

# Historical Perspectives And Development Of Sports And Games In West Bengal State, India

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## **ABSTRACT:**

Sports, games, and play are fundamental components of human culture. When striving to understand the formation and spread of a particular civilization, social-cultural anthropologists look at games and sports as specific cultural traits since they have a theme, a structure, and a function that are conceptual and symbolic. Games and sports have a dual significance in today's culture, particularly in rural and urban areas. First of all, because they are value-driven, they become carriers of local, small, and large traditions in a civilization like India. Games and sports have a huge impact on our society because they regularly offer opportunities for interaction using well-known symbols that are typically learned in childhood. This constant framework is crucial in a culture where technological and institutional changes to interaction rates are the norm. Each person develops distinctive patterns of interaction within the context of the interaction made possible by various activities and sports, and as a result, these are connected to social systems. In this article, historical perspectives and development of sports and games in West Bengal state, India has been discussed.

**Keywords:** Perspectives, Development, Sports, Games, West Bengal.

## **INTRODUCTION:**

Urbanisation is a complicated socio-economic process that is closely related to the scientific and technological revolutions. It has

a growing impact on all facets of society, including sports, as well as the nature of economic development and many other socio-cultural processes. [1] One of the most obvious effects of West Bengal's urbanization is its long tradition, which is reflected in professional and amateur sports, which are among the most well-liked features of its culture. The primary objective of the current study is to explore and comprehend institutionalized sports' by-products, which must be understood in the context of both West Bengal's urban and rural cultures. The rapid urbanization of West Bengal and its related cultural influences, such as immigration, industrialization, transportation, communication, education, and intellectual climate, have led to the development of commercialized sports there. As immigrants poured into the state and industries expanded in and around the megacity of Calcutta, West Bengal's population inevitably shifted from being predominantly rural to being predominately urban. The rural population's needs for leisure time may be met by folk games and other sports, but new pursuits, such as sports with western roots, had to be created to meet the wants of an urban population centered on the metropolis of Calcutta. [2] Industrialization's riches were also a crucial factor in the emergence of professional sports in West Bengal. The study's primary goal was to assess historical views and the evolution of games and sports in India's West Bengal state.

#### **RESEARCH METHODOLOGY:**

In this research, data has been collected from primary and secondary sources.

##### **Data Collection Methods:**

There are four methods for gathering data: in-person interviews, mail, phone, and online. Each of these strategies has benefits and drawbacks.

##### **Sources of Data:**

###### **Primary Data:**

Primary data is the data that is collected for the first time through personal experiences or evidence, particularly for research.

###### **Secondary Data:**

Information that has been passed down from one generation to the next is referred to as secondary data. Instead of starting from scratch, it was assembled from previously published or unpublished sources. Quantitative or qualitative secondary data is possible. Newspapers, diaries, interviews, transcripts, and other sources are offered for the qualitative data, while a survey, financial records, and statistics are available for the quantitative data. Documentary sources are used for secondary data.

#### **Materials:**

- Literary material is abundant and has to be chronologically studied and get together.
- Palm leaf and paper manuscripts (unpublished) are available in abundance in different libraries in different languages and they are to be collected and deciphered.
- Games and sports representation found in various monuments and museums and they are to be identified and photographed.

#### **Methodology:**

India has a rich history of games, which is evident in many ways. The literary sources that provide detailed descriptions and require accurate interpretation are of utmost importance. Alternative sources of knowledge include the many, largely unrecorded instances of games and hobbies that have been kept in museums over time, some of which are clearly ancient and a mute testament to the pervasiveness of such pursuits. Many scholars who worked earlier in the century did a lot of preliminary work in gathering this kind of information, but it was only done on a small scale, and there is still a lot to learn and document. A thorough examination of the locations discovered can be quite instructive in terms of social and religious history. Once more, a picture archive was meticulously documented. The native script, transliteration, and translation of terms for games, pieces, and other pertinent topics were all carefully recorded.

