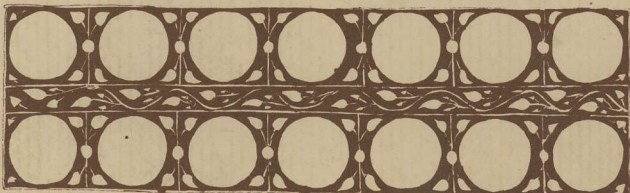


Wari, from Sudan

Count and Capture

The World's
Oldest game

Kit X



Mancala, Syria

super power
no sissies
game studio



superpowernosisies.com

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INTRODUCTION

Here for the first time are authentic rules for playing "count and capture" games, described by living persons from many countries.

This will be a gold mine for millions who like to play games. Here is the most widely enjoyed pastime on the globe, and one of the oldest.

Let us be alert to learn all we can about the game from students of Asia, the Middle East and Africa who are studying in Europe and America by the thousands these days. Those who travel abroad for work or pleasure can have hours of enjoyment with the common people if they know how to play the game of Pandi, Sunca, Wari, or Mancala.

Most versions of this ancient game are easy to learn. They are intriguing to all ages, and some of them just suit the scholars.

Of utmost importance to our time is their unique ability to open doors to fellowship with peoples whose language and culture seem strange to us. They are a truly universal means of communication.

Lynn Rohrbough

THAT STONE GAME OF THE ANCIENTS

*Out from old Zimbabwe's ruins,
Underneath the lowest floor,
Comes the Stone-game of the ancients
Played by patriarchs of yore.*

*Taken there by the Sabaeans,
Father Abram's ancient foe;
Later played by the Phoenicians
Thirty centuries ago.*

*O thou stone game, what'd they call you
In those days of early fame?
Thou hast lived, endured, persisted,
Till in fact thou hast lost thy name.*

— "Lines and Lights from Africa"
by Richards.



CHUNGKA was popular at the International Tea in Honolulu, September 14, 1954. Angelina Garon, and Modeste Salve are playing.

Photo by Honolulu Star-Bulletin, Honolulu, Hawaii.

In 1894 S. Culin, famous anthropologist, called attention to the world-wide scope and importance of this game.



MANCALA THE NATIONAL GAME OF AFRICA by Stewart Culin

The comparative study of games is one that promises an important contribution to the history of culture. The questions involved in their diffusion over the earth are among the vital ones that confound the ethnologist. Their origins are lost in the unwritten history of the childhood of man. Mancala is a game that is remarkable for its peculiar distribution, which has just penetrated our own continent after having served for ages to divert the inhabitants of nearly half the inhabited area of the globe.

Mancala, the name which the Syrians give to this game, is a common Arabic word and means in this connection the "Game of transferring".

At the Columbian Exposition at Chicago, I was impressed with the peculiar distribution of the game all over the world. The Ceylon exhibit contained boards from the Maldives

MANCALA, *continued*

with sixteen holes in two parallel rows. Here the game is called NARANJ. Boards in the same exhibit from Ceylon had fourteen holes with two large central cavities (see Pandi) being called CHANKA. An Indian gentleman informed me that the game was common at Bombay. His Highness, the Sultan of Johore, exhibited a boat-shaped board with sixteen holes under the name of CHONGKAK. I learned too, that the game was common in Java, as well as in the Philippine Islands, where a boat-shaped board with sixteen holes is also used, the game being called CHUNGCAJON. It would thus appear that the game extends along the entire coast of Asia as far as the Philippine Islands. Mancala and a kind of draughts were the favorite amusements of the negroes from the French settlement of Benin on the West Coast of Africa at the Columbian Fair. They played on a boat-shaped board, with twelve holes in two rows, with pebbles, the game being called MADJI.

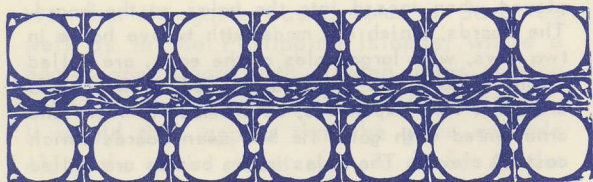
It is with the continent of Africa that the game of Mancala seems most closely identified. It may be regarded, so to speak, as the African national game. In the exhibit of the State of Liberia at Chicago, there were no less than eleven boards. They were catalogued under the name of POO, by which name the game is known to civilized Liberians. The game is, in fact, distributed among the African tribes from the east to the west and from the north to the south. In Nubia, where a board with sixteen holes is used, it is known as MUNGALA.

Heli Chatelain, who lived for some time at Angola, described the game to me under the name MBAU, and said that cavities are cut in the rock for this game at the stations where the porters halt.

Prince Momulu Massaquoi, son of the King of the Vei tribe described to me the manner of playing the game among the Vei. They call the game KPO, a word having an explosive sound like a note of the xylophone, mimicking the noise made by the seeds or ivory balls with which the game is played when tossed into the holes on the board. The boards, which are made with twelve holes in two rows, with large holes at the ends, are called by the same name. The boards used by the chiefs are often very expensive, being made of ivory and ornamented with gold. He had seen boards which cost 20 slaves. The holes in the boards are called Kpo Kungo, meaning "cup". The game is usually played with sea beans, which grow on vines like the potato on the west coast, or by chiefs with the before-mentioned ivory balls. Two, three, or four play. The game differs somewhat from that played in Syria and Egypt. A player may commence at any hole on his side. His play ends when the pieces first taken up are played. He wins when the number in the last hole is increased to two or to three. He does not take those in the hole opposite. When two play, four beans are put in each hole, but when three or four play, three beans are put in each hole. When two play, the pieces are dropped around in the same direction as in the Syrian game, but when three or four play they may be dropped in either direction. When two play, each player takes one side of the board; when three play, each takes four holes, two on each side, dividing the board transversely into three parts, and when four play, each takes three holes. When two play, a winner takes only what he "kills"; but when three or four play, when one completes two or three in a hole by his play, he takes those in the next hole forward.

