

Indigenous Games and Sports of North-Eastern India in National and International Arena: Highlighting the Development of Polo and Thang-Ta.

Mr. Tapasjit Rajkumar^{1*}, Dr. Amit Dhar²

^{1*}Assistant Professor, Department of Physical Education, The ICFAI University Tripura, INDIA. Email ID: rajkumartapasjit@gmail.com

²Assistant Professor, Department of Physical Education, The ICFAI University Tripura, INDIA.

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Abstract:

North-East is the easternmost region of India, which is around 8 percent of India. It comprises eight states, i.e., Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim. In this region, more than 220 ethnic groups and multiple languages are used. The people of this region are known for their unique culture, traditions, and sports. Numbers of Olympians from this region are rising and signing in across the world. In this region, various types of indigenous games and sports are played by the local people. These indigenous games and sports are played at various festivals. In this study the researcher highlighted the Indigenous Games and Sports of North-Eastern India which are playing in the National and International arena. For this study the researcher selected Sagol Kangjei (Modern Polo) and Thang-Ta. Both the events are originated from Manipur; a North-Eastern State of India and played in the National and International level. Researcher highlighted the past and present of the both events. The term Sagol Kangjei is derived from three Manipuri words: "Sagol" means "Horse", "Kang" means "Ball" and "Jei" means "stick.". It is one of the most popular indigenous game of Manipur and has been played since 3100 BC. According to Meitei mythology and folklore, Sagol Kangjei was played by the gods led by Marjing and Thangjing. This ancient game was learned by the British and spread around the world as Polo. Sagol Kangjei was played by two opposing teams, each consisting of seven players and the modern Polo is played by two opposing teams, each consisting of four players. Thang-Ta is derived from two word, "Thang" means sword and "Ta" means spear. The people of Manipur respect Thang as their mother and Ta as their father. It was banded by the British Government after Anglo-Manipur War, 1891. Now this martial art is developing as a sport in India and in the world also. It is included as a medal event in National School Game of India and Khelo India Youth Games.

Keywords: Indigenous, Games, Sports, Sagol Kangjei, Thang-Ta

Introduction:

North-East is the easternmost region of India, with 262,230 square kilometers of land, which is around 8 percent of India. It comprises eight states, i.e., Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim. Earlier, it was only seven states, but in 2002, Sikkim was included as a part of North-East India. These states are known as seven sisters and one brother. The region is surrounded by the international boundaries of several neighboring countries, like the Tibet Autonomous Region, China, Myanmar, Bangladesh, Bhutan, and Nepal. In this region, more than 220 ethnic groups and multiple languages are used. The people of this region are known for their unique culture, traditions, and sports. Numbers of Olympians from this region are rising and signing in across the world. In this region, various types of indigenous games and sports are played by the local people. These indigenous games and sports are played at various festivals. Some of the indigenous games and sports are also played at the national and international level, like Polo and Thang-Ta.

In Arunachal Pradesh, archery is one of the most popular sports. It is the prime attraction of the people during the Losar Festival. From the very beginning, it has been one of the most famous sports in Arunachal Pradesh. It is a part of their culture. Apart from archery, wrestling, hand wrestling, the snake game, hog's rub, skipping, dragon's tail, cat and mouse, mimic warfare, hunting, tug-of-war, long jump, high jump, putting the shot, etc. are the common indigenous sports among the various tribes of Arunachal Pradesh, which have local names like wrestling, known as Garrang Wog Pom, Bhai Jakpo, Barjakpan & Cham-Cham-Po-Ana in Kameng region, Roga and Lomin in Lohit region, and Gublaka sha in Subansiri

region. The Siang region refers to hand wrestling as Yatbom. Usually, it is performed at the Etor and Eran festivals. In the unusual snake game, groups of ten to twelve players bend down from the waist, loosely grip each other, and totally cover themselves with blankets. In the Subansiri region, it's called Harram Peya, although the Idu Mishmis refer to it as Tabu. Skipping is referred to as Kambu by the Mishmis and Sithang Rai Disulou by the Mijis.

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

Insuknawr (rod pushing) is one of the most popular indigenous sports in Mizoram. Two players played this sport by holding the rod at the ends of both edges under their arms, similar to tug of war, and the player had to push their opponent. Except for this sport, Inkawibah, In-uilen, Sakei lem chan, Tira Mei Kaiah, In-arpa sual, In-hlovawm, In-hmawlhtheper, In-kukdeh, In-hawngbi, Inbuan, In-saihrui pawh, Bingte sai rawkah, etc. are also popular in Mizoram.