#### **DEVELOPMENT OF SPORTS AND GAMES IN WEST BENGAL WITH FOCUS TO HISTORICAL PERSPECTIVES:**

Sports and activities have specific components that have cultural characteristics, especially in West Bengal. One of these is the use of leisure, which began and developed in pre-British India's agrarian economy, which was the country's economic backbone. Rural culture's informal folk games were characterised by a lack of institutionalized communication. These traditional native games have been enjoyed for a very long time as a kind of leisure time entertainment among the little cultural communities of West Bengal's rural societies in the past. The goal of those old games was to provide participants with pure enjoyment while leaving spectators and leisure leaders in a generally unimportant supporting role. For instance, several groups of Englishmen, including citizens, traders, college professors, soldiers, and above all, the Navy, brought to India one of the most popular sporting events of today, football, which originated in West Bengal. Civilians and the Gentlemen of Barrackpur played in the city of Calcutta's first official organized match in this area. Initially, the European clubs themselves organized these types of friendly games. [3] The elite Bengalese in the city have been inspired by these games and clubs to form institutionalized sports groups made up of Bengalese in the neighbourhood in order to make the new sport a regular pastime. This method was used to form numerous organizations, including the Naval Volunteers (1884), Calcutta Football Club (1872), Trades' Club (Dalhousie Athletic Club, 1878), Howrah United Armenian Club, etc. In Calcutta, the first football knockout competition was held in 1889. The top Bengali elites were interested in this newly competitive game. The first of today's open clubs was founded in the 1880s and 1890s by students from the then-existing Bengal Engineering College, Medical College, St. Xavier's College, La Martiniere, etc. to continue playing football. The oldest cricket club outside of the British Isles was established in 1792, according to Chowdhury (1990). Football and cricket matches between these club teams in Calcutta began to be played fairly, energetically, and regularly after the creation of such game clubs in that city. From one section of the Maidan (Calcutta's large and well-known sports facility) or the Esplanade, its adherents dispersed to other parts of the city, the suburbs, and the hinterlands. As a result, Calcutta and gradually West Bengal entered a new era of institutionalised major sports. In other words, this was the start of a period during which West Bengal's rural and urban areas began to experience the spread of football and cricket,

together with sports as a cultural attribute, as a result of urbanisation.

In general, individuals in the state accepted, organised, and participated in the institutionalised sports of European origin. After independence, those sports spread to the nearby urban and mofussul communities through the expansion of communication, with support from the National Government and the Ministry of Sports. This sums up the first meeting between two important sporting events in West Bengal. Culture is ephemeral and always changing. It undergoes evolution and transformation over time. Therefore, it is clear that Bengali sports have undergone numerous cultural alterations. Foreign sports have assimilated into Bengali culture as a result of this mixing, and in many instances they appear to be Bengali sports as well. [4]

Children and teens in West Bengal's rural districts play games using both native or folk patterns as well as some borrowed ones. The majority of the games that were borrowed originated in the West and were introduced into the villages through cultural contact by the British in Calcutta. The frequency of borrowed modern games is higher in the villages that are close to urban areas and lower in the villages that are farther from urban areas, yet both types of games are played side by side. The degree of urbanisation and consequent physical and cultural communication are to blame for this. Compared to contemporary metropolitan games, those folk games are much less formal. They have relatively straightforward, unwritten norms that are justified by custom and occasionally modified to match the current situation. It was common for names and rules to be very different from one region or town to another. Those customs are almost entirely passed down orally from player to player, with no mention of print whatsoever and probably little to no direction from coaches, parents, or recreation leaders. Bureaucracies and the supervision of referees are not required. The majority of boys and young people in rural areas play some urban-based modern sports and games that have been adopted, as has also been seen and previously indicated. However, due to cultural contact with urban areas, those patterns are becoming more and more popular in the local communities. Football, cricket (with a tennis ball), volleyball, carom, and other contemporary games were found during the research. The most exciting team sports for rural boys and young people include kho-kho, football,

cricket, and kabaddi. However, because of specific socioeconomic factors, the majority of the rural performers (including a small number of junior and senior ladies) typically act out their arrival into the family's position as the breadwinner. Through competitions, training, and other services, only a few highly skilled athletes of good reputation can succeed in the mainstream sports world in cities as well as in urban areas. It is important to remember that the rural participants have localized the borrowed patterns in the form of their rules, equipment, and clothing, despite the fact that they have accepted the patterns. This is a result of both ecological problems and their economic inadequacies. Few eager athletes routinely participate in the local urban club teams and training facilities (mostly in football, volleyball, kabaddi, and kho-kho). A few of the best players from the countryside also play for the teams in the metropolis. Similar to this, urban players frequently compete in local, sub-divisional, national, and international tournaments that are held in the city. This is a key factor in the villages' increasing embrace of contemporary urban sports. Players of both sexes who play kho-kho, volleyball, kabaddi, and rural football in Barasat and Calcutta have achieved a lot. Due to its straightforward rules and popular text, kabaddi is viewed by many rural players as the more appropriate sport to play in the city. [5]