MANCALA - continued

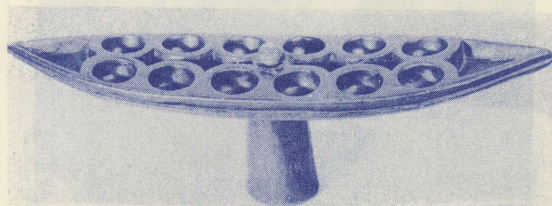
Players sit crosslegged upon the ground, and when the chiefs play, large numbers often assemble to watch them. I have given Prince Momolu's account somewhat at length, as several African travelers have declared the game incomprehensible to a white man.



*Mancala Board, Beirut, Syria
In U.S. National Museum*

Peterman relates that Mancala is played in Damascus with pebbles which pilgrims collect in a certain valley on their way from Mecca. From the comparatively early mention of the game in Arabic literature, and the retention of its Arabic name in Africa, Arabia would appear to be the source from which it was disseminated.

*Reprinted from report of Smithsonian Institute, 1894
Pages 597-604*



Notes on WARI GAME by Mary Hursh

Isn't it amazing the way that game is known around the world! Where did it originate and how did it get into the different parts of the world? Can it be one of those "perfect ideas" of the universe that is accessible to all mankind when they are in tune with the master mind?

We got it from a Mandingo friend from Timbuckto, French Sudan. It was an old, much-used one when we got it and when that was, I cannot be sure, but it was about 1907.

One rule we always played by was that one is not allowed to pick up the contents of a village to count. The good player remembers how many there are in not only his own village, but that his opponent.

Then where it is possible for one to capture ALL the villages in one play, the saying is "you cut his throat" - 2, 3, and 4 in consecutive villages.



ABOUT NORAMAH SUMAKNO

I was born in Bangli, on the island of Bali. When I was two years old, my parents went to Java, where my father practiced as a physician.

I attended the Dutch Elementary School and the Secondary School. When I finished these studies, a very turbulent time came for my country. The Japanese occupied Indonesia for four years during the second World War. No sooner was this war over than we had a revolution which lasted four years. After three hundred and fifty years as a Dutch colony, our people gained Indonesian independence.

For two years I worked for the Council of Churches in Djakarta, the capital of Indonesia. The Hazen Foundation offered me a scholarship to broaden my knowledge in the United States. I was of course thrilled to accept this offer. I am enjoying my study at Mills College and my stay in the U.S.A. thoroughly and am so grateful that I can pass on all that I have learned to my people in Indonesia.

THE STORY OF DAKON

An Indonesian Game

A LITTLE VILLAGE IN JAVA. In the yellow but rosy light of a kerosene lamp, grandmother and granddaughter sat on the floor on beautifully designed straw mats.

Grandmother watched smilingly and amused as her granddaughter tried to move the seeds in the cups with the same speed as she. The play was an ancient game called "Dakon". The Dakon board on which they played was carved with an exotic design. For generations and generations this board has been in the family. It is about 30 inches long with seven cups on each side. Each cup contains seven seeds. At each end is a larger cup. Because Java has long been a cultivated, agricultural island, the Javanese give names to this play related to their work. The seven cups are the "sawah", rice fields; the end cups are "gudang", the storage sheds.

The play started with both persons picking up the seeds in the last cup on her side and dropping a seed in each rice-field. Since each cup contains seven seeds when the game started, the last seed was dropped in the shed. Each time a player ends in his own shed, he can make a new start and continue the game, picking up the seeds in the cup into which his last seed drops. Each time the player passes his shed, he drops a seed into it. A person completes his turn when he comes to an empty hole on his side or his opponent's side. When one ends in

his own field, he may capture any seeds in the field across from it and place these in his own shed. He can always continue to play when the last seed is dropped in his shed.

Since her granddaughter was learning, grandmother interrupted several times, indicating that it would be wiser to pick up the seeds in this or that cup. "There is a seed next to the shed, dear," she said, "and here are seven. Look! You can count it, and the last will drop in your shed."

In spite of her efforts, little Siti lost the game and lost two rice-fields, meaning that in the second game the two last fields on her side would remain empty and unused. Fortunately, however, she was finished last in the first game and so could begin first, thus having a better chance to win back some of the lost fields.

So, with the third game, Siti won one rice-field back. She and her grandmother were so engrossed in their play that they forgot the time. The servant entered the room, saying, "Dinner is served," and grandmother, seeing the eagerness of her little granddaughter, said, "We will continue the game, Siti, after we have eaten our meal." Grandmother smiled, gratified to know that when Siti went back to her home after vacation, she would have made progress in arithmetic in this pleasant and relaxing way, playing the ancient game of Dakon.

In Dakon it is more important for one to be able to continue the play while his opponent is stuck and has run out of seeds. This makes the

DAKON - continued

last turn the most exciting, for the winner is he who can still continue playing while his opponent has no seed. He may start first in the next game and this gives him the advantage of filling his shed sooner.

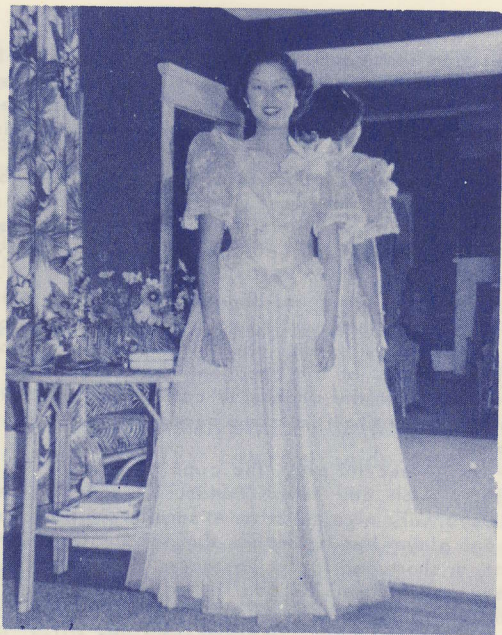
One is not supposed to count out loud, but sometimes the movement of the hands becomes so automatic that one feels he will end in the shed, or can continue the play without ending in an empty hole.