Whenever we talk about games and sports in North-East India, we must talk about Manipur state. This state produces many Olympians and international players. As with other art and culture, the people of Manipur are still promoting and preserving their indigenous games and sports, such as Yubi Lakpi (snatching coconut), Kang Sanaba, Mukna (Manipuri Wrestling), Mukna Kangjei (Hockey with Wrestling), Sagol Kangjei (Polo), Thang-Ta etc.

Likewise, in Assam Dor, Tarual Khel, Kaarkhel (Archery), Rosi Tona, Hatur (Swimming), Nau Khel (Boat Racing), Hoi Kobadi (Kabaddi) and in Tripura, Kaldong/Kadong, Badul-Khung Kokmani, Wa Suchamo, Bongbrai Birma, Matham. etc. are the most popular indigenous games specially among various tribes. On the other hand, Dari Bandha, Golla Chut, Rumal Churi etc. are the most popular among the Bengali people of Tripura.

These indigenous games and sports have a very significant role in society. But due to the lack of awareness and practices, numbers of indigenous games and sports in this region are now in endangered condition.

On the other hand, few indigenous games and sports of this region have been reached in the national and international arena, i.e. Thang-Ta and Sagol Kangjei (Polo), which originated in Manipur.

1.1. Purpose of the Study:

The main purpose of this study is to highlight the Indigenous Games and Sports of North-Eastern India in National and International Arena.

1.2. Objectives of the Study:

The main objective of this study is to highlight the present scenario of Indigenous Games and Sports of North-Eastern India in National and International Arena.

2. Selection of the Indigenous Games and Sports:

Records proved that there are only two indigenous games and sports in the North-Eastern India, which are played in the National and International level i.e. Sagol Kangjei (Polo) and Thang-Ta. Therefore, said two events will be the area for the present study.

3. Description of the Selected Indigenous Games and Sports:

Sagol Kangjei (Polo) and Thang-Ta, both the events are the most popular indigenous games and sports of North-Eastern India, which are played in the national and international level. These two events originated in Manipur. The Sagol Kangjei is played in the world as Polo. It is known as "the Sports of Kings". Thang-Ta is one of the fastest-growing sports in India. It is played in 31 states and union territories. Time to time, national and international level Thang-Ta championships are conducting by the concerned organization of Thang-Ta Sports. It is also a medal event of National School Games, which is organized by School Game Federation of India and Khelo India Youth Games.

3.1. Sagol Kangjei:

Sagol Kangjei term is derived from three Manipuri words: "Sagol" means "Horse", "Kang" means "Ball" and "Je" means "stick.". It is one of the most popular indigenous game of Manipur and has been played since 3100 BC. It is an integral part of Manipuri culture. According to Meitei mythology and folklore, Sagol Kangjei was played by the gods led by Marjing and Thangjing. Marjing is considered as a god of Sagol Kangjei (Polo) and Pony is his mount. According to Kangjeirol, an ancient script based on Sagol Kangjei, the King Kangba (1405 BC-1359 BC) of ancient Manipur (known as Kangleipak) reintroduced Sagol Kangjei as a formal game of the Ancient Manipuri Kingdom. During the time of 1550 AD, it was the national game of the Princely State Manipur. The game became popular during the reign of King Khagemba (1597-1652) by the set of rules.

3.1.1. Game Rule of the Sagol Kangjei:

Sagol Kangjei was played by two opposing teams, each consisting of seven players. The players have to ride on the back of the horse (pony), which is about 4 to 5 feet tall. The dimensions of the field for this game are 210 yards in length and 100 yards in width. There was no goal post. To play the game, players used a stick made of cane stick with having narrow angled wooden head fixed at the end of the stick. The ball (Kangdrum) was made by bamboo root with a 14-inch circumference and with white color. For a score, the player has to hit the ball out of the field towards the end line. In the

game the players take specific places, i.e. Pun- Ngakchun (Full Back), Pun-Ngakchun (Half Back), Pulluk (Left wing), Langjei (Center), Pulluk (Right Wing), Pun Jen (Inne), Pun-Jenchun (Inner).

