

TRADITIONAL GAME GILLI DANDU AND ITS CONTRIBUTION TO SPORTS AND GAMES

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Abstract:

'Gilli Dandu' is a simple and amateur game of the society; it spread the valuable ideas to the future generation. It provides equal opportunities to all the people. As per 'pardanas' (folk epic narration) the winning of poor boys leads to the class struggle in the society. In addition, the game exhibits the similarities with some of the competitive games like Base ball, Cricket and Soft ball. People in England pick up bat and ball to play, in the same way in 'Tulunadu' boys and girls pick up 'Gilli and Dandu' to play.

Introduction:

Participation in folk games was allure to youth. Youngsters were motivated to excel in physical activities by the recognition they received from their elders for good performance were able to meet the challenges of their environment. It was possible for youth from the anecdotes of the physical feats of their Gods. The cultural heroes boasting the order of youths to become future warriors and they were indulging in ceremonial competitions with their peers. The aspects like dazzling costumes, the intoxicating yells, music and monument, the exhilarating physical exertion and the emotional frenzy of many games and dances stimulated youths to make good efforts. Discipline was quite lax among young children but adolescents submitted to rigorous physical tests and severe discipline during the imitation rites. The emotional appeal of the imitation ritual, the satisfaction of achievement plus the pressure of competition, provided a successful method of indoctrinating youths with group more and impressing them with the wisdom of their elders and the importance of their adult responsibilities. Hikosaka (1991) stated that 'all games are originated in folk or trail and error method; gradually the newly originated game has taken new shape by playing continuously by change playing method, dress code, materials used, rules and regulations, prizes and awards to the winners and runners-up.

Gilli dandu or Kutti Donne is the common game of the boys of the Tulunadu. It is very similar to cricket. Boys when they get free times gather together and play this game with locally available Kutti and Donne. As per the opinion of the Stavaramata (2006), the main aim of the game Kutti Donne is to get concentration, co-ordination and recreational purpose'. The game is played with simple rules and without expenses. The social relationship of the folk people will improve in the society. The game gives chance to all the people of the society; it has the concept of the winning and losing. The traditional ideas are highly observed in the game.

Traditional sports, (2011) 'Gilli Danda is one of India's famous traditional games played by children in streets'. Traditional sports website mentions that gilli dandu is a street play.

Taditional sports, (2011) 'Silambam is a popular Indian traditional sport played in Tamilnadu. It is a popular type of fencing in Tamilnadu. The Silambam weapons were sold to foreign merchants during the second century'.

An amateur sport (2010) Gilli Dandu is an amateur sport; it is popular among rural youth in the Indian subcontinent and Combodia. The game is called 'Dangguli' in Bangla, Axomia,

'Chinni Dandu' and 'Kutti-Donne' in Karnataka, 'Kuttiyum kolum' in Kerala (Malayalam), 'viti-Dandu' in Marathi, 'Kitti-pullu' in Tamil, 'Gooti-bill', 'Karra-billa or billam-gadu' in Telugu, 'Gulli-Danda' in Urdu, 'Iti-Dakar' in Sindhi, 'Lappa-Duggi', 'Pashto and 'Konko in Khmor', the Combodian language. Amateur sports mention different names of gilli dandu in various parts of India.

The street game of Lagori (2010)-get thrill of hitting someone and escape the hit by others through a simple outdoor game of Lagori for teenagers, Street game.

Janapada (2010) Children often play without boundary line by scooping out holes in the ground and collecting stones or seeds each time they want to play near the Tungabadra.

Prof Parvathamma (2006) Indian in Singapore replied that tikki, goli, lagori and chinni dandu are the games of teenagers.

'Kutti Donne' as a poor boy's game spread a valuable message to the human beings by giving fact of class struggle and cultural aspect of the society. Among the traditional games of the Dakshina Kannada, 'Kutti-Donne' is also a famous game as the other games. There are no written documents because almost all these games are published orally in the society.

