when the body of Sopfünüo got rotten and the baby came to suckle mother's breast one of the rib bones poked the baby and the baby too died.

After that, both of them turned into stones and remained in the forest. On the other hand Sopfünüo's mother was worried about her and so insisted her husband to go to Mao village and see her welfare. Accordingly, Sopfünüo's father went to Mao village and visited the house of Sopfünüo's husband. He was surprised and got a jolt to see that the husband of Sopfünüo is living with another woman. On asking Sopfünüo's husband replied that she had left his house some years back.

Listening to that Sopfünüo's father sadly came back home and told about it to his wife. As they could not do anything they stayed like that for some days until one day Sopfünüo's father had a dream that Sopfünüo's has turned into a stone and is lying in the forest. When he woke up he shared about the dream to his wife. After that they made local brewed wine and invited all the able men of the village and convinced them to go to the forest. Accordingly, they all went to forest and tried to pull Sopfünüo who had turned into stone. But, none of them could pull the stone of Sopfünüo and instead a fierce storm came suddenly hence, the villagers had to return home. That night Sopfünüo's father had a dream again. He saw that Sopfünüo is telling him that how can she leave her child in the jungle alone. Next day the villagers went to the jungle again and this time they could pull both stones easily. They brought both mother and the baby stones and placed them in their village (People say that the stones are alive. The baby stone is growing gradually and people noticed that the size of the baby stone has increased than before).



Theo and Kesheli

(As said, it is a true story of Sema tribe)



Picture shows the creeper as Kesheli

Once upon a time, there was a very handsome boy named Theo who was living in a village. Theo was very healthy and possessed a very good physique. However, his parents were very poor. On the other hand, the most beautiful girl in the same village, Kesheli, who belonged to a very rich family also lived. The people in the village used to give a lot of respect to the father of Kesheli. Theo was in love with Kesheli. They often met each other when they went to work in the field. One day Theo expressed his feelings to Kesheli and Kesheli also responded positively. Both of them decided to get married. But, Kesheli's father opposed it. Theo and Kesheli secretly used to meet each other and made a plan to elope together. Their conversation was heard by a boy who was also secretly in love with Kesheli. On the night Theo and Kesheli were to elope, this boy dressed up like Theo, came to Kesheli and called her with a low voice. It was dark and without suspecting anything, Kesheli followed him and went to the jungle. There she realised that the boy was not Theo. The boy forced her to marry him but she refused. The boy got angry and tied the hands of Kesheli on the back and asked her to marry him, but again she refused. The boy tortured Kesheli a lot and Kesheli died at the end. Theo, not knowing anything that someone had impersonated him, came to Kesheli but found that she was not there. Grief had come over him, he wept so bitterly and went back home. Theo lost happiness. His parents tried to convince him to marry some other girl but he refused to marry anyone.

Time passed. Theo continued to work in the field. In the field, Theo never used to feel tired and there was always a shed over his head. One night he dreamt that it was his beloved Kesheli providing the shed. The very next day, Theo went



to the field to work. He looked up to see what was given him shed. He saw a creeper above his head and he tried to snatch the creeper which was providing shadow to him. Theo broke a branch of it and he saw blood oozed out of it.

Man, Tiger and Devil

Once upon time, three brothers - tiger, devil and human lived together with their parents. As time passed by, their father falls sick and died.

The Three brothers lived with their mother and looked after her. As their mother is old and weak one had to stay at home to look after their mother while the other two brothers go to the field to work.

On the day when the tiger stays at home, he tortured his mother saying that 42he will eat various part of her body.

On the day devil stays to look after their mother, she used to get sick. But on the day the man stays back to take care of their mother, she used to feel comfortable, healthy and strong.

One day when the man was at home to look after their mother, suddenly she died. He buried her and made a fire place over the grave because he feared that his brother tiger will come and eat her body.

After the death of their mother the human and the tiger had an argument over possessiveness of their house. Being the eldest the tiger said he has all the rights for the house, but man being the youngest, argued that he has right. Then the devil came upon with a plan, he put a pole at some distance and asked both to complete in the race, whoever reach the pole first will win the race and posses the house. The devil felt pity for the human as he knows that he is weak and cannot win, so he gave a catapult to him.

The race started and both started running. Before the tiger could reach the pole man shot his catapult at the pole and declared as winner and possessed the house. The tiger had to leave the house and went to the forest. It is believed that, from that day, the tiger lives in the forest and man in the house.

The Cleaver Goat

Once upon a time, there lived a cleaver goat. One day as she was gazing in the forest grassland, suddenly a hungry fox appeared. The hungry fox said *I am very hungry. For two days I haven't ate anything and it is fortunate for me to have this delicious fat goat for my dinner.*

As the fox approached the goat, she did not move as she had a cleaver plan to kill the fox.



The cleaver goat greeted the fox as if he is her friend. The fox asked *what are you doing here?* The cleaver Goat replied - *I am having my afternoon lunch as I am hungry. Are you not hungry fox?* The fox replied - *yes me too very hungry, so I came to eat you.*

Then the goat replied, *yes your honor, you can eat me, but can you wait for sometime?*

Fox asked - *What is the matter?*

Then the goat again replied - *I heard that you are good in singing.* The fox said - *yes, I know but how did you know that I am a good singer?*

Goat said - *My mother has told me about that.*

Fox became very happy and said - *Ok then, I will sing a melody song and eat you after that.*

As soon as the fox started to sing aloud, two big dogs from the nearby village heard and ran towards the fox and killed the fox. Ultimately, the cleaver goat escaped from being eaten.