The last turns are the most difficult; watch that the ricefield next to your shed does not contain too many seeds, otherwise you always can fill the holes of the opponent. In doing this you will give him the chance to continue. It is therefore important to have some seeds in the beginning holes.

In the second play, the cups have to be filled again, each cup seven seeds. It is, of course, always very nice to have a surplus in the shed. If one player has a surplus, the opponent of course has a shortage. If, for instance, he has only 30 seeds, that means he can fill only four cups. The empty holes (always the beginning holes) are fallow land and are not supposed to be filled. But if, by accident, the opponent should fill the hole, it is no longer "fallow land", and the cup has to be filled by both players from that moment on. Instead of two fallow lands he has only one. If he can start first in the second game - because he was able to continue the play in the first game, while the other was stuck - he can easily catch up what he has lost.

The meaning of the game is approximately this: two sawahs (ricefields) that are owned by two people. Each of them has a shed. You have to work by sowing and taking care that your fallow land is being sowed and filled again. You have to cooperate with the other partner by sowing both ricefields, but you are only responsible for your own shed.

"Dakon" is derived from "daku" (aku-i) "to appropriate".



Emma Maniquis is the eldest of three children; a sister and a brother are younger. Her parents live about 70 miles from Manila where they grow rice on a share crop basis for a living. Emma went to college in Manila, graduating in Pharmacy in 1950. In 1952 she applied for a fellowship to go to the United States and got an award from the American Association of University Women for two years of study. In 1954 she earned a Ph. D. degree in Pharmacognosy. She has returned to Manila to teach in the Pharmacy Department of Centro Escolar University.



The beautiful hand-carved game shown on the next page was a gift from Miss Marguereta Shea, director of Health Education, Manila Schools, 1952.

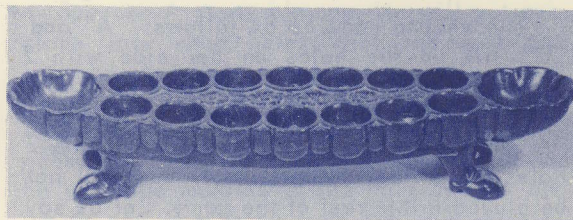
SUNCA

*Native game from the Philippines
described by
Miss Emma P. Maniquis, Lupao, Nueva Ecija,
Philippine Islands*

Two players play the game, "A" and "B".

All the 7 holes are filled up, each with 7 stones, except the individual homes which are at both ends.

Both players start the game by picking up the 7 stones at each end of the right hand corner and distribute one stone in every hole clockwise. Be sure that you drop a stone too, in your home every time you go around.



When you distribute the stones, one in every hole, and the last stone you had in your hand stops in your home, you can pick up any loaded hole on your side to start again. See to it that the more stones you bring to your home, the better chance for you to win the game. Wherever the last stone in your hand during distribution ends, pick up all the stones contained in that hole and start going around again until you end up in an empty hole. Let us say that "A" drops her last stone in an empty hole on her side, then she collects all the stones opposite that empty

SUNCA, *continued*

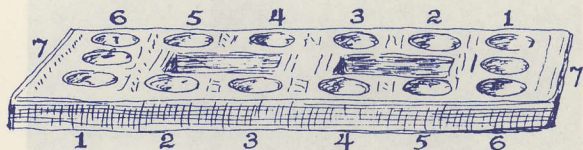
hole, if there are any, and takes them to her home. But if "A" stops in an empty hole on "B's" side, then she just stops playing for the meantime to let "B" continue the game. Now, "B" can pick up any loaded hole on her side to start, but it is wise to get the most loaded hole each time. "B" then distributes the stones one in every hole clockwise until she ends up too, in an empty hole, the same as what happened to "A" and so on, each player taking turns to play. The first game finishes when there are no more stones to distribute and all of them in each individual home. The player, who ends up with a few stones on her side will start the second game.

The second game is as follows: "A" and "B" fill up the holes on her side with 7 stones in each hole and use only whatever stones she had in her home. If the stones of "A" are just enough for 5 holes, then the 2 holes remaining are left empty and will not be played in the rest of the game. Let us say that "B" won the first game, so she will start picking any loaded hole on her side and distributes them clockwise, dropping one in each hole, including her home. "B" stops playing for the meantime when she ends up in an empty hole and then "A" takes over and so on until all the stones again are in each individual home.

The game is finished when either "A" or "B" has gathered all the stones in her home. Usually this game takes a long time to play but at the first game, whoever had the most stones is the winner.

PANDI

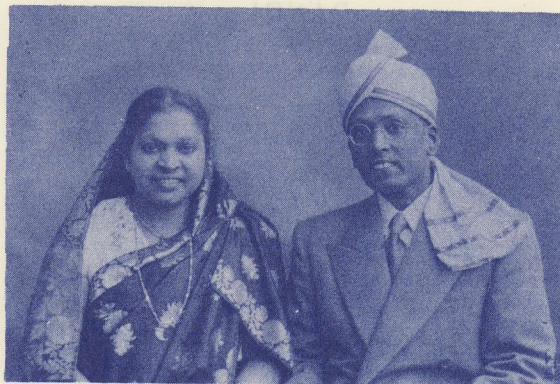
An ancient game of India, described by Mr. and Mrs. Appadurai Aaron, Chennapatna, Mysore State, India.



Each player has seven holes (shops). In the center we have two rectangular "store houses" for the pieces we win. First of all fill each hole with five stones.

Suppose A starts playing. He will put one stone into each hole. When the five are finished, he will lift another five from the next hole (immediately after where he finished) then goes on dropping one stone in each hole. When he comes to an empty hole, he wins the marbles in the hole *next to the empty one* and those from the hole exactly opposite on the other side. *For example:* If A comes to an empty hole No. 4, on his own side, he will get the marbles from A's 5th hole and B's 2nd hole. But on the other hand, if the 4 and 5 are both empty, he "licks" the two (as we call it) with his fingers and *cannot* win the Pandi opposite the No. 3. If his last stone drops in hole 5, and he finds 6 empty, he takes 7 at both ends.