Meaning and Origin of 'Kutti -Donne'

The boys took two sticks and a dusty clearing. They draw a circle on the ground, roughly four feet in diameter. The small stick (called as 'gilli') is placed in the circle. The first boy hits one end of the gilli with his bat-like stick (called as 'danda'), propelling the smaller stick into the air. He then thwacks the spinning gilli as far as he can. The other boys try to catch it. 'Gilli Danda' is born as per the 'Tulu' 'Pardanas' or 'Pad-danas it was originated from the 'Shivapuran' through the 'Samudra Manthana'. In that 'Devathas' (God) and 'Rakshasas were played or pulled the earth, which was drought in ocean, by using 'Vasuki' (serpent).

Development of 'Gilli Danda'

It is equally possible that the story was played out in the foothills of the Himalayas or in a village in Cambodia or beside a Venetian canal in the time of Marco Polo. Variations of the stick-on-stick game have emerged throughout the world, including the United States, where it was known as 'pee-wee.'

But the modern heartland of the sport is in India. In some places it is played interchangeably with cricket, and at first glimpse from a distance it is often difficult to work out if the game in progress is cricket or 'gilli danda' (en.wikipedia.org).

All games of the society are originated in folk method. Then it has accumulated or gained new method and rules and regulations in the method of playing. There is no record for the origin of the game in South Asia. After the arrival of Europeans some of the records are found in the history. However, a similar game a 'lippg' has history of being played in Italy and Southern Europe, 'Tip-cat' another game which was played in the U.K.

In Dakshina Kannada there is no written document about this game. Because this is played by cow herding boys (as per pardanas) in olden days, but they are uneducated and do not have the capacity to protect the great culture of the society. The 'Tuluva pardanas' (folk songs of Dakshina Kannada) are only the documents which are available in the District. 'Gilli Dandu' (Kutti-Donne) is played all over India and also abroad. Gilli-Dandu is originated from 'Devanagari' script.

'Gilli-danda' (Gilli Dandu) is an amateur sport; it is popular among rural youth in the Indian subcontinent and Combodia. The game is called 'Dangguli' in Bangladesh, 'Axomia', 'Chinni Dandu' and 'Kutti-Donne' in Karnataka, 'Kuttiyum kolum' in Kerala, 'viti-dandu' in Marathi, 'Kitti-pullu' in Tamil, 'Gooti-bill'

'Karra-billa or billam-gadu' in Telugu, 'Gulli-Danda' in Urdu, 'Iti-Dakar' in Sindhi, 'Lappa-Duggi', 'Pashto and 'Konko in Khmor', Cambodian language, Indianetzone(2010).

Generally, this sport is played in the rural and small towns of the Indian subcontinent. It is widely played in North eastern part of India- Assam, Nagaland, Manipur, Mizoram, Meghalaya, Tripura, Arunachal Pradesh, and Punjab in India, rests of India and rural areas of the North-West Frontier Province and Sindh, Uttar Pradesh (North India) and Southern India including Karnataka. Folk games are spread orally from one to another. Commonly the children are the main propagators of this game, because they are the main players of the folk games. The rules and regulations are decided by the standing rules of the society. It is played with real spirit of the folk people. In the participation of the games there are no such rules and regulations, anyone who is interested can play this game.



Photograph- Gilli (Kutti) and Dandu (Dandu)

The materials are freely available in the nature. The small stick is called 'Kutti' measured $\frac{1}{2}$ (half) feet length and 2cm in diameter. Big one is called 'Donne' measured 2- 2 $\frac{1}{2}$ (two -two and half) feet length and 2 cm diameter, then a small piece of land which is free from the obstacles. The game is played with a 'gilli or 'guli' and 'dandu', which are both wooden sticks. The 'dandu' is longer; 'gilli' is smaller and is tapered on both sides so that the ends are conical. Some time it is an ordinary stick, which is naturally available in the area, here the 'gilli' and 'danda' is analogous to a cricket ball and bat. There is no standard length for the 'danda or gilli'. Usually, 'gilli' is 3 to 6 inches long and the 'danda' is 12 to 18 inches long.

Method of Playing :-

Generally, the rules and regulations of the game are observed same. It is played with simple rules and involving of various traditional words. Naturally game is played in two ways.