Additionally, they demonstrate a great deal of interest in positions with the Eastern Railway, the Accounts General of Bengal, and the Food Corporation of India, the Income Tax Offices, and other organisations. Simple folk games indicate a sound universalization process when they are institutionalised and organised with formal written rules. The rural clubs are actually inactive when it comes to planning activities and sports for both their unofficial members and local athletes. Football, cricket, volleyball, and bridge leagues and knockout competitions are now only organised by a small number of senior club members and local kids. In other cases, paid players from adjacent urban areas like Barasat and Calcutta serve as players and conductors (referees, linesmen, and umpires) for the rural teams. The investigation also found evidence of competitive attitudes, awareness, and participation in the villages, as well as isolated instances of post-match tensions, rivalries, or unrest centered on the success or failure of the local teams.

The district sub-divisional town of Barasat is a center for modern sports. It is situated in the district's North 24 Parganas' western region. In actuality, the inhabitants of Barasat are closer to Calcutta. They have a constant desire to be closer to the city's everyday life and culture because of how well connected it is via the Eastern Railway and the nearby Calcutta-Jessore Road. People from the district's rural parts as well as from Barasat can take advantage of the numerous local trains that run frequently along the Sealdah-Bongaon, Sealdah-Barasat, Barasat-Bongaon, and Barasat-Habra sections, thereby enhancing the connection between the rural and urban areas. There are also many buses and other similar modes of transportation. Cultural communications are also made feasible by this highly developed physical communication system. With the help of numerous clubs and organisations, modern sports took on a new form in Barasat. During the examination, very few peers in the age range (6–10) were discovered to occasionally play a popular folk pattern. Football, cricket, volleyball, badminton, table tennis, kabaddi, carom, and chess are among the popular modern sports that junior males between the ages of 16 and 25 and young people between the ages of 25 and 35, as well as a sizable number of ladies, frequently engage in during the proper season. The government-registered (Sports Registration) sports clubs in Barasat host several athletic competitions. These organizations are subordinate branches of the supreme authority, including the Barasat Sub-Divisional Sports Association (B.S.S.A.). The B.S.S.A. organizes leagues and competitive sporting occasions for the clubs on a seasonal basis. The clubs frequently plan sports for local competitions. The top Barasat athletes participate in or represent Calcutta clubs in a number of national knockout tournaments and leagues. Players from other teams or localities frequently submit their names to other clubs during the player recruitment season in exchange for money and sporting goods. The clubs that make more money than the average amount frequently have the opportunity to recruit players from Calcutta and other locations. Money tied to sports is therefore a common occurrence in Barasat. Additionally, it has been highlighted that a number of honors and prizes typically come in the form of cash instead of shields, trophies, cups, and medals. In Barasat, this practice has recently begun to take hold. A more recent development is the application of "logos" as corporate sponsors to team apparel.

[6]

## **OBSERVATION AND DISCUSSION:**

Sports in Barasat demonstrate some inextricable and inescapable actions that occasionally thwart spontaneous recreational pursuits. Sports-related situations have recently been the subject of some city standards in Barasat. The original appeal of sports in the area has steadily diminished due to the complexity of contests, rivalries, beatings by fans, quarrels, etc., much like the complexity of urban life. These unforeseen occurrences typically result from poor judgement on the part of sports authorities, judges, team or club officials, organisers, and so on. In modern urban areas like Barasat, political attitudes in sports are seen frequently. Politics surrounding sporting events and rivalries between and within clubs are mostly hidden, but occasionally disagreements between club officials, staff members, or karma-kartas and players come to light. Conflict resolutions occasionally include local courts as well. Players, club executives, and many other figures in sports frequently have connections to state politics as well. Prior to parliamentary and assembly elections, they actively interfere in politics by campaigning, bugging, attending meetings, etc. for political parties. Leading political figures also get involved in sports to improve their political and social standing while remaining connected to the sporting world. They are also invited to several ceremonial opening and championship games of high-profile competitions. Calcutta, the largest urban and industrial hub in West Bengal, deserves special recognition for its modernism in all facets of life and culture. It has always been a popular location for traditional games and sporting activities. In West Bengal, it is the home of institutionalised modern popular culture, including sports. [7]