The King and the Woodcutter

Long ago, there was a king. One day he went out to the forest for hunting. He roamed around in the forest and hunted for sometime, but got lost and could not find his way home. The king was exhausted and hungry. He sat down under a tree to rest for a while. He was very much confused. As he was in a dilemma to find out way to go palace, he saw a poor wood cutter from a distance. The king approached the wood cutter for help. The poor woodcutter gladly offered him little food and water and showed him the way to his palace.

The king was extremely happy and promised him to help him any time when he needs his help.

Years passed and the woodcutter was in trouble as there was no more wood in the forest. Then he remembered the king whom he helped. So he went to the king's palace to seek a help. The king was very happy to see him and gave him the best clothes and food.

The poor wood cutter narrated his grievances. The king summoned his ministers and gave him a sandal wood forest. The poor woodcutter honored the king and went back to the forest. Some years passed and the king decided to visit the woodcutter thinking that he might have become rich and must have built grand mansions. When the king reached the forest he was surprised as there were few sandalwood trees left. As he looked around he saw the woodcutter at a corner in grief and sadness. When the king asked about the matter then the poor woodcutter replied that he is a coal seller and everyday he cuts trees to make coal. Since very few trees left in the forest, thus he is worried very



much for his daily bread. The king was shocked and ordered him to cut a piece of sandal wood and insisted him to sell in the market. The woodcutter did as he said. He reached market and he was surprised that he got a huge sum of money for a piece of sandal wood. But it was late for him to realize that as he already cut down most of the sandalwoods just to make charcoal for his livelihood. Though he realised late, the woodcutter from that day onwards stopped making charcoal from the trees and instead he used those remaining trees economically.

The First Discovery of Fire

Long time ago, no one knew how to make fire except deer. Everyone wanted to learn the technique from deer. Hence, one day all the animals and insects had a meeting and together they all asked the deer to teach them the technique to make fire. The deer gave his consent to their request and agreed to come on a decided date and teach them how to make fire.

When the day arrived the deer came and asked all the animals and insects to close their eyes. The housefly took his hands below the armpit as houseflies have their real eyes under their armpits. But the deer unaware of it asked the housefly why he is not closing his eyes. Hence, the next time he placed his hands above his armpits.

After that, the deer was assured that everyone has closed their eyes and he started making fire. He ignited the fire by applying a traditional method of making fire known as *Mihlaba* (Sangtam tribe). He placed sponge in between two splits of dry-wood. After that he rubbed the edge of the wood by pulling up and down with rope. After doing it for some time, smoke came out and then red ash which became fire.

As the housefly has placed his hands above his armpits he could see the entire process of making fire. On the other hand all the animals were foolish they closed their eyes during the entire time of demonstration therefore could not see anything. Hence only the housefly learnt how to make fire other than the deer.

The Elephant and the Ant

Once, there was a meeting of animals in the forest. All the animals and insects came to the meeting. The purpose of the meeting was all of them to get together and maintain harmony among themselves and think about the welfare of one another. It was a great opportunity especially for the small creatures to speak about their problems and to secure their lives. Suddenly, the smallest among the small, the ant, said even he is the smallest among all he is not afraid of anyone and they are very much united and they always work together so there is no fear from anybody. Hearing to the ant, elephant, the largest amongst all laughed out loud and made joke out of them by saying they



are so small that they are hardly visible so what can they do to others? He also commented that they are miserable creatures and laughed at them by spreading his trunk over them.

As soon as the elephant spread his trunk over the ants they all went inside his trunk and bite him inside. The elephant could not bear the pain of the bites and cried out loud waving his trunk. Hence, the elephant realized the strength of the ants and their capacity when they are united.

Since then, the elephant even today before eating grass and leaves beats them with trunk to check if the ants are there. Hence, the elephant being the largest animal is scared of the small ants.

The Crow and the Nightingale

Long time ago, the crow and the nightingale used to be very good friends and were dependent on each other for almost everything. One day, they decided to have a makeover and beautify each other. Accordingly, first the crow decided to beautify the nightingale. The crow gave his best to make the nightingale beautiful and so he collected all the best colorful features he could find around. He completely transformed the nightingale to a beautiful and attractive bird. Next was the nightingale's turn to do the makeover of the crow. The nightingale was very cunning so he made the crow sit on a stone and poured *onyu* (a black sticky liquid made of rubber). He prepared it in a bamboo mug and poured it all over the crow's body. As he saw the crow looking very ugly being black the nightingale to escape from the situation he pretended that he could hear his father's voice calling him. Hence he vanished leaving the crow all alone. Therefore, till present the crow is black because of the *onyu* and the nightingale never comes out during the day time in fear and out of shame what he has done to the crow and the crow may take revenge from him when he sees him.

The Two Sisters

Once upon a time, in a small village there lived two sisters in an old house. Their parents expired when they were very young and since then they lived all alone by themselves. They were so poor that they did not have enough food to eat.

One day, God came to their village in the form of an old man. He visited all the rich families of the village one by one for shelter, but unfortunately no one allowed him to stay. As he was in the form of an old man who is shabbily dressed no one in the village gave him attention or showed him any kindness or care. Instead he was sent out of



their houses making some lame excuse. Moving around he finally reached the house where the two sisters live. He knocked at their door and on opening the door he asked the sisters if he can rest in their house.