- Traditional method
- Played with simple rule

Traditional method: is one, which involves folk words and it regulated with strict rules and regulations. In this method the values are given for the customs and traditions of the society. The 'Janapada' style is strictly observed in the game. And they observe that whether social values are maintained in the game or not. The game is played in two ways, played between two teams and between the Individuals. In the group which team scores highest score or 'Chukka' is the winner. The winning team is awarded in traditional way by giving claps or in the form of traditional shout by the both teams. In individual game the credit will go to the winner, who scores highest scores or 'Chukka'. The people decide three prizes, First, Second and Third. Here also special traditional awards are given to the prize winners. But at present the points are awarded instead of

chukka'. The highest point scorers will be the winner and runners of the game.

Game played with simple rules: is the, game coined from the The method of playing of this game is observed as same as the traditional method or as to the original game. The only changes of the game are played with simple rules. Both methods are played in the same manner and with small changes in rules. The game mainly enhanced the cultural values of the society. The game is started after long process of field preparation, materials preparation and the toss of the game. The toss winner team propose themselves for the play in order wise. The other team make ready for fielding. The player makes ready to flick the 'Kutti'-near the pit the moment the fielders are ready to catch the 'Kutti', which is flicked by the player. The player loudly says that 'chillo' at that moment fielders loudly says that 'pallo'. That fraction he scoop or flicked the 'Kutti'-very fast towards the players. Presently whistle is blown to flick the 'Kutti'.traditional method. It is simplified with the original game.



Photograph- the Initial flick of the Gilli

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Suppose the fielders succeed to catch flicked 'Kutti' the player is 'out'. If it is not caught one of the fielders throw the 'kutti' to the pit (base point) and the flicker the player hits the 'Kutti' and make it fall away from the pit. The 'Kutti'should fall away at least one measure Donne length. The distance covered by the 'Kutti' is measured as score. If the player measure only one stick on 'donne', the player has to play with holding the 'Kutti' and 'donne' in one hand and toss the 'Kutti' and hit away. That moment the fielder catches 'kutti' the player is out it is called as 'Ekitta'.

While measuring, the player counts as follows 'Ekitta, 'Sakti' 'Muro' 'Nagaramutti', 'Nallagodu', 'Aidagoni', 'Aranki' and 'chukku' (these are the fixed score or point in the game). Suppose the thrown 'Kutti' falls near the pit means the player is out. If it falls away and measures seven times by the 'Donne' is called one 'chukka'. Finally on the basis of chukka the winner and runners were decided. Sometime the player has already scored chukkain a particular attempt; score is measured only six times by the 'Donne' and the extra score of that game is counted

for the next attempt by the player. New rules are added in scoring. Suppose the flicked 'Kutti' drops in five meters, ten meters or in fifteen meters that number or point is given to the players. In second time he has to hit thrown 'Gilli', if he succeeds he will get bonus point and it depends upon the distance covered by the 'Gilli'. But the fielders catch it, he is out.



photograph- the Initial flick of the Gilli

Sometimes they play individually in this method one player has to play against everybody (fielders) and everybody gets to bat or play. The game has the following characteristics.

- Draw a small circle on the ground (base line).
- 'Gilli' placed in the circle and player taps the one end of the 'Gilli' with the 'Dandu'.
- Fielders try to catch the 'Gilli', if caught the batter is out.
- If the 'Gilli' falls on the ground, he gets another two chances to tap.
- The batter continues this process until a fielder catches the 'Gilli'.
- Batter score the points depend upon distance covered by the 'Gilli'.

It is played specially and traditionally for example the player while announcing 'Nallagodu', the measure finished before he completes the measure that time he has to keep 'Kutti' on the leg and has to flick the 'Kutti', then the other process is the same. In 'Saktimura' the player holds the 'Kutti' in hand and in other hand 'Donne' and has to play 'Nagara mutti' is the another system in that, the flicker has to play keeping the 'Kutti' between two fingers of leg and go for scooping it.

In 'Aidagoni' method player keeps the 'Kutti' on the elbow and has to flick away and the other things remain the same. The other method 'Aranki' is little tough than the other methods. The player keeps 'Kutti' on the eyes and has to play. In this flicking, the 'Kutti' is a difficult task. The scooped 'Kutti' is caught means the player is out. And the game is continuing till end of the match. In some of the games the folk people do not use any traditional words or slogans. But the game is played with serious manner. And in some areas the traditional words are used.