During the play whenever a hole gets *four pieces*, we call them the "calves", and the fours go to the individual side belonging to



- INTRODUCING -

Mr. Appadurai Aaron and Mrs. Ranjitham Aaron

We were both born in a small village in the very South of India. Our people were farmers but very poor, as they hold only about an acre each family and depend on the seasonal rain to produce rice and some vegetables and pulses (beans, peas, etc.).

Both our parents and grandparents had their education in Missionary schools and colleges and so they sent us to school until we graduated at the University of Madras and took our post graduate degrees in teaching.

When we were married we worked with the Indian Y.M.C.A. in one of the South Indian cities. Our job was to train young men to go out and serve the village peasants by teaching them to read and write and to improve their health, their farming, as well as their spiritual life.

It was while we were employed in this kind of service we were offered fellowships in two of the American universities for post graduate work. Later we were asked to take charge of the work among foreign students at the University of Glasgow, Scotland, for one year. But this one year extended to 22 years as the work proved important from a religious and international point of view. We have now retired from this service.

Last year we visited India and U.S.A. and Canada, speaking on behalf of the Y.M.C.A. and the World Council of Churches.

PANDI, continued

each player. If one player forgets to take his own "calf" at the right time (that is before the fifth one goes on top) then he forfeits the calf. The game goes alternately until one of the players has nothing left to play with. Then each fills the holes on his own side with the marbles he has won through play (5 marbles in each hole). The winner will have a few more pieces and the loser a few less. If he has not got the five to fill one or two holes, then he must close his 7th and 6th "shops" with paper. These holes will not be used during the 2nd game. The play continues on normally and the loser will try his best to re-open his "closed shops" during the next game.

THE STORY OF SITA

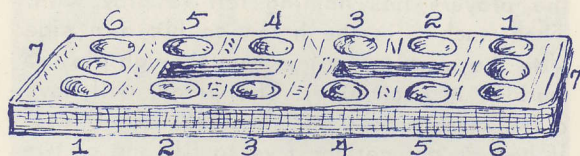
Sita was the wife of Rama, a prince and heir to the throne. Through the wiles and evil designs of his step mother, Rama's father banished him for fourteen years. Sita as a devoted wife followed her husband into exile. When they were in the forest, the king of Ceylon, Ravana came near Sita in the guise of a beautiful deer, and she followed the deer, and King Ravana lured her away into Ceylon.

When Rama and his brother were trying various means of rescuing Sita, it was found impossible to cross the channel between India and Ceylon. Then the king of the monkeys promised to do everything in his power to help Rama. All the monkeys joined together and by twisting tails together formed a lovely bridge across the channel. Consequently Rama and his party were able to cross over to Ceylon and finally rescued Sita.

When she was alone in the hands of Ceylonese King Ravana, Sita is supposed to have played this "Solitaire", to pass her time of loneliness and distress.

"SITA'S SOLITAIRE"

You fill the "Pandi" board with marbles thus:



Where it is marked 1, we fill with one marble each, and where it says 2, we fill with two marbles, where it says 3, we fill with three, and so on.

Begin the play by lifting the 7 marbles and putting them in order in 6, 5, 4, 3, 2, 1, 7. Then lift the 6 from the other side and put them in 5, 4, 3, 2, 1, 7. Then lift the 6 from your own side and go on doing that all round. There is no opposition in this game and no end really, but the game ends when the whole board is arranged just as when you begin. During the game several times you would think it is going to end because often you will see 1 marble in one hole, 2 in the following hole, 3, in the next hole and so on, but you should wait until the real hole No. 1 is left with 1 marble, No. 2 hole with 2 marbles and so on. It may seem tedious but it is quite interesting to watch one's own progress. It helps to pass the time of a lonely person. It is similar to the called "Patience".

PALLAM KUZHI (Pallamkurie)

*Ancient Counting Game from India
as described by I. J. Rajamanickam*

THE EQUIPMENT: A board with two rows of seven holes and a larger cup at each end for winnings. Four small seeds or stones are in each of the 14 cups.

THE RULES:

1. It is decided by mutual consent as to who is to play first.

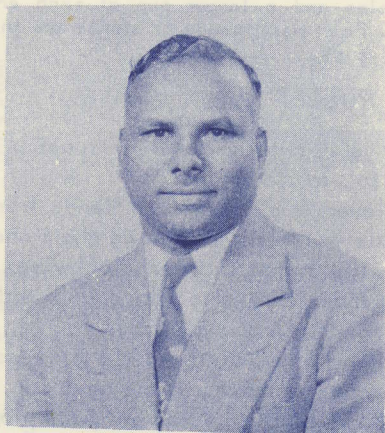
2. Player A picks up the seeds from any cup in his own side, and sows them one to a cup, to the right (counter clockwise), from his own side, across to Player B's side and back around to his own side.

3. When he has distributed the seeds from his own cup, he moves to the next cup in advance, picks up all the contents and proceeds to drop them continuing until he is stopped by an empty cup ahead of the last seed he drops. He captures the seeds in the cup beyond the empty cup. (Stop in No. 1, No. 2 is empty, capture No. 3.)

4. Player B now starts to play, in the same manner by picking up the seeds in any cup in his side and dropping them in the same manner until he reaches into a cup after dropping a handful, finds it empty, captures the contents of the cup beyond the empty one, and stops.

5. Also during the play, either player may take any cup of four seeds that appears during the course of play on his side.

6. Near the end of the round, one player may have none left to move when it is his



ABOUT THE AUTHOR

I. J. Rajamanickam, born in South India, is a teacher of Mathematics in a high school in Vellore, South India. He came to the U.S. for higher studies on a Fullbright Scholarship in September 1952. He attended the Ohio State University and received a Master's Degree in Education in spring 1953. Then he went to Drew University, Madison, N.J., took up graduate work in the field of Religious Education and in June, 1954 he went back to India to resume his work of teaching.