There are several different modern sports trends in the city. The majority of the time, clubs, federations, academies, and other autonomous government-recognised organisations organize sports. The long-established sports hub in the city, Maidan, is where the club tents are discovered to be set up, as are their fields. The key games are played in the city's indoor and outdoor stadiums, including Eden Gardens, Yuva Bharati Krirangan, Ravindra Sarovar Stadium, Netaji Indoor Stadium, Howrah Stadium, and Barasat Stadium, in addition to the open and securely guarded grounds. The recruiting of players for the clubs is done seasonally by the upper, middle, and lower-income clubs that are



also associated units of the governing organisations (such as IFA, CAB, KAB, VAB, etc.). The players who represent the clubs for the season typically hail from various cities, towns, villages, and even foreign nations. Although it is not a recent development in Calcutta, the recruitment of players from other nations is growing every year. The emphasis on the audience fosters the development of bureaucracies, specialization, and the substitution of administrative issues for player concerns. Particularly in individual sports, young athletes start to specialize at a young age in order to compete at the highest levels. This trend is also seen in the fields of football and cricket. Due to the recent availability of training centres and academies in the city, they also start systematic and scientific training by the age of five or six. Invitations to train in Calcutta are extended to professional coaches and seasoned athletes from different nations. Globalisation has made it possible to access modern tools or technologies, which helps this endeavour along with the extensive media coverage of sports. Data indicate that the city's sports also have certain unbreakable ties to the economy, politics, and status quo. In Calcutta, the economic and commercial groups are completely exposed in the sporting domain. The economic study shows that the growth in leisure time for the general public has been a key factor in the boom in sports spectatorship. Sports are becoming increasingly sophisticated and will soon be treated as a professional activity as a result of corporate sponsorship and media advertising. In the context of global urbanisation, every active and passive participant seeks to profit from it, attracting individuals from rural and urban areas. Additionally, crucial national or international matches are difficult to sell due to extensive print and electronic media advertising, significant profit margins, and pricey tickets. When favorites win or lose, money is a factor for the viewers in the gallery as well. In addition to competing, sports players also make money by modelling, acting, hosting, gambling, etc. As a result, sports are now one of the most common and significant forms of employment in the city, with both primary and secondary participants. [8]

Different types of games are played by the tribal communities. These tribal communities are Santhal, Toto, Bodo, Mech, Rava, Nepali, Bishnupriya Manipuri, etc. There are games like Masai Sangoi Thung, Laigai Chalk, Naila Wayasa, Khailao, Bongrai Bir, Iyakhai, Pangrudi, Salaio, Fan Solaio, Must Seglaio, Bhumani Kotor,

Youngla, Baharu, Chur, Sukoi, Yila, Maighor, etc. Assam, Tripura, and Northern West Bengal are neighbouring states where the Bishnupriya Manipuri tribal people can be found. A unique game played by Bishnupriya Manipuri people is called kyang. Baishak, a Bengali month, is when it is played. The name of this game, Kyang, signifies guti, a particular type of seed. In such a game, there are two teams. One team must touch the kyang in order for that team to mount in this game. One of the most well-known tribal Kah games is Toto's, which includes the Karam puja, Beja khela, and Lota khela games.

The majority of people in the plains play Ayanga-Nyanga, or "the tiger and goat game," which is played by both boys and girls. Boys and girls both participated in Baghbandhi's tiger capture. Budikapati, Baubasanti, Baucchi, and Budir-chu Boys and girls, says the old lady. Boys, Rumalchuri (stealing the handkerchief), Boys and Girls both, Danguli game, Ekkadokka game, Pittu game, Cowry, Gambling game, Snake Ludu, Kabadi game, Rnnabati game, Putul Putul gamer, etc. manners of the village and their people. Because of this, it is important for a historian to understand a society's games and pastimes in order to reconstruct its social history. This is why it is important to research traditional games from a historical perspective. The vast fields and native greenery of North Bengal are well known. In this case, researchers identified certain games that are frequently played in the village, focusing on those that promote physical activity. As a result, the games are played based on natural noises.