If the fielders could not catch the 'gilli', the distance between the base line and the place that's the 'gilli' dropped is measured with the 'danda'. Each length of the danda counts as one score. But at present the court is measured by 5 meters mark up to 15 meters. It is easy to give points to the players. After the score is recorded, the 'danda' is placed over the central pit (base line). The fielders throw the 'gilli' from the dropped place very fast

towards the base line in air, the moment he tries to hit the 'gilli' and make it fall away and score the bonus points. Suppose the fielders catch it, the striker is out. If not the striker gets another chance to hit the 'gilli'. Each striker gets a minimum of two chances, and then the next chance depends upon his success in the game. The games continued up to last player has completed his turn. The team which scores the highest points in the innings is the winner.

'Kutti-Donne' is mentioned in the 'Koti-Chennaya' folk songs, the brave 'Koti Chennaya's played Kutti-Donne game against 'Bhuddivanta's Children (Prime Minister of Ballal). They played 'Kutti Donne' during the time of Cow herding in the field. In the game upper class people lose the game. It is the initial reason for the future tragedy. 'Nagasiri Kannike' is another folk song mention about 'Chendata' (Ball game) and 'Kutti Donne' played between Gods and Giants in epics age. It shows that, it is the conflict between upper class and poor class people at that time. 'Kordabba pardana' is the other folk song of the Dakshina Kannada (Tulunadu). The hero of the song 'Kordabba' played this game with cow watching boys. In the game the hero 'Kordabba' won the game and it caused him to be buried in the well

Playing Area: The naturally available a small piece of ground is enough to play this game. The game 'Kutti Donne' can also be played in small piece of ground or veranda. The children gather together at the leisure time and decide themselves to play the folk game. After that they only prepare the ground by removing the obstacles. The playing area specially called in Tulu Language is known as 'Gobbuda Kala' (playing Field).

CURRENT STATUS OF THE GILLI DANDU

Preparation for the play: 'Kutti Donne' is an outdoor game. Generally, it is played in 'veranda', road side and in the small fields. The folk boys and girls at free time play this game, for the viewpoint it is for recreational purpose but indirectly it gives a lot of fitness factors to the players. After deciding the game, they prepare materials which are available in nature.

The other group of the people digs a small hole at the one end of the field and cleans the field with special interest. The players' active involvement is shows that the inner urge of the folk people towards the game. After completion of the preparation the players come together once again and discuss the rules and regulations and method of playing. Then they select two players as team captains, and then both leaders select other teammates alternatively. So that whole players divide in to two equal teams.

The other method divides the group in to two in traditional manner. Firstly, they choose two players as leaders. Afterwards two equal players pair themselves and move little far and give new names like 'Bili' and 'Kappu' (white and black), 'Huli' and 'Dana' (cow and Tiger) etc. Then they approach near the leaders and ask 'Kappu beka bili beka', 'Huli beka Dana beka' (which one you want black or white, cow or Tiger). So the all players involve in the process and divide the whole group into two. But now days the scholars have given new shape to the game. Mr Doddanna 'Baremelu' constructs new rules and regulations. The court is in triangular shape with 15 meters' length both side and an arc of 15 meters. Every 5 meters mark is drawn for easy officiating purpose. In the base line there is a small pit (spindle shape) to keep the 'kutti' and one foot away from the hole there is a small wooden board to keep the 'gilli' for hit in second time.

The next important process of the game is toss or deciding which team has to play first. This process naturally decided with simple discussion. But in some time one group of players gives

chance to other group players. If the decision is not taken, one of the senior players goes for toss in folkways and decides who has to play first. He takes a small stone or any object and holds in one hand and ask which one you want either left or right. The captain touch the hand may be left or right. The toss won team naturally play first and they do not give chance to play other team.

