



E-HANDBOOK

- *26 traditional games with modifications for the needs of the elderly*
- *and 5 folk dances*
- *from 5 countries*

(Greece, Poland, Romania, Serbia and Turkey)

www.style-project.eu

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INTRODUCTION

Traditional sports and games (TSG) are valuable and great way of spending free time. They fulfil very important functions and needs of our times, among others:

- a) Health. It is scientifically proven that TSG can have positive impact on physical, mental and social health,
- b) Education. TSG learn responsibility, cooperation, team working, logical thinking, analysing complex situations, finding solutions, winning and bearing with losing etc.,
- c) Recreation. These games are a perfect way of spending free time, relax, forget about everyday duties and problems and regain vitality and good mood,
- d) Social integration and inclusion. TSG, when appropriately selected and prepared, are a wonderful way to integrate people and include many groups to physical activities, such as people with physical and intellectual disabilities, children, women or the elderly[1].

Referring to the last value and function of TSG, these sports and games can be a perfect way of social integration between generations – youngsters and the elderly.

The main objective of the STYLE Project was thus to offer an added value and alter the current way of sporting in children's gaming, by blending the Traditional Sports and Games of five European countries (Greece, Poland, Romania, Serbia and Turkey) and adding modifications for the needs of the elderly.

The aim is also to find the best combination between sporting and exercising for both Young Europeans and Elderly Europeans, under the umbrella of joy, tradition preservation, learning through morals and customs that the traditional games illustrate. Furthermore, the current project will not only concentrate on children's beneficial outcomes, but also it will awake and exercise a big community part, the elderly.

The E-Handbook below can also be the starting base point for the new games, that can be created for younger and older generations. Each European countries' diversity, unique specifications, dissimilar history and common characteristics has played an important role for games' formulation.

This Handbook consists of 26 traditional sports and games from 5 European countries with modifications (if necessary) for the needs of the elderly. It is a practical manual with useful information, facilitating the use of these games in practice for sport-related activities, aiming at socially integrating younger and older generations.

It is divided by countries in alphabetical order (from English names of these countries) to show the origins of each traditional game or sport.

[1] You can read more about TSG and their values here: <https://inspirowanysportem.pl/en/about-me/>, here <https://inspirowanysportem.pl/en/my-book/> and here: www.traditionalsports.org.

GREECE

- **Name of sport/game in native language:** Koutso
- **Name of sport/game in English:** Hopscotch
- **Place of practice (continent, state, country, regional or local place):** Greece, Europe

History (origins, development): According to folk traditions, the Hopscotch was already played since the Byzantine period in Greece. The prize, as was customary in Central Greece in 1918, was the stone with which players used to throw. Tradition says that with the stones that each child collected, he also made an object. The boys made the hemodypsis (this who is thirsty for blood), in which they sharpened the stone into an arrow shape, where they then tied it to sticks so that they could then shoot birds with their bows. Women collected the stones, which they used to make handmade string necklaces and wore for the first time on their wedding day (if the women "lived on the shelf", then the necklace was taken by a relative after their death). There is no exact name for the necklaces, but they used to be called "Lithandreis", "Doran" and "Last Whisper". We know how the name "last whisper" came about because they carried it with them until they breathed their last breath.

Description of the game:

To play Hopscotch you need a stone (usually small). You drop the stone into one of the squares. If the stone lands on a square that doesn't have another next to it, then you step on it with one of your feet. If it lands on a small square that has another next to it, then you step on one small square with one foot and the other foot on the other small square. Game can be played with many players. You only lose in the game if, on your way back from the square with the stone, you step your foot on the ground. The winner of the game is whoever manages to reach the "finish line" first.