Traditional games like "Bagh-Chhagol," "Kumir-Kumir," "Kukur-Shakuni," "Jhaal," and "Gachhua," among others, depict the image of prehistoric life and human struggle. 'Kumir-Kumir' or 'Jal-Kumir' is a game in which two players compete. Humans are portrayed on one side, and crocodiles are portrayed on the other. Once more, only one human turns into a crocodile. Lower elevations are covered by water, whereas higher elevations are on land. 'O Kumir tor jolke nemechi' or 'Kumir Kumir Bhoot Kumirer chhao' will be yelled by the shore players as they dive into the ocean. The crocodile will then utter the phrase, "Jak pao tak khao." A person will turn into a crocodile if they are touched by one. In the game, people are attacked by aquatic crocodiles as they enter the water for their daily activities.

In games like "Kukur-Shakuni" and "Hiyal Game," the same image is displayed. In "Kukur-Shakuni," the dog chases the vulture, and when the dog touches the vulture, the vulture changes into a dog. In the "Hiyal" or "Shiyal" game, the player will turn into a fox if the "Hiyal" hits him. The "Kumir-Kumir" game's two sides are divided into two groups. In the game "Kukur-Shakuni," the dog and the vulture are two different totem-believing human groups, while the crocodile, or "Kumir" totem, and represents the conflict of any other group with the metaphorical human group. Similar to this, the 'Shiyal' or 'Hiyal' totem in the Hiyal game designates a well-known human group. Maybe the fox totem group wasn't as good as other groupings. As a result, it can be observed that the spit is flung through the circle produced by touching the tips of the right thumb and forefinger, and the person on whose hand the spit lands transforms into a fox in the game. In each of these games, a group of players performs the movements of various animals, including crocodiles, vultures, dogs, kites, roosters, and foxes. This probably represents the magic dance of that particular totem-believing clan.

Similar battles between the rooster and the kite may be seen in the video game "Chhi Chhattar." Similar depictions of particular totem tribes' battles can be seen in games like "Enga-Enga," "Baghbondi" or "Bagh-Chhagol," "Nunta," "Pukure Baeng," "Jelemachh," etc. The "Bagh" and "Chhagol" are adversaries or two conflicting groups in the game "Enga-Enga." The inside of the circle is on one side, and the outside is on the other. The tiger and the goat begin tugging in the opposite direction as soon as the game's rhyme is finished. This time, the goat will turn into a tiger if the tiger can remove it from the circle; otherwise, if the tiger enters the circle, the tiger will change into a goat. A similar scene may be found in the popular Santali games "Nunta" and "Chilla-Daoma." The kite and the daoma, or chicken, in the game "Chilla-Daoma" may belong to different totem groups. When singing "Nunta," the "Nunta" (owner of the circle) will repeat the word seven times, while others may say up to seven. Nunta and the others will start talking after that. The others will leave as soon as the dialogue is finished, and Nunta will pursue them while attempting to capture them. The two groups don't have individual names, so the game could have taken place much later. However, the names "Noon" and "Nunta" suggest that there may be a connection between them and the words "Noon" or "Lobon." The two sides of the game

in 'Bagh-Chhagol' or 'Baghbondi', 'Shologuti', 'Botrishguti', 'Chhotrishguti', 'Chhoyguti', 'Noyguti', 'Akkelbondi', or 'Payeet' can be distinguished as two distinct, warring factions. In the game "Bagh-Chhagol" or "Baghbondi," two totem-believing clans are represented by the "Bagh," or tiger, and the "Chhagol," or goat. A. According to ancient Vedic literature, there was a group of people known as the "Ojo," according to B. Kieth. The Puran and the Upapuran, Mandukya, Kurna, etc., as well as the 10 incarnations or "Dasavatar," namely "Matsya," "Kurma," "Baraha," "Nrisingha," and "Bamon," are named after numerous ancient Indian mythologies. There are other Puranas with tree names like "Padmapuran." As a result, totems could be creatures, plants, or even inanimate objects. (Like 'Noon', the totem in 'Nunta'). Tigers and goats can be seen as two opposing groupings as a result. The game is played in the same way as in the other photos, but no player names are shown. These games involve figuring out how to arm the army in order to maybe corner the opponent or to murder the opposition's piece in order to weaken them by killing it. 'Daba' and chess exhibit the same characteristics. In "Payeet," the player who can arrange their pawns in a straight line wins; in other words, the army with the best organisation and equipment will triumph. Furthermore, if the protagonist runs the pawns with good reciprocity and agility, the opponent can be defeated with ease. [9]