Mr. Rajamanickam is very interested in Scouting and youth work. He has played this game for many years when he was going to elementary school in the villages. He loves to play the game even now if he goes to the rural parts. It is still a popular game.

turn. In this case the other keeps the seeds remaining on his side and the game comes to a close.

7. Then they both replace marbles in cups, on their own sides. If they have equal number of marbles then they start as before and play. One player will likely have more than enough to fill his cups; the other too few. For the second game cups which the loser cannot fill are left empty, the empty cups are covered or a piece of paper is put in the cups to indicate they are out of play. This is a disadvantage to the player with fewer cups, because he has less opportunity to win free fours (see Rule 5).

8. When any one player fails to win four or more marbles so as to be able to fill up at least one cup, the game is over.

This game is played by children and adults in the rural parts of South India. During the summer season when the temperature usually shoots up to over 100° F. and when no work could be done outside, the youngsters who tend the cattle in the morning, assemble them under the shade of some tree during the hot hours, say between 1-3 P.M. and engage themselves playing this game in pairs. So also old women who remain at home spend the time playing this game.

This game can be played anywhere. Usually they make seven pairs of holes on the ground and use small pieces of rocks (stone) for marbles, or they can pick up some seeds about the size of beans or peas. In the home they have this made out of a piece of wood with holes in it.



Miss Lameece Madany, who described this game of Mankaleh, comes from Latakia, Syria. She is attending the New York School of Social Work at Columbia University and has been here since August 30, 1953. She expects to stay another year to complete her studies.

In Beirut, she graduated from the American University of Beirut in 1951. She taught for one year in the American High School for Boys in Latakia, Syria, then worked with the Y.W.C.A. in Lebanon. She is here in the United States on a Y.W.C.A. Scholarship, and is working on her master's degree in group work.

She will be working with Young Adults in the Y.W.C.A. when she returns to Beirut in the summer of 1955. She taught this game to the students at the Y.W.C.A. summer school, Lake Erie College in July 1954.

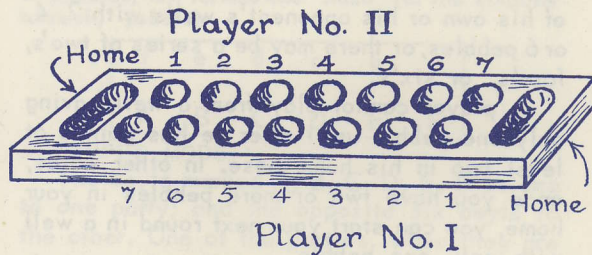
Recorded by Lura Mohrbacher

MANKALEH

(Pronounced "Mon-kah-leh")

An ancient game from Lebanon and Syria, described by Miss Lameece Madany from Latakia, Syria.

THE EQUIPMENT: A board approximately 20 inches long, 7 inches wide and $1\frac{1}{2}$ inches thick. Sixteen "wells" are scooped out of the board, 2 large ones — one at each end, and seven smaller ones on each side of the board. 98 small pebbles are needed.



THE PLAYERS: Two people play the game. In Syria young people in the villages, ages 9 to 17 enjoy the game. Winter evenings when couples visit friends, the men will play the game while the women chat. Shepherd boys, while in the fields with the flocks, dig shallow holes in the ground and play with stones. This game is mostly used in villages. Old men in cities still use it.

THE RULES: The object of the game is to see which player can get the most pebbles. Seven pebbles or marbles are placed in each of the 14 shallow wells. The larger well to the right of each player is his "home base".

Player No. 1 begins by picking up marbles in any one of the wells on his side of the board, dropping a pebble in each well around the board, going counter-clockwise. If the last pebble falls in one of his opponent's wells, his turn is over.

Player No. 2 begins by picking up the pebbles in any one of his own wells, and if he finishes in any one of his opponent's wells he cannot continue.

Player No. 1 again plays and starts in any one of his own wells. They continue alternate playing. In order to win pebbles for his "home base" a player must finish one of his own or his opponent's wells with 2, 4, or 6 pebbles, or there may be a series of two's, four's, or six's.

A player cannot play from a well having only one pebble until after he has gained at least two in his home base. In other words, once you have two or more pebbles in your home, you can start your next round in a well with only one pebble.

FOR EXAMPLE: If player No. 1 finished a turn with 2 pebbles in each of wells No. 4, 5, 6, and 7, he may "eat" (or take up) all the pebbles from these wells for his home. Or, if he should finish with 6 pebbles in his own well No. 6, 2 in well No. 7, 2 in well No. 1 of Player No. 2, and 4 in well No. 2, and 2 in well No. 3, he may pick up ALL of these. If, however, one of the wells just mentioned contain an ODD number of pebbles (1, 3, 5, 7, etc.) he may take up the pebbles only up TO the cup containing the ODD NUMBER. Players become quite expert figuring out where to start their "play" in order to have the pebbles fall in cups where there will be 2, 4, or 6 pebbles so they may gain pebbles from their opponent.

EGYPTIAN MANKALAH

by Fouad Abdallah Nouera

Thesis, No. 838751, 1950, Ohio State University
MA SA, Copy 2

One of the most common games among the Egyptians is "mankalah". Two persons play at this, with a board (or two boards joined by hinges) in which are twelve hemispherical holes, called "byout" (plural of beyt, home), in two equal rows; and with seventy-two small cowrie shells, or as many pebbles; these, whether shells or pebbles, are termed the "hasa" (in the singular haswah, pebble).

f	e	d	c	b	a
A	B	C	D	E	F

A. SIMPLE MODE

The beyts marked A, B, C, D, E, F belong to one party; and the opposite six beyts to the other. One of the parties, when they are about to play the game in the most simple manner (for there are two modes of playing it), distributes all the hasa unequally into the beyts, generally putting at least four into each beyt. If they were distributed equally, there would be six in each beyt; but this is seldom done; for in this case, he who plays first is sure to lose. When one party is dissatisfied with the other's distribution of the hasa, he may turn the board around; and then his adversary begins the game.