The sisters replied that their house is very small and worn out and they have no food to serve him but still if he wants he can surely come inside and take rest. At the very moment he was so happy to see their honesty, he blessed the house and came inside. Inside the house he peeped around and went to window and watched the fields and asked them whom those fields belongs to. They said they belong to those rich families in the villages who rejected him to stay at their place. Looking at the fields he cursed and said *May nothing fruitful be grown upon those fields.*

Looking around he also saw a small field and asked the sisters whom did that small field belong to. The sisters hesitatively replied that it belong to them. When he heard that he blessed it abundantly.

In the evening time when the sisters went to the kitchen to cook dinner for them and the old man there was no rice at all. Looking at it the old man reached for his heard with his hand and took out a piece of rice and put it in the cooking pot. As soon as that single rice particle fell in the pot miracle happened and the sisters got surprised to see that the pot is full of rice when it was cooked. When the sisters said they has no curry to eat with the rice the old man again scratched his head and he took out a small piece of meat and put in the pot. Again when it was cooked it was full of meat. Together they had a good meal and after that the old man left blessing with them.

When the harvesting time came the sisters saw a miracle in the field also. Even if the sisters harvested their fields day and night their field is never get semptied. Their house was full of rice. On the other hand the villagers could not harvest anything from their field as all their rice was eaten up by insects and mice. Therefore, the unkind villagers had shortage of food and the sisters became rich and never passed a day without the meal. Hence, their small act of kindness rewarded them abundantly and they lived happily ever after.

A Tale of Chakhesang Girl

Long ago, in a village of the *Chakhesang* (one of the tribes in Nagaland), there lived a young girl with her brother. She was always neglected and ill-treated by the villagers. Because of the ill-treatment, she decided to leave the village permanently. Accordingly, she left the village leaving her brother in the village. As time passed the villagers forgot the seasons of sowing because she was the one who used to do the sowing always. Hence, they realized her importance. The elders of the village held a meeting where they decided to find her and to bring her back to the village. On advice of the elders of the village, her brother started his journey from *Chakhesang* village to all the surrounding villages one by one but he could not trace her. Finally, he reached a village where he was captured by the village dwellers as



there is custom to arrest any stranger who comes to the village and then killed either by encounter or torturing or burning them alive. While he was captured the news of capturing a stranger spread in the village and the villagers came out of their home to witness what will be done to the man. His sister happened to be there in that village and she also came with the crowd to see the man. When she arrived and saw the man to be her brother she was surprised and she pleaded the villagers not to kill him as he is her brother. After listening to her that the man is her brother the villagers agreed to leave him and she took him to her home. As soon as he reached his sister's home he asked what the right time of sowing seeds is. He also told her the purpose of his visit and why the villagers have sent him to find her. Listening to it she recalled her painful experience in the village and also about how unhappy she was there. She also recalled how she was ill treated by those villagers. So she hesitated to tell him and she did not wanted to reveal the answer directly what is the right time of sowing seeds and how to do sowing. As he was her brother she indirectly tried to make him understand the answer through a song.

After listening to the song he decided to go back to the village but she stopped him as it was already late and was getting dark. He also agreed to stay back. When he was about to sleep, she told him that he will see a tree in his dream and as the wind will blow he have to catch hold of the tree branches by grabbing it tightly. After that when he fell asleep he saw the tree and felt the wind and as his sister said he caught hold of the tree branches and did not leave it. When he woke up in the morning, he found himself in his own village. He went to the elders and recalled what his sister told him through the song and in this way the villagers once again learned the art of sowing but the sister never came back to that village.

A Deer and the Tiger

Long time ago, one day, a deer and a tiger crossed their paths while walking around in the forest. On meeting they became friends and then the tiger said to the deer – *my friend, let us nip off blades of the tall grass and see which one of us has the sharpest teeth*. The deer agreed to the tiger and they both started to bite the grass blades. The deer easily nipped the blades clean but the tiger was trying hard still he could not bite them. This has made the tiger to fear the deer. He thought that the deer has sharper teeth so deer is stronger than him.

After a while the deer out of excitement told the tiger -*even if my teeth are sharp, they are loose*. After saying this he also showed his loose teeth by gripping his long upper teeth with his paw and moving it. Seeing this foolishness of the deer the tiger lost his fear of the deer and started killing and eating deer.

LULLABIES





Lullabi From Arunachal Pradesh

1. Oo Nanao Kha biyo ka

*Ooo nanao khabiyoka... khabiyoka..
Ngáni ane na namtung rungyo nena..
Ooo nanao khabiyoka... khabiyoka..
Ngáni abo na gagoñ oñyo nena..
Ooo nanao khabiyoka... khabiyoka..
Yab taka.. yab taka...*

2. Amu Amu Nokau

*Amu amu nokau
Amu Amu abu gachi van
Aming babisa..*

3. Aa Ngo kaw me ato polo galo aming ko-pitiyo

*Aa Ngo kaw me ato polo galo aming ko-pitiyo
Donyi kichung yariyo hogu kojo bipey?
Aping pugo bipey
Aping ye kuna?
Poro hoto kuna
Poroye kuna?
Taso nyung ye kunea
Taso kuna
Sangtung richa nekua
Sangtung kuna
Ame bafa takuna
Ame kuna
Isi tomik tukuna
Isi kuna
Kaw gadi mto kuna
Ngo kaw me ato polo galo aming kobiku*

Meaning

(This lullaby is sung by an elder sister/brother for the younger one when parents go for work)

Ooo baby don't cry.. don't cry..
Our mother has gone to the field...
Ooo baby don't cry.. don't cry..
Our father has gone to clear the field...
Ooo baby don't cry... don't cry..
Sleep sleep....