The lives of people and domestic animals in the forested area would always be in danger due to wildlife disturbance and interference. Therefore, the symbolic tiger captive game "Baghbondi" shows how to get ready for a wild animal attack or capture. In some places, notably the district of Coochbehar, "Shologuti" is also referred to as "Mughal-Pathan." Bipradas' epic composition "Manasa Vijay" includes the names of games such as "Baghchali" or "Baghbondi" and "Mangal-Pathan." The Mughal-Pathan War is said to be memorialised in this game, according to experts. 'Cooch Behar State and its Land Revenue Settlement' by Harendra Narayan Chaudhury describes this game. The "Gacchua" and 'Jhaali' games also depict the hardships faced by ancient woodland dwellers. Gacchua, Jhaal, and/or Jhaali could all be variations of the same game. In the game "Gacchua," one player assumes the role of a tiger and stands at the base of a tree while the other players remain atop the tree.

Players at the top of the tree in the game "Aamer Jhul," "Aampaaka," or "Aamjholla" will deflect the thief's touch and descend to kiss the mango branch hidden in the background. In this game, the person sitting on the tree represents the robber, and the person below represents the tree's owner. Water games like "Lai Game" and "Hari Game" have a similar connotation. 'Pata Aana' or 'Saat Aana' is another classic game. 'Aatapata' and this game are quite similar. One player is chosen to be the thief in "Paata Aana." The other participants remain in the circular room. Then, when instructed to do so by the thief, the players lifted one of their legs to obtain a leaf. Seven leaves are presented in this manner seven times. The thief must then find the leaf that the player has hidden. Even though the "Aatapata" game involves carrying leaves, it is different and unique. The house players will then inquire, "Aatapata kisher pata? The others will have to bring the specified leaf while holding their breath, the burglar claims. The player will change into a thief if, while bringing the leaf, he exhales, and the thief then touches him and takes up the player's cell. When the game is over, the players bring little types of leaves, which are then lightly torn and buried in the ground. The player will become a thief, and the thief will be released from his character if he can discover all of those leaves. Teenagers in rural Bengal play the game "Danguli" a lot. According to available data, the game "Danguli" is popular not just in Bangladesh but also in a number of other nations. The term "dang" refers to a long stick used in this game that is constructed out of bamboo or tree branches. 'Guli' is the name of yet another little stick in use. The sexual organs of a male can be identified as the "dang" in the video game "Danguli." The 'guli', or hollow created in the ground, represents children, whereas the 'guli' is the feminine sexual portion. The youngster dies even before it touches the ground if the person holding the gun manages to catch the shot before it falls to the earth. It is considered that touching the ground immediately after giving birth is necessary for a good delivery. The person holding the dang fails to give birth to a child in his role as a father. The person holding the dagger will be hit by a player from the other squad. The guy holding the dang forfeits his chance to win the game if the opponent's "guli" shot touches it after he places it next to the earthen pit. Otherwise, he strikes the "guli," which sends it flying. The "Guti Game" or 'Guli Game' is a different game connected to the production system and agricultural culture. This game has many different names, including "Bheta Game,"

"Gachhaguti," "Goy," and "Gaya Game." In the game "Guli," "Guti," or "Marble," players draw two parallel lines at a specific distance, with players on one side and a tiny hole known as "Pill" on the other. The players in this game move one at a time. The player whose shot lands in or close to the pill initiates play and receives a predetermined quantity of guti from the other players. He wins all of the movements if one of his shots hits the pill, or he wins a particular move if he hits a certain marble with the other marble. The 'Veta' game's situation can be interpreted in the same way. Players attempt to hurl the shot into the pill by lifting it from a specific distance. 'Khatan' must be given by the person whose shot is farthest away from the pill. The person whose shot is close to the pill will first attempt to hit the supervisor's shot and send it away by positioning his finger on the edge of the hole before throwing his shot into the hole with his finger. The next player takes the pitch if the previous one fails. The other players will attempt to deflect the shot that the khatandar attempts to direct towards the hole. If a player can achieve a certain number of points in this manner, the vanquished player is humiliated and shown disdain through rhymes. [10]

The "Cowry Game" is a different game with a production-related theme. This game is a part of Hindu marriage traditions. Every Hindu wedding ritual is focused on fertility. These traditions and rituals facilitate and improve the newlywed couple's marriage. The typical wedding supplies include the ring, shells, Indian hog plums, betel leaves, betel nuts, and rice grains. Similar projections of basic urges can be seen in the games "Guti Game," "Ghuting Game," "Fulgutti," "Ghunti Game," "Katakuti," and "Tham o Katakuti." Hindu marriages include a gift of Lajanjali.