3.1.2. Modern Polo:

The modern Polo originated in Manipur, India, where it was known as Sagol Kangjei. Sagol Kangjei was introduced by Maharaja Chandrakirti (King of Manipur, 1834-1844) at Cachar, Assam, to the British officers. As per the record by Captain R.B. Pemberton in 1834, the game was first known as hockey sitting on the horseback. The Britisher learned this game from Manipuri and they established the Cachar Club in 1859, where polo was played. In the year 1862, the oldest Polo Club was established in Calcutta by two British soldiers, Lieutenant Joseph Shere and Captain Robert Stewart. Later on, they spread to England. Polo was first played in England by the 10th Hussars in 1869. Mapal Kangeibung (Polo Ground), located in Imphal, Manipur State is the oldest polo ground in the world. The royal chronicle Cheitharol Kumbaba, which begins in 33 CE, details the history of this polo field. In the year 1850, Lieutenant Joseph Ford Sherer, the father of modern polo, visited this polo ground and played polo. When Viceroy of India Lord Curzon visited the state in 1901, he measured the polo field, it was 225 yards long and 110 yards wide.

3.1.3. Game Rule of the Modern Polo:

The modern Polo is played by the four players on each team on a 300-yard long and 200-yard or 160-yard-wide Polo field. The players are armed with mallets on the right hand. A match consists of four to eight chukkas. Each chukka is for seven and a half minutes. The match will start when the umpire throws the ball between the two teams. This way, the match will start after each goal. After each goal, the players have to change sides, which helps to equalize the ground and weather advantage. For the score, the player has to hit the ball by the mallet into a goal. The goal should be 8 yards wide between two goal posts, and there is no limit for the height of the goal post. For playing polo, each player has a unique role. The role of the number-1 player is to score goals and cover the opposing team's number-4 player. The role of the number-2 player is to hold the ball and pass the ball to teammates. Number-3 is the tactical leader and powerful hitter, who passes the ball to number-1 and 2. The number-4 player is the defender, who saves the opponent from scoring.

3.2. Thang-Ta:

Thang-Ta is a martial art, originated form of Manipur. It is the combination of two wards “Thang” means Sward and “Ta” means Spear. It is known as Huyel Lallong also, where “Huyen” means war and “Lallong” or “Langlon” means net, knowledge of art. The people of Manipur respect Thang as their mother and Ta as their father. Therefore, the people of Manipur give the name of this martial art as Thang-Ta. All other Manipuri art forms are directly or indirectly related to this martial art. It taught the people, the way of life. It was compulsory education for the military and other people in Manipur Kingdom. The King Loyumba (1074-1122 AD) introduced the “Lalup” (Military Force) system in ancient Manipur, known as Kangleipak. According to this system, every man of ancient Manipur, those who were over 16 years old were the member of Lallup. Later on, a permanent and professional military department was introduced by King Punshiba (1404-1432 AD), which was known as “Shingchep Meira Heijouroi”. During the reign of King Pamheiba (1709-1748 AD), the old military system “Lallup” was modified and reintroduced. According to the new Lallup system, every 16-year-old man has to perform their duty for Kangleipak or present Manipur for 10 days out of 40 days. This highly developed martial art culture was banned by the British Government after the Anglo-Manipur War in 1891. As this martial art was the integral part of life of the Manipur people, Manipuri people continued practicing this martial art confidentially. In 1934, under the presidency of Maharaja Churachand Singh, Nikhil Hindu Manipuri Mahasabha was founded. On 30th May 1934 in the 1st session of this Mahasabha, where all the work was looked after by Hijam Irabot, who was the vice-president of the Mahasabha, various issues were discussed, and in the 8th resolution of the Mahasabha, it was decided that in the various places clubs would be established for the preservation of Thang-Ta, Mukna, Kangjei etc., where the people could learn all these (Fig.-1).