Meaning

Sleep sleep baby
Sleep sleep your father will come ..
Will bring toys for you.

Meaning

I will ask toy from father Moon for my kid
Donyi kichung (an insect which is legendary and which stays with moon) what have you given?
Has given a bundle of food
Where is the food?
Given to chicken
Where are the chickens?
Wild cat has taken
Where has the wild cat gone?
Has climbed on the tree
Where has the tree gone?
Tree has been burnt
Where has the fire gone?
Water has been poured on fire
Where has the water gone?
Water has been used for bathing the kids
I have asked toys from father moon for my kid



4. **Oo oo nana ho ho**

*Oo oo nana hou hou
Aamu to ho ho
Aamu mobhanan hou
Pau hou hou haugaayug hai
Aamuto ho...*

*Oo oo nana ho ho
Aamu bhanan ho
Pau hai hai haug samyuke haii
Nana ho ho aamuto ho ho*

*Oo oo nana ho ho
Aamuto ho ho
Aamu mobhanan hn
Meyaung hai hai chagap sayuke haii
Aamu to ho*

*Oo oo nana ho ho
Aamu bhanan hn
Mayaug hai hai chagap samyuke haii
Nana ho ho, aamuto ho ho..*

5. **Nana ho dulu aama hgg bho ginena**

*Nana ho dulu aama hgg bho ginena
Nana ho khabiyoka.. nana no kapobann na
Dulu aama papee aamad bhabhee samyuke
Bukbara aaming bhabhee samyuke
Nana no khabiyoka....*

*Nana no kapmobhang dulu ga aamon mawi
Papee aamarg haii babheesayuke
Bukbara aaming babheesayuke
Nana no khabiyoka..*

Meaning

(This lullaby is sung by brother or sister)

O my little baby brother/sister
Go to sleep.....
If you will not sleep
Ghost will come and catch you
So sleep...

O my little baby
If you sleep
Ghost will not do any harm
So sleep...

Oo my little baby
Go to sleep....
If you will not sleep
Cat will come and bite you
So sleep...

Oo my little baby
If you sleep
The cat will not bite you
So sleep my little brother.. sleep.

Meaning

(This lullaby is sung by brother or sister)

Oo my little baby, our mother has gone to field
You don't cry, if you cry..
Our mother will not bring wild..
fruits and toys (wild flowers)
So don't cry...

If you don't cry our mother will
bring those things for us
So don't cry...

Na na don't cry, if you cry



*Nana ho khabiyoka.. , nana no kapbhanang
Dulu aamo, mekud aamarg haii bhabhee shamyuke
Mebha amarg haii bhabhee shamyuke
Nana no khabiyoka..
Nana no kapmobhanang dulu ga aaman maer
Mekud aamarg haii bhabhee sayuke
Meba aamarg haii bhabhee sayuke
Nana ho khabiyoka.. - (3 times)*

6. Lolo lolo bachi bachi

Lolo lolo bachi bachi
Ngamcha Amagi Nepcham below
Bachi Nunu Bachi
Omarang Amagi Numa below
Bachi Nunu Bachi
Omarang Abi, rumo dilo
Omarang Mimi, rumo dilo
Bachi Nunu Bachi
Omarang Amagi khamung below
Omarang Amagi bidar below
Lolo lolo bachi nunu bachi
Omarang Amagi buram below
Omarang Amagi coco below
Lolo lolo bachi nunu bachi

7. Magepko nunu Magepko

*Magepko nunu Magepko
Ama shing phalo renpala
Changken ani eep choina

Magepko nunu Magepko
Ama ree phalo renpala*

Our mother will not bring us
cucumber and melons..
So don't cry..
Na na if you don't cry our mother
will bring cucumber and melons for us
Don't cry... (3 times)

Meaning

Lolo lolo sleep baby sleep
Tomorrow I'll give you toys to play
Sleep baby sleep
Later I'll feed you milk
Sleep baby sleep
Later we will go to meet your
Grandma and Grandpa
Sleep baby sleep
Later I'll give you new clothes
Later I will give you new shoes
Lolo lolo sleep baby sleep
Later I'll give you sweet
Later I'll give you egg
Lolo lolo sleep baby sleep.

Meaning

Don't cry my sweet baby don't cry
I have to go and collect fire wood
So sleep quietly..
Don't cry my sweet baby don't cry
I have to go and bring water



Changken ani eep choina

*Magepko nunu Magepko
Ama toh thakpo renpala
Changken ani eep choina*

*Magepko nunu Magepko
Ama leka dilo renpala
Changken ani eep choina*

*Magepko nunu Magepko
Ama Khamung jikpo renpala
Changken ani eep choina
Magepko nunu Magepko*

So sleep quietly..

Don't cry my sweet baby don't cry
I have to cook food for our family
So sleep quietly..

Don't cry my sweet baby don't cry
I have to go to work
So sleep quietly

Don't cry my sweet baby don't cry
I have to wash clothes
So sleep quietly
Don't cry my sweet baby don't cry....