'Guti Game' is mostly a game for women. Here, "Guti" or "Kori" are made up of five, seven, nine, or eleven bits of pebbles or potsherds. The palms or the backs of the hands catch the shots after they are launched upward from the ground. The hands are moved around to play the shots with tremendous agility. 'Haathbej' is a game that involves shooting and beautiful handwork. Along with hand and guti gestures, many rhymes are used in these games. 'Ghuting Game' or 'Guting Game' is a multi-stage game. Again, these stages have several names. 'Fulgutti' features a rhyme or proverb for each level instead of distinct stage names. "Ghuting Game" consists of nine stages: "Ful," "Chhoto," "Boro," "Tel," "Gachh," "Haath Dhappa," "Mati Dhappa,"

"Jorango," and "Kadul." There are 15 stages in the games "Guting Game," "Gachhu," "Tellu," "Boddu," "Chakku," "Ful," "Nijer Dara," "Porer Dara," "Sadar Badar," "Thokkan," "Boshano," "Ful Jhapola," "Jharnagulguli," "Boddu Jhapola," and others that Varun Kumar Chakraborty has collected. The stages have been described in order. The traditional games includes "Boubasanti" or "Buri basanti," "Bouchi" or "Bousi," "Golla," "Mondi," "Bou tola" or "Bouchuri," "Kuti," "Jor chhorachhori," and "Holi". 'Boubasanti' or 'Buri Basanti' are two names that the game is known by in different parts of the world. Actually, the games known as Boubasanti, Bouchi, Bousi, Golla, Burir Chu, Chhi Buri, Mondi, and Kuti, among others, go by a variety of names. In the Bangladeshi cities of Rajshahi, Faridpur, and Mayansingh, this game is known as "Bouchi" or "Chhiburi." It is referred to as "Bousi" in Murshidabad and Birbhum, "Mondi" or "Kuthi" in Tripura, and "Golla" in the West Bengali provinces of Jalpaiguri and Coochbehar. Although there is a little variance, there isn't a huge difference in the rules and regulations of the area. The 'bou' dwells in a remote room, just like in the stories 'Boubasanti', 'Bouchi', 'Mondi', etc. The woman seeks safety in a pole or tree in the video game "Kuthi." The wife is referred to as the "Golla" in the video game "Golla" and the "aged woman" in the game "Buri Basant." There are traces of slavery in the prehistoric social structure of these games. The "Gharati" players are slaves, and the "Barti" players are the armed guards. Slaves frequently escaped their masters in ancient cultures where slavery was prevalent. The slaves would face a death sentence if they were discovered escaping. The slaves frequently escaped and eventually had the courage to rise up in revolt against the feudal master. This game is thought to contain harsh historical reality. 'Pittu' is a unique traditional game. The idea of magic, regenerating rituals, religious laws, crimes, and virtues may be found not only in our country but in all traditional games that are popular in many communities in various countries of the world. A few games are "Golak Dham," kite flying (also known as "Ghuri Orano"), chess (also known as "Daba Game"), "Angti Game," "Kada Game," "Dodhikada," "Muharram er lathi Game," and several others. Numerous games are celebrated as special religious or cultural ceremonies, such as the "Kada Game" and "Dodhikado Game" that are popular in Hindu society and the "Muharram er lathi Game" that is performed as a component of Islam. These have developed a clear connection to religious meaning. 'Golakdham' and 'Dashabatarer Tas' are the two specific games with religious