Supposing the party to whom the beyts A, B, C, D, E, F belong, commences the game, he takes the hasa from beyt F, and distributes them to the beyts a, b, c, etc., one to each beyt, and if more remain in his hand, he distributes them to his own beyts, in the order A, B, C, . . . etc.

Egyptian game, continued

If the last beyt into which he has put a haswah contain but one (having been empty before he put that in, he ceases; and his adversary plays; but if it contain two or four, he takes its contents, with those of the beyt opposite; and if one or more of the preceding beyts also contain either of these numbers, no beyt with any other number intervening, he takes the contents of these preceding beyts also, with the contents of those opposite.

If the last beyt into which he has put a haswah contain (with this haswah) three, or five, or more, he takes these out, and goes on distributing them in the same manner as before, until making the last beyt to contain but one stops him, or making it to contain two or four brings him gain, and makes it his adversary's turn to play.

He always plays from beyt F, or, if that be empty, from the nearest beyt to it in his own row containing one or more haswahs. When one party has more in his beyts, and the other has none, the former is obliged to put one of his into the first of his adversary's beyts. If only one haswah remain on one side, and none on the other, that one is the property of the person on whose side it is.

When the board is completely cleared, each party counts the number of the hasa he has taken; and the one who has most reckons the excess of his above his adversary's number of his gain. The gainer in one board begins to play the next board; his adversary having first distributed the hasa. When either party has made his successive gains amount to sixty, he has won the game.

B. ADVANCED MODE Egyptian game, cont'd.

The hasa in this mode are distributed in one or more beyts on one side, and in the corresponding beyts on the other side; commonly in four beyts on each side, leaving the extreme beyts of each side vacant. The person who distributes the hasa does not count how many he places in a beyt; and it is his option whether he places them only in one beyt on each side, or in all the beyts. Should the other person object to his distribution, he may turn the board around; but in that case he forfeits his right of playing first. The person who plays first may begin from any one of his beyts, judging from observation, which will bring him the best fortune. He proceeds in the same manner as previously described; putting one haswah in each beyt, following the same procedure as in the simple mode, and then the other person plays.

After the first gain, he counts the hasa in each of his beyts; and plays from that which will bring him the greatest advantage.

One of the parties may stop the other to count the hasa which he takes out of a beyt to distribute, in order to insure his distributing them correctly. The gain of one party after finishing one board is counted, as in the simple mode, by the excess of the number he has taken above the number acquired by the other; and the first who wins 24 extra and makes his successive gains amount to sixty wins the game.

This game—practice in calculation—was commonly played at the coffee shops, and the players used generally to agree that the loser shall pay for the coffee.

MONGOLA

An African game described by
Virginia S. and Wilfred E. Cholerton
Oponto, Lisala, Belgian Congo

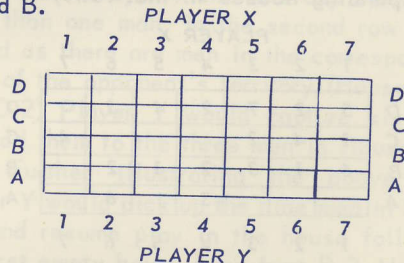
This version of the African game is played by the natives in Central Africa on the upper Congo River. The natives have boards, on which 28 holes are hollowed out, and they use beans or pebbles for men. Natives play very quickly, but sometimes a game lasts considerable time.

Two players sit on opposite sides of the board, in which there are four rows of cups, seven in each row. (Hereafter the cups will be termed "houses".) Each player has two rows of houses, that is, Player X has rows D and C; Player Y has rows B and A.



MONGOLA, continued

1. At the beginning of the game there are 2 men in each of the 28 houses. Before starting the play, X arranges his men by fours in alternate houses. He may start anywhere, but all movements are counter clockwise. Player Y now does likewise, he also starting where he chooses. X plays only in the two rows nearest him (D and C); Y plays only in rows A and B.



2. X now picks up any four of his men, and starting with the house next to that from which he took them, drops them one in each house. If the last man falls into a house that already contains two or more men, he picks up the contents, (including the one he has just dropped in) and begins to drop them as before, beginning with the house immediately following. This continues until X is "exhausted".

3. A player is exhausted when his last man arrives at an empty house or a house containing only one man. In this case he passes by that house, dropping his last man in the following one.

Player Y takes up the action in a similar manner, circling around rows B and A, continuing until he in turn becomes exhausted.

TAKING THE OPPONENT'S MEN

4. If when Player X drops his last man into a house in the second row, for example in House C-4, in which there are already two or more men, and Player Y has one or more men in each of the houses in that row; (B-4 and A-4) Player X claims the men in houses B-4 and A-4. (X can claim Y's men only when there are one or more men in each of the corresponding houses in that row.)

		PLAYER X								
		1	2	3	4	5	6	7		
D		5	2	7	2	4	1		D	
C		1	4	2				4	C	
B		6	1	3	2	1	2		B	
A					3		6		A	
		1	2	3	4	5	6	7		
		PLAYER Y								

5. Player X adds the captured men to his own forces. He includes them with the contents of House C-4. Now, however, he does not start dropping the men in the next house to C-4, but in the house immediately following the nearest empty one back from C-4. (Men are not removed from the board during the game. There are always 56 men in play.)

For example, if the board is as illustrated, and Player Y drops his last man in B-3, in which there were two men, he claims the men in houses C-3 and D-3 in Player X's territory. He takes the nine men from Player X and adds them to the 3 men in house B-3, making twelve in all. He picks up these 12 men and starts back at house B-6 (which is the house immediately following the nearest

empty one back from B-3). On this play he would go almost around his circuit, dropping the last one in house A-6, which already contains six men, making seven in it. He would pick up the seven men from house A-6, and starting in house A-7, go around and the last one would fall in B-2; (one having been added to the illustration in the last round). This would make Player Y end in a cup containing more than one man, in the second row (Rule 4) and as there are men in the corresponding cups of the opponent's territory (Houses C-2 and D-2) Player Y would capture six more and add them to the three men in House B-2.