Classic Hopscotch is played as follows:

Draw with chalk on solid ground a few consecutive numbered squares. The order in which players will play is determined in several ways. They usually throw one stone at a time trying to get closer to a certain point that they have predetermined. The order comes out based on which team came closest. Another way is the classic "ampebablon". Each player, when it is their turn, drops a small flat rock or a soda cap, the "team" as it is often paraphrased, into the first square. Then he jumps onto that square, standing on only one leg. The name of the game comes from this movement. He tries to kick the team so that it passes to the next square. If the team touches a line or leaves the square it is on without going to the next one, the player loses their turn. The game ends when someone reaches the last square and takes the team out and after all players whose turn has played. If the game is not over, the player, who lost before his turn, must throw "the team" on the square he was on before losing. By limping, he should pass the squares one by one until he reaches the specific square from where he will continue.

Tradition says that the stones that each child collected, would be used to make a craft object. The boys made the hemodypsis, in which they sharpened the stone into an arrow shape, where they then tied it to sticks so that they could then shoot birds with their bows. Women collected the stones, which they used to make handmade string necklaces and wore for the first time on their wedding day (if the women "lived on the shelf", then the necklace was taken by a relative after their death). There is no exact name for the necklaces, but they used to be called "Lithandreis", "Doran" and "Last Whisper". We know how the name "last whisper" came about because they carried it with them until they breathed their last breath.

Current status:

Today it is still played mainly by girls. An important classical variation is to return the group to the first square after first reaching the last one. Also, an important variation is the existence of squares where the player can step with both feet. This point is usually called "the house" and is engraved with a different pattern usually curved.

Also, a classic variation on the rules is to allow the player to kick it as many times as they like, as long as it stays in the same square and doesn't touch the line. In many variations there are double squares where the player can or must step on both, one with each foot.

In other variations, the player has to carry "the team" on his butt, arm, back, or any were else the children's imagination wants, and, limping, pass through all the squares in turn without stepping on the lines.

Contact: jenny@fifty-fifty.gr

Sources of information: Karaiskou Chrysanthi (2005), 100 traditional Greek Games, Diaplasis, Athens, Greece.

Pictures:



- **Name of sport/game in native language:** Perna Perna I Melissa
- **Name of sport/game in English:** The bee passes by again and again
- **Place of practice (continent, state, country, regional or local place):** Greece, Europe

History: This game was played during the World War 2, and it was invented in Greece in poor neighbourhoods. It is based on a folk song that speaks about a bee that passes by. Mothers used to sing this song to their children and this how this game was invented. The song was passed down from one generation to the next one.

Description of the game:

The bee's game is played by 5 players or more. Two children are the leaders. To play the game, two children make with their hands a bridge and the rest of the children pass under it. The children, making the bridge, choose two words, one for each. Then they sing a song: "Passes – passes the bee with the bee-birds and with the clobber-birds. Zoom-zoom-zoom let the bees pass by to see what they say". The child who will be under the bridge when the song ends is caught by the children, making the bridge.

Then, they tell him the two words they chose, and the child must choose one of the two. Whatever word of the two he chooses goes behind the child who chose that word. Thus, two chains are made. Then, the leaders are grabbed by the hands and pulled by the children behind. Whichever team draws the other wins.

Current status:

Nowadays this game is not really famous. Children use to play the game only at their first 1-2 years in school. It used to be a famous game in the past, played both by children and adults. Contact: jenny@fifty-fifty.gr

Sources of information: KaraiskouChrysanthi (2005), 100 traditional Greek Games, Diaplasis, Athens, Greece. <http://kidsongs.gr/paixnidia/item/16-pernapernaimelisa>.

Pictures:

www.youtube.com/watch?v=y42EVt4hUhA



- **Name of sport/game in native language:** Koroido
- **Name of sport/game in English:** Sucker/ clown
- **Place of practice (continent, state, country, regional or local place):** Greece, Europe

History: There are not many clues about the history of this game. There are some references that it was played in ancient Greece not with a ball, but with a small rock or with a fruit, like an apple for example.

Description of the game:

It is played by at least three children. The game requires a ball. The children "take them out" and one child becomes the "clown". The kid doing the "prank" has the intention of getting the ball. The rest of the children take positions around him and whichever child holds the ball throws it to another as soon as he gets close to them, loudly saying "clown". If the child catches the ball thrown by one of the other children, he takes the place of the one who threw it, and now he becomes the "clown" for the rest of the game.