8. Kashi Pham Khilem Pha

*Kashi Pham Khilem Pha
Mathau Sau Anto Phiyan Jilio Sau Anto Phiya
Kashi Pham Anthlem Mua*

*Barei bha.. a.. afua. Thee barei Maa..
Aatun Phiyan Amuna Thi..Nyaiaiu Si Jirawn Sau
Ataun Phiyan
Tinkho Asouei Mua..*

*Sarai bandho khan na roye
Aani pang ratna n aroi..
Sarai bandho saye na roye..*

Meaning

We are thinking to pray in the hill of God
We didn't get *Mathau* (a colourful cloth used for worshipping)
and we didn't get the *Jilo* (a small white cloth made of bamboo)
That is why we couldn't pray to God.

Hey Father and Mother of the village
We did not get the *Nyaiaiu* (religious garland/ornament) and
we did not get the *Jirawan sau* (Another type of religious garland)
That is why we couldn't do the *Tinkho* (A mythical river) worship

The *Sarai bandho* (a stone that is worshipped) will protect you
We will pray the *Sarai Bandho* looking at the innocent faces of the children
We will sit to pray the *Sarai Bandho*



9. Blearet Acho giyo

*Blearet Acho Giyo
Ani naye acho rabiyo
Ama blearet acho*

10. Anu Afua Kothow Kothow

*Anu Afua, Kothow Kothow Doonruwah
Anu Amoa Kothow Kothow Doonruwah
Anicho Maruwah
Abu Afua Kothow Kothow Doonruwah
Abu Amoa, Kothow Kothow Doonruwah*

11. Oh ..Oh.. Oh.. Ani mean mean

*Oh.. Oh.. Oh..
Ani mean mean
Aamuo michiye reat
Ani acho kiyo
Oh.. Oh.. Oh..
Ani haniyu jiyo maa
Ani acho kiyo
Ani mean mean
Ani mean mean*

Meaning

I am working don't cry
I am busy please don't cry
Mother is working so don't cry

Meaning

Anu (Baby girl) father come faster
Baby girl's mother, come faster
The baby is crying
Abu (Baby boy's) father come faster
Baby Boy's mother, come faster

Meaning

Oh.. Oh.. Oh..
Baby sleep sleep
Mother is cooking
Baby don't cry
Oh.. Oh.. Oh..
Baby who is teasing you
Baby don't cry
Baby sleep sleep..
Baby sleep sleep....



Lullabi From Assam

1. Amare Moina Xuboe (I)

*Amare Moina Xuboe
Barite Bogori Ruboe
Barire Bogori Pokibo Xoribo
Monai butoli khabo*

Meaning

Our baby will sleep
Plant the tree of berry in the garden
Berries in the garden will ripe and fall
Baby will pick up and eat

2. Amare Moina Xuboe (II)

*Amare Moina Xuboe
Sonali Dhanoni Daboe
Nau Saulore Sira Bhaji Dime
Baati Bhorai Bhorai khabo*

Meaning

Our baby will sleep
Harvest the golden paddy
Will give fried rice flakes of newly harvested rice
Baby will eat bowlful of it

3. Xiyalee e... Nahibi Raati (I)

*Xiyalee e... Nahibi Raati
Tore kaane kati logame bati
Amare moina topani jabo
Xonar palengote roopar bhat khabo*

Meaning

Vixen, do not come at night
I will cut your ears and lit the lamp
Our baby will sleep
Baby will eat silver rice in golden cot

4. Xiyalee e.. nahibi raati (II)

*Xiyali e..... nahibi raati
Gaone gaone hol bijuli baati
Bijulir puhorot dhoribo nuwara atiya din ne raati.*

Meaning

Vixen, do not come at night
Every village has lightened with electricity
Thus, one cannot differentiate day and night

5. Junbaye beji eti diya

*Junbayee beji eti diya
Bejinu kelo ?
Mona silaboloi
Munanu kelo ?
Dhon bhoraboloi
Dhon nu kelo?*

Meaning

O' moon give me a needle
Why do you want needle?
To stitch bag
Why do you want bag?
To store money
Why do you want money?



*Hati Kiniboloi
Hati nu kelo?
Uthi furiboloi
Hatit uthile nu ki hoi?
Bor manuh hoi*

6. Oe Kanekhwa Mure Kanai

*Ghumoti Jaore ore Kanai
Hure Kanekhwa Asxe
Sakalu Xixhuro kana khai khai
Aashoiyo Tomaro Paxe*

7. Amaar Moina Xubo Xubo

*Amaar Moina Xubo Xubo
Roon Nidibi Bahot Paro oi
Goon Nagabi Gaan*

8. Sunore Putoli Basa

*Sunore Putoli Basa
Moor tuli saa
Xunor Paleng Saji Thoisu
Tatei xui jaa*

9. Aaji Rati

*Aaji raati xila boroxile e.....
Nuxuni Projaro Maat
Pali Prohoria Xobe Nidra Goila
Upojila Jagannath*

10. Guxai Upojile

*Guxai Upojile Kewa Najanile o...i
Kewal baxudebo bine
Kongxoro bhoyote poluai tholegoi
Nandar Yashudar Ghore*

To buy elephant
Why do you want elephant?
To ride around
What will happen if you ride an elephant?
Will become a renowned man