Generally, the game is played by the boys only. As mentioned in various 'Parddanas' (folk songs) the game 'Kutti -Donne' was played by the cow watching boys. When the cows are grazing at the field they play. But in some time 'Kutti Donne' is also played by the girls at free time for recreation purpose. But girls occasionally play this game. Sometimes the game is played by both boys and girls together because it is played with simple rules and regulations. So it provides equal opportunities to all people without any sex differences. It helps to reduce the male and female indifferences in the society.

Rules of the Game 'Gilli Danda': Rules and regulations is the main aspect of the folk games. The simple and traditional rules are the gist of the games. The 'gilli' is inserted into the hole either orthogonally or at an angle. The 'Dandu' is then swung downward as to end of the 'Gilli', causing the 'Gilli' to jump upward, the striker strike it. The player hit the 'Gilli' to the one end for spin in the air. The very next moment players hit hard and send it away. It is quite similar to the cricket; many people believe that cricket originated from it. The modified game includes two methods as a main part of the game.

Scoring: There are many regional variations in scoring due to this variation the scoring method also changes in some extent.

The 'Gilli' becomes air bone after it is struck. If a fielder from the opposing team catches the 'gilli', the striker is out. If the 'gilli' drop, the fielder throw it towards base line the moment he has to hit the 'Gilli', suppose it fall near the hole(home base) he is out just like run out in cricket. If not the striker scores one score the points or he starts measure from 'gilli' fallen place to home base (pit) with 'Dandu'-and the striker gets another opportunity to strike. The modified 'Gilli Dandu' scoring is very easy, every 5 meters there is a line up to 15 meters. The team (individual) with the most points wins the game. If the striker fails to hit 'gilli' in three, chances the striker is out. The process is similar to a strikeout in baseball.

Number of players in a Team: In traditional method any number of players can play in a team. In rural area some time it is very difficult to gather together all people at a time. So the folk people do not suggest any particular number of players to the 'Gilli Dandu'. But at present the team consists seven players.

Folk songs and 'Kutti Donne': Folk games information's are available during the time of play or exhibition. No other written documents are available. The 'pardans' or folk songs are the only the documents, which gives information about folk games. In recent some of the written documents are available about these games.

Many of the 'pard-danas' or pardana (folk epic narration) are mention about Kutti Donne. In 'Nagasiri Kannike' 'pad-dana', the goddess and giants played this game in 'Mithamiriloko' (heaven). The 'Kordabba pad-dana' gives the valuable information about 'Kutti-donne'. In this 'pad-dana', the cow herding boys play this game. The 'Koti-chennaya' 'pad-dana' also there is a mention about the Kutti-donne. Here also cow herding boys play this game. And in 'Bama Kumara Sandhi' and 'Mahisanda Kumara' 'pad-dana' also gives same information's about 'Kutti-Donne' game.

The 'pardanas' gives right information's about games.

In other method the player has to hit only one time-that is depend upon the successful flick of 'Gilli'. If the fielder catches the 'Gilli' he is 'out' and don't have chance to hit. In some versions the points or scores depend on the distance the 'Gilli' falls from the striking point. The distance is measured in terms of the length of the 'Dandu' or in some cases the length of the 'Gilli'. Scoring also depends on how many times the 'Gilli' was hit in the air in one strike or attempt. The score is depending upon the 'Gilli' covered distance.

'Kutti Donne' and other games (cricket, baseball and softball): The traditional game 'Kutti Donne' has similarities with other games, like cricket, baseball, and softball. These games are played with sticks, bats and ball is having exactly the structure of the 'gilli danda'. 'Gilli-danda' is played with two wooden sticks 'gilli' and 'danda'. The 'gilli' is about three inches and tapered at the ends. The 'danda', about 2 feet long, is used to strike the 'gilli'. The 'gilli' is placed across a small oval-shaped pit in the center of a small circle about one feet in diameter is drawn on the ground. The game is played between two teams or between the individuals.

The striker tries to hit the 'gilli' twice, once initially to lift it off the ground and secondly to send it as far as possible. If he hits, the 'gilli' was caught by the fielders the striker is out and the next player comes in to bat. The same process is observed in the above mentioned games like softball, baseball and cricket.

The techniques of the 'Gilli Dandu' are as follows.