Further illustrating the above rule, Player Y would pick up the nine men in house B-2 and resume play in the house following the first empty house back from B-2. He continues until exhausted. Player X then plays.

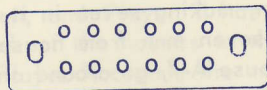
6. When a player is exhausted and the last man is moved on to the next house beyond the empty one (Rule 3) even if there are men in the opponent's houses, he cannot take them for he arrived "exhausted". That is, Y can take X's men only if his last man arrives in a second row house already inhabited by two or more men, and X having men in corresponding houses on the same street.

When one player has claimed so many of his opponent's men that the other can no longer "walk", he wins, and the loser is considered "dead".

Editor's Note: Mongola differs in many ways from the other games. Since men are not removed from play, there is always an element of surprise; one may be almost "dead" and by a sudden change of fortune win the game in two or three good plays.

THE AFRICAN GAME OF ADI

As described by Felix Kpodo-Amenu from Gold Coast



When Felix was about six years old, he learned the game of Adi (Ah'-dee) from an old woman who herself learned it when she was young from another old woman. Boys and girls play it alike through the high school age.

EQUIPMENT

Indoors we play Adi on game boards, called blocks. These blocks are about 7 inches wide, 18 inches long and fairly thick, with holes carved in the block. There are two parallel rows of six holes. Each hole, called an Eto (ee'-toe), or house, is about 3 to 3½ inches in diameter at the top and slopes down to the bottom so that the seeds are easily scooped up. At each end of the block is a larger hole called the treasury, for the seeds that are won during the rounds of the game. These Adi blocks are heavy and inconvenient to carry, so when children and young people on a picnic, or outside anytime, want to play Adi, they dig the holes in the ground. On the spur of the moment they can also gather the Adi seeds (from which the game gets its name) from the Aditi bushes which grow abundantly.

PLAYERS

There are two players. Each uses the row of six houses on his side, and the treasury on his right. The houses are filled with four seeds each. Either player begins. He starts only on his side.

RULES

A player takes all four seeds from any house on his side and drops them, one in each house counter-clockwise as far as they go.

ADI - continued

If the last seed falls in a house containing other seeds, the player picks them all up and continues around, each time picking up the seeds in the house he ended in, until the last seed falls into an empty house. Then it is the other player's turn.

WINNING SEEDS. As the players proceed, four seeds will accumulate in some of the houses again. Each player, even during the opponent's turn, quickly takes to his treasury the groups of four seeds that appear on his side. If a player makes a house of four when he drops his last seed, he takes that group even if it is on his opponent's side. Watch for this opportunity and try to win as many groups of four as you can. Also try to prevent groups of four from appearing on the opponent's side. When it is your turn, it is better to start in the house that has more than four seeds rather than in houses with one, two or three seeds. This is to promote the chances of those ones, two's and threes of becoming four's. A player may sometimes start with one or two or three on his side if he thinks by doing that he prevents his opponent from getting four on his side.

When a total of 8 seeds are left in the block of 10 houses, the player who wins 4 of them also takes the remaining four. This player thus ends the round.

WINNING A GAME. The winner of the game is the player with more than enough seeds in his treasury to fill his houses with four each. The loser will not have enough seeds to fill all his houses with four each. The winner must fill those empty houses for the loser, and he thus buys the empty houses from his opponent by filling them with his own seeds. The winner may choose any of the houses in the opponent's side as the ones he is buying. It is advantageous to buy the houses in the middle of the opponent's side first, and work toward the outer ends.

The one who loses the first game starts the next one.

The players proceed as in the first round, except that now the groups of four that appear in the bought houses belong to the buyer. The only time a player can win a group of four in a house he has sold to the buyer, is when he has formed four when ending in that house. Now the winning player also may start in the houses he has bought on the opponent's side.

THE OBJECT OF THE GAME is to buy up all of the opponent's houses. The opponent can win back houses he has had to sell if at the end of a round he has more than enough seeds in his treasury to fill the houses he still owns. He can win back as many houses as he can fill with groups of four from his treasury after he has filled all the houses he still owns.

(Set down by Hannah Suthers.)

If one player has no seeds left when his turn comes to play, he makes a symbolic motion with his hand, and the other plays again.



Felix Kwasi Amenu-Kpodo was born and raised in Keta, a town of 5000 in Gold Coast, West Africa. His parents are weavers of cloth, which they sell at a booth in the marketplace. The early years of schooling in the vernacular were followed by boarding school at Accra, 132 miles from home, where instruction was in English.

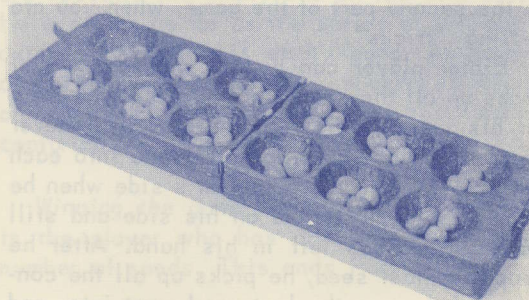
In the fall of 1953 Felix came to study in the U.S.A. through the Institute of International Education. His major is chemistry, which he plans to teach when he returns home to the University of the Gold Coast.

GIUTHI (Gayothe)

By (Sam) Kamakiru Karimi of Kiambu, Kenya

Giuthi is usually an outdoor game, played mostly by old and young Kikuyu men and girls, while looking after herds of cattle, goats and sheep. It requires quick calculating and planning.

EQUIPMENT



Game board from Nigeria
Kindness of Elliott Joffa, 1952

When played outdoors, holes are made in the ground. For indoor playing, a board with two parallel rows of six holes is used, and the hard seeds of the Mubuthi tree used for counters. At each end of the board is a "shed" (thingira) in which captured seeds are stored. The holes are bowl-shaped and smooth enough to enable easy scooping up of seeds. They may be from 3 to 4 inches in diameter at the top.

The game is started with an equal number of seeds in each hole. This number may be from 4 to 9, as the players may decide.