Meaning

O' Kanai (One of the names of Lord Krishna) sleep
Kanekhowa (An imaginary ghost who eat ears of children)
is coming
It has eaten the ears of children and
Now coming to you

Meaning

Our baby will sleep.. sleep
O' pigeon, do not purr
Do not sing song

Meaning

Baby is a golden doll
Lift your face and look
Made golden cot for you
Come and sleep once

Meaning

Tonight there is hail storm
Cannot hear voices of people
All security guards have slept
Lord Jagannath is born today

Meaning

Lord is born, nobody came to know
Except Vasudeva
Eloped out of afraid of Kansh
And kept in the house of Nanda and Yashoda



11. Tamulore Dhokua

*Tamulore dhokua junaki je porua
Aamar moinai pindhibo muga riha mekhela*

12. Dhor Dhor Koliya

*Dhor dhor koliya koloi polai
Nodhoribi Nodhoribi radhar jowain
Runu junu kori nupur bojai
Radhar Poduliye kun kun jai
Dhori aan bandhi aan tikat kilaie
Nodhoribi Nodhoribi radhar jowain*

13. To Neng Neng

*To Neng Neng – 2
Aabi Hajewa Kasontai tondong aang
Aaj hajewa na manguree todong aang
Traiee tatha na
Siri tatha na
Naga honkaare
Tai tondong aang
Baar haat khaguri
Baar haat kamosa
Traaiee Tatha Na
Siri Tatha Naa,; Thoi.....Tho...i.....tho.....*

14. To Neng Neng Senge

*To Neng Neng Senge Nanai Pisha
To Thoi To Thoi
Tagra Dei Tagra (2 times)
Kunthili Kunthi (2 times)
Tu Neng Neng Senge Awi Hasewa
To Thoi To Thoi
Tagra Dei Tagra (2 times)*

Meaning

Areca nut sheath and fire flies
Our baby (girl) will wear riha mekhela (Assamese dress)
of golden silk

Meaning

Let us catch Kolia (name of Lord Krishna), where is he
fleeing
Do not catch do not catch, he is the love of Radha
Making sounds of anklets like Runu jhunu
Who all pass by lane of Radha
Hold, tie, beat in bumps and bring him
Do not catch do not catch, he is the friend/love of Radha

Meaning

O my baby (if girl) you born as my grandmother
I have stitched a mekhela (woman's dress) for you
If you are my a boy then you born as my grandfather
Don't cry baby... don't cry..
I have made a twelve hand long turban cloth for you
If you are my baby girl - I have weaved a twelve hand long
cloth for you
Don't cry baby.. don't cry..
And by swinging the baby says sleep baby sleep....

Meaning

Our baby will sleep
Don't Cry Don't Cry .. Sleep baby
You are born as our grandmother
Sleep baby don't cry..
You are born as our grandfather
Don't Cry Don't Cry
Sleep baby don't cry..



Kunthili Kunthi (2 times)

Tu Neng Neng Senge Awi Hasewa

Tagra Dei Tagra (2 times)

Tu Neng Neng Senge wai haseba

To Thoi To Thoi

To Neng Neng Senge pha hasewa

Tagra Dei Tagra (2 times)

Kunthili Kunthi (2 times)

Mamai ne sa na thana kaja kana

Aamine Saaj na kasong kaja kana

Uthoi uthoi tagra dei tagra

Senge nanai ne bokali

Noma lid ungana mabome unga boralee uuuu...

(The song is about reincarnation. If a boy child is born then he is believed to be his grandfather born again; and if a girl child is born then she is believed to be grandmother is born again)

15. Kong Khra Mai

Kong Khra Mai

Aabi hajewa

Tagra mai taghra

Aabi hajewa

Aa.. na tora darii

Mai mamai gaa

Sanjuna naag maa

Naal Hari Sikai laa

Naal Jelaa sikaai la.

Ooo..na.. tora. Dari..

You are born as my mother

Sleep baby don't cry..

You are born as my father

Sleep baby don't cry..

You are born as my uncle's son

Wearing a red Dhooti/Suria (Man's dress)

You are my Uncle's bride

In red Mekhela (Woman's dress in Assam)

Our baby is in the bokali (The cloth with which the baby is tied on the back of a woman especially by the tribal people)

Your Mother has gone to bring Borali Fish (Barilius Barila) for you

Don't cry baby... don't feel sad

Sleep Baby Sleep...

Dad has gone to the hills to dig potatoes

And bring for you

Don't Cry Baby Don't Cry

Sleep Baby Sleep...

Meaning

Oooo you born as my grandmother (if a baby girl)

Or born as my grandfather (if a baby boy)

O baby when you grow up you need to take care of your brothers and sisters

Will make you the main person of the religious home (if boy)

Will make you the main lady of the religious home (If girl)

Will make you the god man or the main person of the home

Don't cry baby don't cry.. sleep sleep.



16. Kaka Janai Janai

*Kaka janai janai
Naphaga bau de
Tha Chunaligaa
Thaga boube
Waaa Chai Garga..
Waaga boube..
Jathi Soyi gaga
Jathiga baube
Sor sui garga
Sor sui bau be
Tichoman gargaa.*

17. Hiloi Hiloi

*Hiloi hiloi hiloi ah ooooouuuu..
Ooo lau liga lohoy tohoy
Chanka liga page
Tau Khonane Kholaro
Anni saiyo kida
Thaidom bebo liga kari..