- Hit the 'Gilli' as perfect as possible
- Accurately shoot of the 'Gilli' towards baseline
- The player gets number of chances if he success in the shoot
- The players have only one chance to save his game.
- To get more score

Importance of the 'Kutti Donne'

The followings are the some of the importance of the 'Kutti-Donne'.

- It shows the human nature social mingling in the society
- Social unity among the players
- The Idea of protection of property is observed
- It features of cricket
- It is the lesson to the social organization

So as game of the poor boys it reflects the valueable ideas of the society and gives awareness among the folk games and folk culture.

CULTURAL AND ETHNICAL VALUES IN KUTTI DONNE

The following are the cultural and ethnical values of 'Gilli-Dandu'.

- * Nature and culture
- * Equal preference to all
- * Social conflict
- * Prepare Individual for Future Life
- * Social status

Nature and Culture: The important aspects of the game is using the natural materials, these equipments give awareness about culture and tradition of the society. The folk people learn the culture by involving such traditional games. In addition to that the games educate the folk people about, culture, social life, how to live and react in the society for the changing circumstances.

Equal preference to all: 'Kutti-Donne' is not like other games; the nature of the folk game is open to all; the game can be played by anybody without indifferences. There is no special status given to any players in the game. But in some of the games special roles are given to players. Socially all are equal; it is the message to the present generation. It is the question in between us why this game gives equal opportunity to all. Because of the caste system which was existed in the society. The ground trodden people express their views through these games. The other important aspect of the game is male and female are equally treated, but the percentage of the female participation is comparatively less.

Social Conflict between rich and poor: The game is originally played by the poor people; 'pad-danas' are the real review of the literature which is available in the society. 'Nagasiri Kannike', 'pad-dana' (folk epic Narration) gives information about 'Gilli Dandu'. As per the 'Nagasiri Kannike' goddess and giants were played 'Kutti-Donne' and ball game. At the moment Krishna throwing ball to maids (Kannike). It is the main reason for the conflict between them.

'Bama Kumara Sandhi' (pardana) and 'Mahishanda Kumara Sandhi' (pardana) the poor and brave boys request the goddess to join and play 'Kutti-Donne' (Gilli Dandu) but they oppose to play.

In 'Koti-Chennaya' 'pad-dana' boys play 'Kutti Donne' ball games with cow herding boys and Buddivanta's (Ballalas minister) children. In the game they won the game. The defeat of Mallaya Buddivanta's children was the main reason for the future tragedy.

'Kordabbu' ('Kordabbu pardana') played 'Kutti-Donne' (Gill Dandu) with cow herding boys and here also the Hero win the match. It also the main reason for his mortuary. The important fact is that he is buried in the well as alive. Through these it gives valuable Ideas to the society from time to time and expresses the social status, economic background, political power of the society.

Prepare Individual for Future Life: The life of an Individual is a long process. In a long span of life so many obstacles will have to be faced by the individuals. The games are giving training to the individuals through creating tuff situations in the game. The game played with various pace and load, it is very much needed to the individuals to get into social life, and game creating such tuff situations helps to overcome from the life cycle. The intensity of the game is very much helpful to the individual to lead the life fruitfully.

Social Status: In the society individual is recognized by his birth and work practiced. As per his involvement, he has been given status. Actually the poor class people like, 'Koti and Chennaya', and 'Kordabbu', were physically brave and strong. The weaker section brave boys defeat the upper class boys. It is the prestige question to them. They planned to kill the brave boys, as it was a great insult to upper class people. That is why they mercilessly killed the brave boys. In the game situation entry of seniors was the reason for conflict; the boys do not fight for the individual status but their inner urge to win the match. But in case of seniors if they win they enjoy the game, suppose they lose the match it is the reason for the revenge. So the game 'Kutti-Donne' shows that individual status is the main aspect of the society, for that purpose they fight in the society with others.

CONTRIBUTIONS OF 'GILLI DANDU'

Following are the contributions of the 'Kutti-donne' (Gill Dandu).