GAYOTHE, continued

Two people normally play the game. Sometimes it is played by teams of three or more people as the case may be decided. Each team appoints its captain who sits in the center during the game and does the playing. The other members of the team keep an eye on the game and advise their captain as to the best move. This is particularly important in the second part of the game, when you are setting "tricks".

Either player can begin. The first player picks up all the seeds in any one of the cups on his side. Going right or left, (whichever he may decide) he drops one seed into each cup, crossing to the opponent's side when he comes to the last hole on his side and still has some seeds left in his hand. After he drops the last seed, he picks up all the contents of the cup the last seed went into, and reverses his direction, dropping one seed in each cup until again he drops the last seed. He picks up all the contents of this last cup, and again reverses direction. He continues this about-turn process until he drops the last one in an empty cup.

CAPTURE

Now if the first player has crossed into the opponent's side, and ends in an empty field he is finished, and loses the play. Or, if he has been across, and comes back to his own side and ends in an empty field he can capture the piece in the empty hole where he ended, plus all the men in the field opposite,

GAYOTHE, continued

Capturing from more than one cup: Suppose in the above case the player captured some seeds from the cup on the opponent's side. If there should be one or more empty cups on his own side, next to the one into which his last seed went, the player is also entitled to capture the contents in his opponent's cups which are opposite the empty one on his own side. He captures as far as the series of full cups extends opposite his empty cups. An empty cup in the opponent's side, opposite an empty one on his side, stops the player from further capturing.

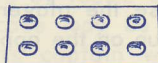
Winning the game: The winner of a game is the player who has captured the largest number of seeds. This ends Part I.

GENERAL RULES

1. Two seeds in a cup is the minimum number for starting a play.
2. As long as one player does not have more than one seed in at least one of his cups, his opponent continues to play even after he has legally fallen.
3. A player does not "fall" or "capture" until he has played into his opponent's cups. Thus, if he ends in an empty cup on his side he does not capture the contents opposite that cup; nor does he stop playing: he starts all over again, at any cup he decides.
4. When towards the end of the game neither of the players has two or more seeds in the cups, each takes whatever single scattered seeds there are on his side.

GAYOTHE - continued

Beginners often play in two rows of four holes,



and start with four in each hole. (Consider pieces as cattle, and holes as fields.)

PART II

This part is complicated, and requires time and skill in the game. It is good for pass-time and mental exercise. Beginners should restrict themselves to Part I.

Each player keeps the seeds he won in the first part of the game.

The object is to capture ALL of the opponent's seeds.

PROCEDURE

It is not necessary to begin with an even number of seeds in the cups, nor is it necessary to use all the cups.

The loser of part one, called the "poor man", determines the number of cups to be used (the minimum being three) and arranges the seeds in such a combination that will enable him to recapture his opponent's seeds. He may use all or only a few of his marbles, and arrange them in such an order as 1, 7, 1 or 7, 1, 1, 1.

His opponent (called the "rich" man) follows the same general pattern, using the cups opposite those used by the "poor" man, but doubles the contents in each case. Thus, for the two examples given above, the rich man will put in cups on his side: 2, 14, 2 and 14, 2, 2, 2 seeds respectively.

The rich man plays first.

THE GAME OF CHORO

from S.E. Sudan

by J. H. Driberg, published in "Man" under the direction of the Royal Anthropological Institute of Great Britain and Ireland. Sept. 1927, p 168.

In its many forms the game is played almost everywhere in Africa by Bantu, Nilotics, Hamites and Semites alike, and it is a matter for surprise that a game so universally played should have apparently so small a literature.

The codes vary considerably even as between tribes of the same family, though large adjacent groups often tend to play under the same set of rules. Sociologically this has a certain importance, as it enables alien guests visiting a neighbouring tribe to establish a footing of intimacy even without the ability to converse. And even granted the absence of any linguistic difficulty the game plays a very prominent part in contributing to inter-tribal harmony. Strangers may come, and do come, and start playing the game quite naturally and it rapidly puts them en rapport with their hosts: it breaks the ice and conduces to an atmosphere of congeniality and friendship: it ensures at least one common bond.

In another sense also the game has a definite sociological value. It is the one intellectual test possible, and a skilled player has a more than local prestige, almost comparable with prowess in hunting, and an outstanding player may even be celebrated in song: he acquires a social status by his skill in the game.

CHORO, *continued*

(Plays are made at) high speed, as slowness either of deliberation or of play is considered a sign of ineptitude. A slow player, though a clever player, is not tolerated; is adjured to get on with the game: his supporters even play his pieces for him and he is ousted out of the game as a fool and a simpleton. A move may, as we shall see, consist of several circuits of the players' board and at each circuit the number of marbles in their respective holes varies. In considering the various moves possible to him and in assessing their respective merits a player has to look several circuits ahead and has to bear in mind the changes in disposition which his board will constantly undergo. Yet a good player can do this almost instantaneously, and there is little pause for consideration between moves.

There would appear to be no season of the year to which the game is appropriate. It is primarily a recreation and as such may be played even at a time of private or public disaster; thus emphasising its function as a diversion, as a relief to the emotions, as a reaction from nervous strain and anxiety. Though naturally it is more often played in the evening, after the toil of the day is over, yet one may see it played whenever occasion permits. Children play it when herding goats: it is played when rain prevents work or during the midday rest.

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NOTES ON PLAYING

You can play the 7-cup game on the 6-cup board by using the storehouse for the 7th cup, and keep winnings in your free hand or an extra dish.

It is very important to play the games strictly according to the traditions of each country. You can't improve on them, and to tinker with them is a crime.

Read the book all through for background data (especially 4, 10, and 39). While the game is usually played by couples, it is also played by three or four (see page 5), and there is a solitaire game on page 18.

A NOTE ON EQUIPMENT

PLAY ANYWHERE

For fun on picnics, outings or trips to the seashore you can improvise games in the traditional way with holes in the ground, and seeds, shells, or pebbles for counters.

LIFETIME TREASURES

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