importance in Hindu civilization, with 'Golakdham' being associated with Vaishnavism. The word "Golakdham" has a specific meaning in the era of Vaishnavism's flourishing. Greater than Vishnulok and Shivlok is Golakdham. This game also includes 64 squares, just like chess. Instead of kings and ministers, like in the game of chess, it uses pawns representing gods, ministers, etc. Cowry shells are used for the game. There are names of some evil places mixed in with the names of pilgrimage sites on every home or square in this area. Bad deeds have consequences. As a result, a player who goes to a horrible place must return as punishment. In the game "Snake Ludo," as in the case of Ludo's six, if a player falls into a snake's face, he must come down, and if a player falls into a ladder's face, he must climb. There are numerous other religious games played on the occasion of Lord Krishna's Janmashtami, such as "Dadhikado," also called "Dadhikardam." In the Rajbanshi culture of North Bengal, it is a highly popular game. This game is unique in that it is only played once a year, on the day following Lord Krishna's Janmashtami, and that the playground is the temple grounds. Mud is used to create a tall, tub-shaped dam. Then there are specific pujas performed, and mostly men participate in the game. Because it resembles Dadhi in mud and water, the game is known as "Dadhikado." At the conclusion of the game, players eat fruits, including coconuts, pumpkins, and pommels, while also planting the seeds from those fruits. While the game is being played, the Rajbanshi society's housewives plant seeds in the ground. It is anticipated that such seeds would produce fruitful results. So, despite being a component of religion, this game uses magic games that are tied to fertility. On the occasion of God Madankam's vow and adoration, there is another such game. Madandev is Madankam. 'Kada Game', 'Kori Game', "Angti Game", 'Ghurni Game', etc. are a few other games that are played as part of wedding customs. Mud games, also known as "Kada Games," are frequently held as a component of marriage in some communities in the Kanthi subdivision and surrounding districts of West Bengal's Midnapore district. The groom's nut-cracking tool lies tucked away in the muck by a pond not far from the house. The newlyweds now need to locate that nutcracker. According to lore, if the bride discovers that betel nut-cracker, she must be a bright and submissive young lady. And the bride and groom are honoured when the groom finds it. The "Ghurni Game" is played between the bride and the husband on the first day of their marriage as part of East Bengali wedding customs. The "Chor-



Chor" and "Chor-Chunni" Games are celebrated in the Kartik month on Amavasya, or no moon night, the day following Kali puja. 'Chor-chor' is a game for children, but 'Chor-Chunni' is a game for adults. In order to drive away animals without eyes or ears, such as snakes, firecrackers are burned and noises are generated. A similar justification underlies the burning of Ravana's idol at Dussehra. This is the contemporary equivalent of igniting human-sized effigies constructed of Kush grass or other materials. Currently, effigies of various national leaders are frequently burned for the same cause. Such a reform is thought to be commemorated on "Burir ghor porano," "Nera-pora," or "Bhera-pora," which is the day before Dol Purnima. It is referred to as "Bherarghor-pora" in some areas. This ceremony is sometimes held on the night before Kali Puja. Typically, in order to commemorate this unique reform, trash, bamboo, and straw heaps in the field are set on fire. In some places, huts are constructed, special pujas are held, and after a feast or picnic, it is customary to light a fire in the home. [11] These ceremonies are performed to prevent demons and evil spirits from endangering crops and human lives. And with it, the mindset to manage the damaging signs of crop loss caused by insects and pests.

## **CONCLUSION:**

There is no question that magical reforms are important for both economics and daily life. There is no question that magical reforms are important for both economic and daily life. The light games, such as "Bhuta Game," "Bhut Khedano," "Bhula Porani," "Lokhidak Dewa," "Alodalo," "Hokahoki," "Mera Porano," or "Bherarghor Porano," etc., are mostly magical remedy for getting rid of insects, worms, and reptiles. They are damaging to life and agriculture just like demons and spirits, which is why such initiation games are staged to fend them off. The rhymes that are employed in all of these games also contain terms that are antagonistic to bad forces or their destructive power, which should be emphasised. Traditional games can cover a wide range of subjects, including magic, religion, rituals, and more. Primitive people desired to worship these numerous natural forces and appease them with presents because they were scared of them. Examples of these forces include storms, rain, thunderstorms, floods, and flames. As a result, many magic-based cults and reforms gradually arose and became ingrained in the minds of the populace. In the early stages

of religion and magic, man attempted to control the forces of nature by enacting magic reforms. [12] Religion has progressively arisen from this. When humans were ignorant of knowledge, magic underwent a reformation that nourished the earliest forms of science. Numerous vows, rituals, and magical practises were common in ancient cultures. The desire for the fulfilment of those promises is one of the vows' customs that is included in the magic reformations. Additionally, magic reforms are used in specific religious rites. These promises, if carried out completely, may even make the impossible possible. The dead could be brought back to life, one could find lost items, and one could amass abundant fortune and sons. Once more, massive losses of wealth and society are alleged to occur if promises are kept carelessly. As a result, the society's elders gave their all to their magical reforming rites. They eventually located a spot in the kid's play. Once more, magic reforms take centre stage in ceremonies focused on conception

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