- Act as medium for educating people
- Require eye and body coordination
- Build sense of Equality among all players
- Similarity with cricket, baseball and soft ball
- Unity among the folk people
- Preserve the culture
- Played in all season

Act as medium for educating people: Nature is the mother to the folk people because they learn many ideas from the nature. The life of folk people is controlled by the environment. The nature's variations, like thunder, storm, rain, earthquake etc are the controlling factors of the folk people. 'Kutti Donne' game is played with various pace and intensity. It is very much needed to the human life. The life of Human being is a continuous and its process is not static one. By playing 'Gilli Dandu' one can learn social and cultural values of the society. The various tuff situations of the game are the experience to face such situations in the life of the folk people. So it prepares the individual morally.

Require eye and body coordination: The game is played with high speed. The player hit one end of the 'Kutti (gilli) and make (jump high) spin it off the ground and then the player hit hardly by the 'Dandu' (Donne) and send it away. It is the fractional process, within the short while the players have to hit accurately. Suppose the player fail to hit 'Gilli- (Kutti)' within three attempts. The player loses his attempt and he is become out. The player very carefully plays for the success. The eye sight should be very sharp. Along with that he has to coordinate his body for the successful shot.

The other accurate skill of the game is catching the small 'Kutti' (Gilli). It is very difficult to catch because the player hardly hit and make it move far away. The 'Gilli's speed is very high and some time moves like bullet. The players almost stand little way from the base pit to catch it. The players' standing very near to the active player (flicker) is little danger because of the speed of the 'Kutti' (Gilli).

The game need the good fitness level as required to the cricket, baseball and soft ball. The greatest skill eye and body coordination is improved by involve or playing of this games.

Build sense of Equality among all players: Depend upon the nature of the game; the role is played by the players. The roles which are performed by them reflect the social relations between the human beings. All folk games are not given equal opportunities to all. But some games are giving equal opportunity and status in the game situations.

In the game all the players has got one chance- hit (to bat). It shows the inner urge of the folk boys to attain social equality with others in the society. Even the society practicing the social unevenness but the 'Gilli Dandu' does not show any unfairness.

Similarity with other games: The game is played and enjoyed by the folk children by using of equipments are available in nature like 'Gilli' and 'Dandu'. The striker is allowed to hit the 'Gilli' twice, once initially to spin it off in the air and secondly hit hardly to send 'Gilli' away. If the 'Gilli' caught in the air by the fielders is out, it is same as cricket 'catch'. Suppose the fielder drop the 'Gilli' player (batsman) safe. Player hardly throws the 'Kutti' into the base line as in cricket or the Square in Base Ball.

The moment the batsman (hitter) is be alert and hit once again. The thrown (shooted) 'Kutti' suppose fall very near to the base line or pit or less than the two and half feet length distance (length of 'Dandu'), the player is out, if it falls away, the distance is measured by using Danda and points are awarded to the team. The technique is observed in cricket or Base Ball or Soft Ball as balling, batting, bowled, and to a run out in cricket.

'Gilli' similar as ball and 'Dandu' used as bat or Slugger, the purpose of the materials is same. Here also one has to play against the fielders (same as bating). The people believe and assume that the world famous cricket game has been originated from 'Gilli Dandu'. Other important task of the game is hitting chances; in a game a player has three chances: to hit the 'Gilli' (Kutti). Within three attempts the striker have to strike successfully otherwise the striker is 'out'. This technique is observed in soft ball and Base ball. 'Kutti-donne' is model to the present society for eradicate the social evils like caste system, social discrimination and using same techniques in other competitive games of the world.

Unity among the folk people: The feeling of unity (oneness) is observed in 'Kutti-Donne'. In the game the cow herding boys gather together at free time and plan for the recreational activities. Human being are the social animal, he lives together in the society. Play while cow herding make them feel oneness. In olden day's cow herding was the profession of the people. Profession for the keeping livelihood of common man, the moment they playing show their inner urge through these games.

The idea of the unity is observed the 'Gilli Dandu' by providing equal opportunity in the game. There is no special status to anybody. In front of 'Gilli Dandu' all are equal; it is the idealism and lesson to the Folk people.