Ooo mosbarone phudi phudi
Masbarone phudi
Tau khonane kholaro
Chingo liga kare..
Hidoya oo hidoyaa
Hiloi hiloi hiloi aa.....o....aa.....h

Ooo lampa lame siga siga
Lampalane siga..
Tou khonane kholaro
Misa nabo sia..
Aaeaa eaah a hidoyang....*

Meaning

O Moon Moon
Where is your father gone?
He has gone to bring potatoes
Where are the potatoes
The Pig have eaten them
Where are the pigs?
They are hunted by the weapon
Where is the weapon
It is burned by the fire
Where is the fire
The water has extinguished the fire

Meaning

Hiloi hiloi hiloi ah ooooouuuu..
Bottle gourds grow right and left
The Chogra festival has gone
Today's girls do not even know
how to do bamboo dance (tokhra)

Oo the girls have gone
Through the rough
And the jungle roads of the hills
Today's girls have left us and gone..

Girls crossing the roads
Through the bridge
Today's girls do not know
how to dance..



18. Topani Topani

Tuponi Tuponieeee
O are Tuponieeee
Tuponir Kolor Tolot ghor
Mure Sokute Nodhorok Tuponi
Bhorir Sokute dhorok tuponi

Tuponi.... Tuponi....
O arre Tuponi.....
Tuponir Kolor Tolot ghor
Tumare Sokute dhorok tuponi
Haliya Jaliya Poro gaat..

Meaning

Sleep O... Sleep...
Ooo Sle.....e....p
Home of sleep is under the banana tree
Let sleep does not come to my eyes
And let sleep come to the eyes of my feet

Sleep O... Sleep...
Ooo Sle.....e....p
Home of sleep is under the banana tree
Let sleep come to your eyes
Let you swing and fall on me



Lullabi From Meghalaya

1. Letai ubnei laka dongdit

*U tai u bnai laka dongdit
Utai u khlur ha rongrit
Thiah Khon Lura
Poila ksiar iongnga*

Meaning

There is the moon up in the sky
Those are stars in the sky
Sleep my baby sleep
You are my precious gold/treasure

2. Kynoi khon

*Oi oi khon to heh Noh lura
Pynchit yung ioka bei u pa
Dei Klam I khana*

Meaning

Oi oi my child grow fast
Make the family lively
With your words and story

3. Thiah noh khun

*Thiah noh Thiah noh Khun
I mei in leit trei kam noh*

Meaning

Sleep baby sleep my beautiful baby
Mummy has to go to work

4. Thiah Khop Khop Khop (I)

*Thiah Khop Khop Khop ko khun ba ieit
Thiah Khop Khop Khop ia phi nga bah
Thiah Khop Khop Khop sha lum sha wah*

Meaning

Sleep my baby, sleep my love
Sleep my baby, I am carrying you on my back
Sleep my baby sleep, I will carry you outside and near the rivers

5. Thiah Khop Khop Khop (II)

*Thiah khop khop ko khun bathiang
Thiah khop khop u tei u myrsiang
Thiah khop khop u la phet sha khlan
Thiah khop khop bu ngan dung khlan*

Meaning

Baby sleep sleep, my sweet baby
Baby sleep sleep otherwise fox will come
Baby sleep sleep fox has ran to the jungle
Baby sleep sleep I will grind rice for you

6. Thiah Khop Khop Khop (III)

*Thiah khop khop mah da rah u myrsiann
Thiah khop khop mah da rah u ka syi
Thiah khop khop mah da rah u cha kyrmia
Thiah khop khop ioh rah u bea iah*

Meaning

Baby sleep sleep the fox has come
Baby sleep sleep look the fox has carried the hen
Baby sleep sleep he carried the hen to the forest
Baby sleep sleep otherwise the fox will carry you



Lullabi From Mizoram

1. Kanaui hi mu hlehle

*Ka naui hi nu hle hle se bei hle hle
A mut loh chuan keiman ka beng nu ang
A khi an khian lungpui a lo lum daun e
Ka naui kha a delh ang e suan rawh u
Suan li suan nga in suan rawh u*

Meaning

O' my baby go to sleep and hug me tight
If she does not fall asleep, I will hug her to sleep
A big stone is rolling this way, It might roll over
my sweet baby
No I don't want the stone to roll over my baby
So I take my baby to a safe place

2. A Khi An Khian Ram Mu An Kal Dial Dial e

*A Khi an khian rammu an kal dial dial e
Tumpang Siolin a vawr e Lalhmingliana
A Khi an Khian Meikhu a zam Chi Chiai e
Lalte an Sai A Kap
An Sai Lu Lam e
An Lal panu Chhingi Zathum An chiar e
Zathum Man Chu Keini Lei Rual en Ni Le*

Meaning

Up there marching a troop of hunters
Mithun has up cast *Lalhmingliana* (a name of a person)
Up there floating a smoke
Lalte (a name of a person) shot an elephant
And thus celebrate
The king asked Rupees 300 for the marriage for his
daughter
Such a huge amount is too much for us to pay

3. Ka Nu Ka Pa Lo Haw Thuai Thuai

*Ka Nu Ka Pa Lo Haw Thuai Thuai
Tlangah ruahpui a sur e
Sakhi lam peng rawn zawh la, rawn zangphar der
deranmg che
Chhingi a tap e, Rolenga a tap e
Ka mumang mang chu ni se la
Ka zuk au na ral ral tur a*