৪২ নিখিল হিন্দু মণিপুৰী মহাসভা	নিখিল হিন্দু মণিপুৰী মহাসভা ৪৩
<p>ঐশোইচি বৰ্ড, বৌকম বসেনা চীনা হোঁজবনি মতম অসিনা জাভিক ইতিহাস ইথনা পুৰাতন শিৱন উৎসৱে জৌসি হাইনা সভা অসিৰ সেৱাৰে।</p> <p>(ক) হাসিঙী উপায় ভইনা মণিপুৰী সমাজনা অকানবৰা: লুপা ৫০০ ১৫ জামনা হাইবা: পুথমক অসি পাংগোক্তবা বিটোৱিকেল সোমাইটি অমা লিখো ঈম্বুং মহাৱাকনা এমিডেইট ভইবিয়া, সোমাইটি অসি লিখো ভাৱ ঈম্বুক অতোবপু লৰ্ণা বিজ্ঞানতনা হাকী ভইবা হাইনা সেৱাৰে।</p> <p>অকানবৰা: গুৱিগিৱাকজি বাৱগ্ৰাকী, মণিপুৰী কৌৱককবী অম্বু: বৰ্ণবী ইতিহাস বিৱৰ অম্বম অসিনা হাইবকি ৱেং নি:বিয়া ৰেংসি পিবা: ৱাৰা নী অম্বুবা লুপা ১০০/ ১০০ পিপসি হাইনা সেৱাৰে।</p> <p>এস্তাব জৌবা:— ঈম্বুক ৱেংগোম কমল সিংহ সম্বৰ্ণন জৌবা:— ঈম্বুক ইংছোৱল সিংহ বি, এল</p> <p>৭: ৱেং বিবেশবা লৈবা মণিপুৰী পুথমক ইউনিভাৱ পিটিনা ৰিকোমাইক জৌবিয়া মণিপুৰী ভাৰা অসি তুল ভাৰি কুলাৱ ভইবা ভৱনবা সভা অসিনা সেৱাৰে।</p> <p>এস্তাবক:— ঈম্বুক চেংম্বুং বিম্বৱচক সিংহ সম্বৰ্ণন জৌবা:— ঈম্বুক ইংছোৱল সিংহ</p>	<p>৮: মণিপুৰী হাইবা: ভাং ঐশোইচি ৰাং, কা, মুকনা কাংক হাইবা: অসি ৰকচাং কমনবী অংপুং ৰকচাং কমনবী বৈজ্ঞানিক (Scientific) ভইবা শাৰি অসি। হাসিঙীমক মণিপুৰী হাইবা: ভাং অসি কাওৱম্বিবি। হোঁজিকি ৰাইবিয়া বিভা: অসি মুৱাৱে, মূলকলে হাইবপু ৱাৰে। হাসিঙী মণিপুৰী হাইবা: ভাং অসি নিংগেজ ভটপিলক্ৰে মণৌনা মৰিলক্ৰ ৱাং-লকলে। ঠাইকই মণৌনা: মৰিল অম্বুক ৰাশকম্বা ঠাইক হাইবা: ভাং ঐশোইচী চাকবনো মৰঙী হাইবিয়া বিভা: অসি অম্বুক ভাৰা ৱাৰা জৌবংশনা ঐশোইচী চাক্কা কাম-দি। হাসি জৌমনৰ:—</p> <p>(১) মকম মকমনা ক্ৰব হাইবিবি মহাম জিৱননা মতিক ভাৰা ভাৰা মকমনা হাইবিবি বিভা: অসি কমনবা।</p> <p>(২) বজ্ঞানককৰমী উৎসৱনা হাইবিবি বিভা: অসি ঠাং ৱেংনো হাইনা সেৱাৰে।</p> <p>এস্তাব জৌবা:— ঈম্বুক লম্বৱেংল সিংহ বি এ, সম্বৰ্ণন জৌবা:— ঈম্বুকোছাপু লৰ্ণা বিজ্ঞানত।</p> <p>৯: ঐশোইচি সৌৱৰ্ণ্য এচাৱ জৌমনবা হিন্দু শাস্ত্ৰনা ৱাৰা মিশল অমা লিংগো লেশনৱে।</p> <p>এস্তাব জৌবা:— ঈম্বুক লম্বিকম্বাৰ ৱাৰে পাৰাৱ। সম্বৰ্ণন জৌবা:— ঈম্বুক ৱাউৱেন সিংহ সম্বৰ্ণক।</p>

Fig.-1. Printed Resolution Copy of Nikhil Hindu Manipuri Mahasabha

3.2.1. Thang-Ta Sport:

Meitei mythological stories reveal that, Thang-Ta sports is not a new thing. The peoples of Manipur used to play games and sports in various festival, where various skills and deviation of Thang-Ta were used directly or indirectly, like mukna kangjei, which is a combination of Manipuri wrestling and field hockey, throwing spear, mukna (Manipuri wrestling), throwing of arambai and combat with sword, spears and other weapons etc.

