

## INDEGENIOUS FOLK GAME CHENNEMANE (ANDEYALA) AND ITS SOCIO-CULTURAL VALUES

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### Abstract:

*The purpose of the study was to know the nature, scope, historical development, structure, cultural values and contribution of chennemane (Andeyala) in Utter Karnataka. The study was also conducted by administering questionnaire and interview containing the area of knowledge, interest, performance and experience of life regarding chennemane (Andeyala) Two hundred fifty people, fifty each from five Taluks of Bijapur Deistic Utter Karnataka were approached to gather opinions. The interview method was also used to collect the experience of the field experts in folklore. The analyses were carried out separately for analyses chennemane (Andeyala) in details like origin, development, playing types, socio cultural values and the contribution of chennemane (Andeyala) are given.*

### KEYWORDS:

Socio-Cultural , Indegenious Folk Game , social life , foreign countries.

### INTRODUCTION

Chenne (Andeyala) is the popular Indoor game of Bijapur. The game gives valuable information's about the cultural and social life of the traditional people. It is not only limited to the Bijapur. But it also played in foreign countries, like Africa, Philippines and in Asian region it is very popular. In India several states Chennemane (Andeyala) at played.

### Meaning of Chennemane (Andeyala)

The siripardana mention about the chenne and gives the word meaning of chenne. As per this the word chenne is derived from the Pali word that means to 'relish', but the game and the cult evidently has been imported by the Tulu immigrants. Folklorist Peter cloves concluded that many of the elements found in Bijapur were imported along with the game as sort of historical baggage. The earliest representation of the game as Egypt would suggest that the game originated in the Middle East and travelled along trade routes even before Christ,

The word chenne is a peculiar word in Tulu language. It is not used in daily routine. But the word is associated with the names of the folk people as chenna, chenni, china, chennu, chennamma, chennappa, chinnappa etc. In Kannada the word chenne- means beautiful and attraction, 'Claus,' (1987).

As the clause opinion the word chenne is originated from the Dravidian cult and means beautiful. In Tulu chennemane-ata is called as 'chennedagobbu'. Mane is a wooden instrument which is used to sit while having food. The shape of the mane is one and the same. So it is called as chennemane (Andeyala)

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## METHODOLOGY

Tools and techniques are very essential to facilitate the research work. The tools used in the study were pen, paper sheet for writing, drawing the figure.

The techniques used in the present study were observation, questionnaire, interview to analyses the technique and get clear mental picture of the game.

Interview method is used for collecting detailed information about the game. To obtain detailed and complete data, interview schedules were framed. The interview was taken with the resource persons. The required data was obtained from the resource persons through personal interview with the help of an interview schedule, which contained both preceded and open-ended questions.

The scholar used Cluster sampling method to collect the information from the five Tuluks of the Bijapur, namely Basavan Bagewadi, Muddebihal, Indi, Sindagi and Bijapur.

## Origin and development

Mangala game have been considered to have originated somewhere in central Africa 5000 B.C, according to the evidence gathered by National Geographic sponsored archaeological diggings. The word Mangala is derived from the Arabian root 'naqala' that means to move. A variant of the game played in Turkey is known as 'Mangala' for the sake of curiosity, it is also called Kalah in parts of Africa. It means that it has shades of resemblance to the Tulu word Kala (field).

The game is for two players. They are played on a board with fourteen pits, which are scooped out of the ground. The playing pieces could be stones, seeds or shells in rare cases precious stones, germ or pearls. The Vijayanagara Empire gives evidences about chenne mane. In Anegondi village, children often play without a board, but instead they create their own playing area by scooping out holes in the ground and collecting stones or seeds (whatever in close at hand), Each time they want play near the Tungabhadra river, the game is played with smooth pebbles and in agricultural area, with seeds. Commonly used seeds are tamarind, kemiri and even corn kernels.

Based on other version of the game there is a preliminary distribution of counters (beans, nuts, seeds, stones etc) in the boards, depressions. Players move alternatively in a series of laps. A lap involves each player in turn selecting of all the counter sign a depression and lifting there and placing counts in each depression is a prescribed direction and manner. What happens there is dependent upon the version of the same being played.

## Materials.

The chennemane (Andeyala) game is played with materials which are naturally available in the society. The required materials are manjottikai (seeds) and a mane (wooden board).

**Manjottikai (seeds):** The game is played using large seeds of local trees like that of ponge (pongar) or coral tree or 'manjotti Kai' Gulagunji. It is popular called 'chennedakai' or 'Bithu' in local language. Naturally the game used the manjottikai which is available in plenty. Fifty six seeds are needed to play the game.

**Mane (Board):** 'Mane' the Tulu word used to represent the wooden board is in rectangular shape. The Tuluvas used this 'mane' for sitting purpose while having food. The design of the board (mane) varies from place to place. There is no uniform measurement for the instrument (mane).

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The board has fourteen curved holes spread equally to either side. And at either end of the board there is a curved hole little bigger than earlier holes. The carpenter designs different types chennemanes (Andeyala) is Bijapur. And in some board they design the cobras figure, because the game related to the Nagabramha.

### **Analytical study:**

Chennemane (Andeyala) is a traditional game of the Bijapur District. It is played throughout the District in different types (methods). As per the opinion of the Ekkaru, (2000) There are twenty seven types of chennemane (Andeyala) game exist and 'Claus' (1987) mentioned about eight types of chennemane (Andeyala). The following types of chennemane At a or gobbu is observed in the land, Chenneyata, Joduperga, Arasata-I, Kodillkatta, Buleperga, Arasata-II, Mantriyata, Ajjinakar, Katari, Mata, Ekkadi, Seetheyata or Sooleyata, Kompalachenne, Anchil-Bachil, ArateMukve and ErateKatte.

### **CULTURAL VALUES OF CHENNEMANE:**

Chennemanehas rich cultural values in Bijapur. They are as follows

- Agriculture and chenne
- Religious Celebrations
- Folk Songs and Chenne
- Ceremonial social Relationship
- Beliefs in Chennemane

### **CONTRIBUTION OF CHENNEMANE:**

. The game is played in rainy season or June to September. In this period agriculture family have little free from their work. After planting first (new) crop to the field, they wait for good yield in 3 to 4 months. In this free time they play such a game for the recreational purpose.

On the other hand the season has heavy rain in the Bijapur. It is very difficult to play and work in the field. So that people effectively use their time to play chennemaneeata (Andeyala) by using traditional equipments. The following are the contributions of the chennemaneeata.

- Develops the intelligent quotient
- Reflects some of the features of chess
- To know political, social and religious life
- Main recreational game

### **FINDINGS:**

Chenne Ata: Chenne Ata shows that the political supremacy of the ruling party which was existed in society. The rent system for using of the property of the King or landlords shows political, social and

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economic imbalance of power in the society. Chennemane is trying to remember the past grand ceremonies, customs and traditions of the society.

The game restricts to play between some husband wife, co-sisters etc, it helps to protect the social relationship for a long time in the society. It contributes to the sports and games through reflecting the same characteristics of the world famous chess. So the game motivates the folk people to participate more number in the modern sports and games.

Finally it conclude that chennemaneata is a peculiar game of Bijapur , it gives gist of folk people's life experience.

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