Preserve the Culture: The traditional life style, customs and beliefs are well rooted in the Dakshina Kannada. Every programs and celebrations and folk activities are based on the 'Tulu culture'. The culture is respected by all the people in the society because it is the measuring scale of the individual life in the society.

The people who do not have good habit or good culture, they are not respected by the society and he was kept separately in the society. Folk games are the propagators and protector of the culture of the society, Alva (2001).

Played in all season: 'Gilli-Dandu' as a traditional game played all the season. Bright sunny day is the time to play this game. The simple rules of the game attract more people towards this game. As per the old method boundary line is not marked; any number of players can play and even two people can play it.

SUMMARY

'Kutti Donne' is very familiar to world famous cricket, baseball and soft ball and reflects some features of these games. Boys of the 'Tulunadu' at the free times gather together and play this game with traditional equipments like 'Kutti' and 'Donne'. The main aim of the game ('Kutti Donne') is to get concentration, co-ordination and for the recreational purpose. 'Kutti Donne' is played with simple rules and without much expense; it provides chance to all the people of the society. The traditional ideas are highly observed in the game with the concept of the winning and losing.

'Gilli Dandu' (Kutti Donne): 'Gilli Dandu' as a simple game of poor boys spread the valuable ideas of the society to the future

generation. It provides equal opportunities to all the people. As per 'pardanas' (folk epic narration) the winning of poor boys leads to the class struggle in the society. In addition, the game exhibits the similarities with some of the competitive games like Base ball, Cricket and Soft ball. People in England pick up bat and ball to play in the same way in 'Tulunadu' boys and girls (people) pick up 'Gilli and Dandu' for the play. Later this may be inspiration to the people more towards other modern games.

CONCLUSIONS

Many of the unorganized folk games are being pursued by the people of the Dakshina Kannada District. Among them some of the folk games have great values and have needed more fitness level to perform. The developed game like cricket and other games hinder the development of these traditional games. The inclement weather condition prevails for many months in the District, in the season almost all sports activities including folk games are less practice. The government has to give support to conduct and nurse these folk games in 'Tulunadu'. The schools and colleges have to implement these games in the curriculum. The awareness of these games increases in the society and indirectly increases the number participation or involvement in these traditional games.

But now-a-days people have so many recreational activities in the society. At present every day is special to the people, many entertainment programs are available to the people like films, Internet, TV and Radio programs, Mobile chatting, Media papers, cards playing etc. Even though, the interest or love of folk people towards folk sports is not reduced.

Recommendations

Thesis entitled 'Folk games and their Contributions to the society, culture and Sports' has following recommendations.

The major Sports and Games are not having the advanced infrastructure facilities. Therefore the author recommends that the Youth Service Department, 'Nehru Yuva Kendra', Private Organizations and Government shall have to come forward to provide facilities and have to introduce Scientific method of training in the folk field for the development of folk Sports and Games.

Many of the unorganized Folk Games are being pursued by the people of the area chosen. Among them some of the folk Games have great values and have needed more fitness level to perform. So the nourishment and protection of these games are in the hands of Government, public and public organizations.

Popularity of the Cricket hinders the development of these traditional games; people are concentrating on Cricket instead of Folk Games. So the awareness of these games should bear in the minds of the people. The author recommends that clubs, associations, may be established to popularize of these games through the good propagation.

To conduct the buffalo's race or 'Kambala' need a huge fund that is why it is conducted only by the rich land lords of the district. It is recommended that more and more sponsors are required to protect and development of the 'Kambala'. The author recommends more 'Kambala' stadiums have to construct by the Government. Folk games are on the edge of destiny, so it is our duty to protect and nourish these Traditional Games.

Among the folk games 'Kambala' is played a predominant role. The author recommends that, Clubs, Associations have to come forward to support the Traditional games like 'Kambala',

'Chennemane', 'Hagga jaggata', 'Logori', 'Gilli Dandu' etc.

The author recommends that for the survival of the folk games, the educational institutions should introduce or give awareness of these games to the students.

The author recommends that the people of the Dakshina Kannada who have migrated to foreign (other) countries they also introduce folk games in abroad, it may be included in the future studies.

The youngsters have to involve more, for the development and for the survival of the traditional games of the District, State and Country.

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