Modern Thang-Ta sports movement outside the Manipur state can be traced since from the last of 20th century. Guru. Huidrom Premkumar Singh realized that, Thang-Ta martial art needs to be introduced in the world as a sports event of the Olympics. He took permission from his Guru, Sri Rajkumar Sanahal Guneshwar, and started his journey in the year 1985. He went to Assam, Tripura, Nagaland and other parts of India. In 1988, Meitei Huyel Langlon Academy (Satjal Academy) organized Guru Sanahal (Aminsana) Memorial First State Level Huyel Langlon Championship was organized. In the year 1991, the First North-East Thang-Ta Championship was held from 6th to 10th January. In the year 1993, on 21st November formally, the Thang-Ta Federation of India was formed. In the same year, 21st to 25th November First National Huyel Langlon Thang-Ta Championship 1993 was held at Imphal, Manipur, which was organized by Huyel Langlon Thang-Ta Academy in collaboration with newly formed Thang-Ta Federation of India. Since 1993, every year Thang-Ta Federation of India organized the National Thang-Ta Championship in different states in association with the state Thang-Ta association. In 2011, for the first time, Thang-Ta martial arts was included in the 57th National School Games (Thang-Ta under 19 years old boys and girls) as a medal event, where a total of 67 boys and 47 girls' players from 13 states of India took part. The same year, during the Sangai Festival, the 1st World Thang-Ta Championship was held in Imphal, Manipur from March 11 to 14, 2011 with five countries. In the year 2020 the Ministry of Youth Affairs and Sports introduced four indigenous games of India in the Khelo India Youth Games, and Thang-Ta was one of them.

3.2.2. Old Rules of the Thang-Ta Sports:

Events: At the beginning of the modern Thang-Ta sports, experts of Thang-Ta formed a set of rules and regulation for Thang-Ta championship and implemented in the First it was named as Huyel Langlon Championship and three events were there (Rules and Regulation of First State Level Huyel Langlon Championship, 88, 1988).

- Cheibi Style One
- Cheibi Style Two
- Mukna Style

3.2.3. Rules of Cheibi Style One:

- Playing surfaced was a circular area marked by lime powder with 20 feet diameter.
- Duration of the match was 3 minutes play 1 minute rest and again 3 minutes play. Total 7 minutes.
- The Players has to wear black trouser. Male players were not allowed to wear upper. Before start the match judges use to provide the belt to both the player, which was used by the player during the match.
- There was one chief judge along with one or two assistants, in the three side three-mark collector, one time keeper and one person for cleaning line powder mark from the player's body and one center referee inside the arena. Except center referee all other used to sit outside the arena.
- Don'ts for the player during the fight.

- i. Players were not allowed to hit by the handle of the phunachei (fighting stick).
- ii. Players were not allowed to thrust by the Phunachei (fighting stick).
- iii. Fighting with over aggressiveness.
- iv. Kicking and punching was not allowed.
- v. Holding fighting stick or snatching opponents fighting stick during fight was not allowed.
- vi. Attack during fall down the shield of opponent player was not allowed.
- vii. Hitting by the edge of shield was not allowed.
- viii. Striking below the belt level was not allowed.
- ix. Attacking outside of the arena was not allowed.
- x. If any player protecting themselves by showing back, that time attacking was not allowed.
- xi. Attacking on opponent during fallen down on the ground was not allowed.
- xii. Trying to attack by showing back was not allowed.
- f. Warning against the following activity.
 - i. Argument with referee.
 - ii. Intimidating by word to the opponent.
 - iii. If the player not following rules number - e
- g. Criteria of disqualification
 - i. If players were not stopping fight after three to four times command given by the referee.
 - ii. Throwing fighting stick or shield by the player.
 - iii. If the player argues with referee again and again and not obey the order of referee.
 - iv. If the player got three times warning.
 - v. Intentionally hitting on groin.
- h. Marking system were as follows:
 - Striking on Head (+) 3 points
 - Striking on Neck (+) 5 points
 - Striking on Shoulder (+) 2 points
 - Striking on Remaining other part of the body (+) 1 point
 - Striking on the Back (+) 1 point
 - Chungoi (Shield) fall (-) 1 point
 - If the player went outside the arena (-) 2 points
- i. If the phunachei (fighting stick) fall during the match, then that player has to accept as a loser and he/she has to surrender the match.