Meaning

Mother Father please come home
It is raining in the hill, come by the road that deer uses
Get ready and come soon as early as possible
Chhingi (a girl's name) and Rolenga (a boy's name) are
crying
If this is my dream I will call you
Although the hills are away, they will hear us



Lullabi From Nagaland

1. Nhicunuomia...o..o..o Mia cuvasu nu

*Nhicunuomia..o..o..o.. Mia cuvasiü nu
Caseinyü the ..o..o..o.. Ke vi u rhose
Themianuo rhi..o..o..o.. uko meruo chü
Kebakonie..o..o..o.. Kedichionü sü
Sütso lo ü ..o..o..o.. lievi phrü keduo
Keduo thadi ..o..o..o.. Chie nuo kho ketse*

Meaning

Children ..o..o..o.. when everyone has gone to the field/farm
Collect *Casü* (a type of leaf)..o..o..o.. Collect the good ones
Make a baby doll o..o..o.. play with them
Those ..o..o..o.. how soon
Stand and read together
Stand together and go different ways

2. Thatüso hi tüsoküvele

*Tha tüso hi tüso küvele
Natsi mi kra hi zü talo
Lüsüyo li hali tsote lo
Küyenolü kra hi züta lo
Zho hele ho..ohi..i
Ohi hiu..u*

Meaning3

Today is a good day
Babygo to sleep without crying
Sadly/regretfully here me finish our song
Baby who passed from person to person go to sleep without
crying
*Zhoheleho..ohi..i
O hi hiu..u*

3. Apo eninapoff bankawoi

*Apo eninapoff bankawoi
Zenkidonivaa
Jewo zeal tsongorommha..!!*

Meaning

My dad and I, set a trap across the river
We went down to check it out...
And found a wild cat trapped..!!

4. Oh Süngrükha

*Oh !Süngrükha,
Sünga, Sünga, jeyi amotsü pharilo sungthe
Phari jo kvüla ?
Lümkhya na tsokhan..
Lümkhya jo kvüla ?*

Meaning

Oh! Rainbow...
You have come and cast down in grandfather's garden
Where is the grandfather's garden?
The worms ate it up
Where are the worms?



Hono na eshi..i..
Hono jo kvüla ?
Tsongoronarümm..
Tsongoro jo kvüla?
Oraai Khato..
Oraa jo kvüla?
Omi na nrok...
Omi jo kvüla?
Otchü na etson...
Otchü jo kvüla?
Tssüro na nrhüp...
Tssüro jo kvüla?
Oh !Assamai li jeyithaka !!

5. Opheni phonglan kvüri ntssayi sepong

Opheni phonglan kvüri Ntssayi Sepong
Nipvü yan lia nyanche
Nipo yan lia nyanche
Eni tssungo wolaro
Eni tchülo wolaro

6. Oh Choro Chorowo

Oh Choro Chorowo!
Ochongaropvüa ?
Khalongaropvüa
Ntiontionimyua
Tsüpvüro, hanpvüroamyua
Nnatsütsenhan, anahantsenhan
Eniborhutakachoroa
Ochoniniyupa
Sotsueniyipa
Sotsuyipheninrungtolo

The chicken has scattered and ate them
Where are the chickens?
The wild cats ate them
Where are the wild cats?
They are in the forest
Where is the forest?
Fire destroyed it
Where is the fire?
The water extinguished it
Where is the water?
The steam drank it up
Where is the stream?
Oh! The stream has flown down to Assam

Meaning

On the mountain top above an old field
Not tired and weary
Searching for your mother but cannot find her
Searching for your father but cannot find him
The field footpath, two of us for fetching firewood
The footpath, two of us for fetching drinking water

Meaning

O' moon moon !
Whose child did you carry
I carried the child of *Khalo* (Khalo is a name of a person)
What..what are you paid in return
I am paid sets of utensils
You have packed rice, I have packed a curry
Come down we will have together
With whom did you sleep
I slept with the elephant
Sleeping place of the elephant is so clean and clear



7. Ih Nü Müeba Tsürü

*Amüi ih tsurü, nü ih yo akang.
 Dütra ih nüyo ashüpdürü.
 Ih pükyüing la kyühang sohre.
 Ih nü nü khyang alangchi jünung.
 Nü trate khünying ko,
 Bushela khongba lanü nü khumchonung.
 Nü nahshüki düngusohng
 Da nü yo anyiah romi atsingse,
 Ih nü müthele nünü Ih yocho nyi yüpnung.
 Ih nü nü khyang künyangsohnung rangmü.
 Zingsih junung, nü khode suro nang.*

8. Zuhuvelo oh ohni

*Oh oh oh Zuhuvelo oh ohni
 Nga oh, xushivetsulo oh oh
 Anevgu cheni oh oh
 Musake zuhuvelo oh oh
 Oh anga ye aloke oh oh oh zuhuvelo oh oh*

Meaning

Loveliest child, you are my life
 Weep not, I am your shelter
 Rest in my arms
 And I will warm you
 I will save you from the roaring hungry tigers and
 Mewing cats when you sleep
 Show me not your tears
 But your sweet smile
 I know you will hear me and sleep
 And I will make you happy with wild berries
 When you wake up...

Meaning

Oh oh oh baby, sleep our baby oh oh
 Baby sleep oh oh
 Lion is coming oh oh
 Scary, so sleep oh oh
 Our child is good oh oh oh sleep oh oh