3.2.4. Rules of Cheibi Style Two:

Rules of the Cheibi Style Two were same as Cheibi Style One, but in Cheibi Style Two, the players used to play without Chungoi (shield). The marking system also same except the marking system of chungoi (shield) and two additional rules included in this event.

- Striking on wrist joint to elbow joint (+) 5 points
- Striking on elbow joint to shoulder joint (+) 1 point

Scoring Procedure:

In the traditional way of Thang-Ta sports, before start the fight, the Phunachei (Fighting stick) use to immersed in liquid of lime or coating a layer of charcoal powder, so that when a player strike on opponents' body, there will be a mark. After each round total number of mark on the body used to count and recorded by the mark-collector.

3.2.5. Rules of Present Thang-Ta Sports:

Presently, most of the rules of Thang-Ta sports are modified for the modernization of this sports in the international sports arena. Nowadays it is more equipped with technology and with scientific principles.

Events: In the present Thang-Ta sports competition, two major events are there i.e.

- a. Phunaba (Combat Event)
 - i. Phunaba Ama
 - ii. Phunaba Anisuba
- b. Kanglon Chatpa (Individual performance with and without weapon)
 - i. Thanghaiba
 - ii. Thanglon
 - iii. Khonglon-Khutlon

In the present Thang-Ta sports, the players can play any one event from Phuna ba and Kanglon Chatpa event. Phunaba events are played in weight and age category. As other combative sports, Thang-Ta also divided in three age group i.e. Sub-Junior (Under 14 Years), Junior (Under-18 Years) and Senior (Above 18 Years). In each age group different weight category are there.

Competition Area:

Nowadays, Thang-Ta sports played in a 30 ft. × 30 ft. square area with additional 5ft safety area in all side. Distance of the referee line is 2.5 ft. from the center and player lines are 2.5 ft. away from the center line on the right angles of the referee line. There are six chairs for score kipper around the outside of the arena. (Fig. - 2)

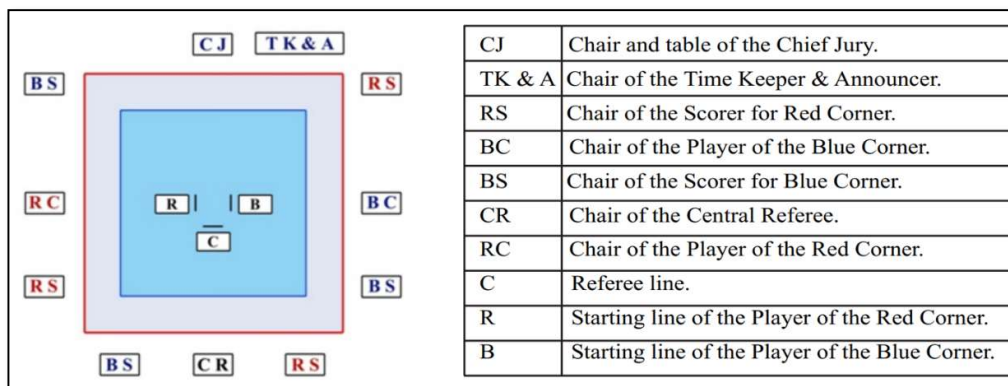


Fig. 2. Competition Area

Dress Code:

Uniform of the officials must be white trouser, white shirt, dark blue coat, white shoes and red tie provided by the Thang-Ta Federation of India. Uniform of the players must be black Thang-Ta uniform and during the time of play player must wear full body guard provided by the federation.

How to Play: In Phunaba Ama, the players have to carry phunachei (fighting stick) by one hand and in another hand shield. To collect the point, player have to strike above the belt level of opponent player.

In Phunaba Anisuba, the players have to carry only the phunachei (fighting stick) and another hand will be free. To collect the point, the procedure is same as Phunaba Ama, but here kicking above the belt level and striking on leg is allowed, while the opponent player is using kick.

Fouls and Warning:

During the match if the player doing fouls repeatedly then the referee can give warning and for each warning 3-points will be deduct from the total score of that player. Up to second warning a player allowed to continue the match. But after the third warning, that player will be out for that match and opponent will be declare as winner. The fouls are: Thrusting by the Phunachei (Fighting stick), hitting by Chungoi (Shield), over hitting by Phunachei (Fighting stick), all jumping kick, round kick, kicking below belt level, striking below belt level, hitting by the handle of the Phunachei (Fighting Stick).

Marking System: Marking system in the present Thang-Ta sports are more simple than old.

- Striking on above the waist level. (+) 1 point.
- Striking on the leg during kick (applicable in Phunaba Anishuba). (+) 2 points.
- Kicking above the waist level (applicable in Phunaba Anishuba). (+) 2 points.
- Each warning. (-) 3 points.
- Phunachei (Fighting Stick)/Chungoi (Shield) fall. (-) 3 points.

Scoring Procedure:

In modern Thang-Ta sports for scoring 3 nos. scorer for red corner and 3 nos. scorer for right corner are there and all the scorers will sit in alternate order e.g. after red corner scorer, blue corner scorer and then again red corner scorer. Earlier for scoring the scorers manually filled in the score sheet, but after inclusion in Khelo India Youth Games, digital scoring system is adopted.

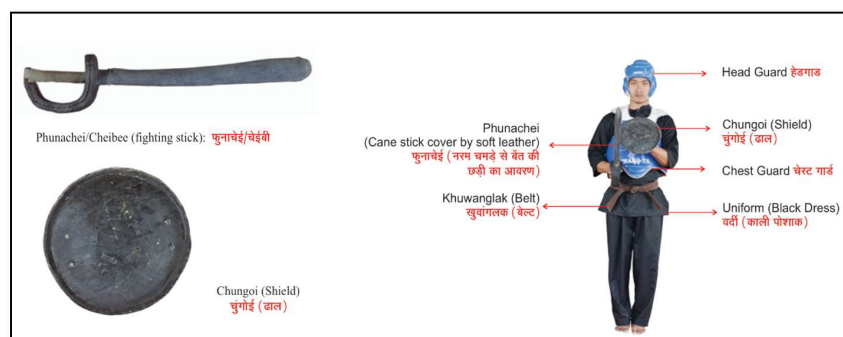
Equipment:

Length and weight of Phunachei / Cheibee (Fighting stick)

For Senior Player (Above 18 years)	-	2.6 ft. Long	- 350 gram
For Junior Player (Under 18 years)	-	2.3 ft. Long	- 300 gram
For Sub-junior Player (under 14 years)	-	2.0 ft. Long	- 250 gram

Chungoi (Shield): diameter of the Chungoi should be 12 to 13 inches.

Fig. 3. Uniform and Equipment.



3.2.6. Overview of Key Developmental Factors of Thang-Ta Sports:

It is observed that rules of the Thang-Ta sports have been changed time to time as per the demands of the situation for modernization of sports. Modern Thang-Ta sports rules were framed for the first time in the year 1988 and implemented in the Guru Sanahal (Aminsana) Memorial First State Level Huyel Langlon Championship, which was held on 12th to 15th November 1988. Then after, it was reframed in the year 1992, where number of rules were changed and reconstructed. Reconstruction of the rules have been continued in time to time for the recognition as a sports event in national and international arena. Like this way the present rules and regulation are evolved. Major changes in present Thang-Ta sports are:

- In present Thang-Ta sports player has to wear full guard.
- Scoring procedure is easier and simpler in present Thang-Ta sports.
- Presently it is more equipped than earlier, which make this sport more significant.
- Arena of the present Thang-Ta sports is scientific.
- Equipments of the present Thang-Ta sports is more scientific.
- Divisions of various groups are more scientific and authentic according to the modern sports.
- In present Thang-Ta sports kicking also allowed, however it is in Phunaba Anishuba.

4. Conclusion:

Indigenous games and sports are one of the vital parts of the people. These are purer, which help us to develop our life skills and teach us the way of life. These are the identities of this region. But due to a lack of practices, most of the indigenous games and sports are now in endangered condition, and some have already vanished. Therefore, it needs to be protected, preserve, and promote. After this study, it is observed that Sagol Kangjei, which has already been developed and spread around the world as Polo, and Thang-Ta is rapidly developing sports. In both events, it is common that the indigenous form of these two events was more dangerous than the modern one. For the development and promotion at the national and international levels, both events modified their rules, reformed the rules, and developed new rules. Like Sagol Kangjei and Thang-Ta, other indigenous games and sports in this region need to develop rules and regulations, which will make them more systematic. Then we can promote and introduce it at the national and international levels.

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