Current status:

This game is still very popular and it is played both from children and adults.
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Sources of information: Karaiskou Chrysanthi (2005), 100 traditional Greek Games, Diaplasia, Athens, Greece. <http://kidsongs.gr/paixnidia/item/16-pernapernaimelisa>.

Pictures:



- **Name of sport/game in native language: Makria Gaidoura**
- **Name of sport/game in English: Long Donkey**
- **Place of practice (continent, state, country, regional or local place): Greece, Europe**

History: There are not many clues about the history of this game. It was really popular in the 1960s while it was played only by men. In the 1980s it was really popular, and it was played by men and women – both adults and children.

Description of the game:

The game was played by two teams. The members of one team formed a line bent over, with one having his back turned to the other. The children of the other group took turns jumping over the children of the first group until they were all on the back of the "donkey". If they succeeded without being knocked down by the other team's kids, they won. They were playing it because they didn't need materials, it was easy and fun.

Current status:

This game is still very popular, and it is played both from children and adults. Nowadays it is forbidden to be played in schools as it is dangerous for injuries.

Contact: pliatsikafenias@gmail.com

Sources of information: Karaiskou Chrysanthi (2005), 100 traditional Greek Games, Diaplasis, Athens, Greece.

https://el.wikipedia.org/wiki/%CE%9C%CE%B1%CE%BA%CF%81%CE%B9%CE%AC_%CE%B3%CE%B1%CF%8A%CE%B4%CE%BF%CF%8D%CF%81%CE%B1

Pictures:



- **Name of sport/game in native language:** Kleftes ki astynomoi
- **Name of sport/game in English:** Thieves and policemen
- **Place of practice (continent, state, country, regional or local place):** Greece, Europe

History: this game, according to tradition, began to be played in Greece during the dictatorship (1967-1974). During this period there was intense police control and a traffic ban at certain times. This intense policing also gave rise to the name of the game in question, although games with similar rules, but with other names, have been reported in the past.

Description of the game:

It can be played by as many children as they want to. They are divided into two groups. One is the thieves and the other is the police. The policemen try to catch the thieves by tapping them on the back. To protect themselves, they lean with their backs down or against the wall. But the thieves also try to pat the policemen on their backs at the same time. Whoever is tapped on the back is out of the game. The winner is whichever team is left with the most children.

Current status:

This game is still very popular and it is played by both children and adults. Nowadays, the game has evolved and is played in other forms, such as for example with decks of cards or as a board game.

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Sources of information: Karaiskou Chrysanthi (2005), 100 traditional Greek Games, Diaplasis, Athens, Greece.

Pictures:



- **Name of sport/game in native language: Syrtaki**
- **Name of sport/game in English: Syrtaki**
- **Place of practice (continent, state, country, regional or local place): Greece, Europe**

History: Sirtaki (Syrtaki) is a popular dance of Greek origin. In fact, it was created in 1964 for the movie "Zorba" from the mixture of slow and fast versions of Hasapiko dance. The theme from the movie Zorba the Greek, written by the noted Greek composer Mikis Theodorakis. The dance was created specifically for the film Zorba the Greek rather than a traditional form of dance. The name sirtaki suggests it was created based on a traditional Cretan dance from "syrtos", a type of dance where the dancers drag their feet instead of hopping. However, the dance incorporates both a slower hasapiko dance style, and a faster hasaposerviko style. The dance is therefore an amalgamation of three different dance styles.

Description of the dance:

Sirtaki can be danced in a line or in a circle formation with hands held on neighbours' shoulders. When performed alone, the dancer raises his arms horizontally on both sides of the body. Parts of the leg movements may be suggestive of crushing of grapes.

Meter is 4/4, tempo increasing, and often the signature is changed to 2/4 in the fastest part. Accordingly, the dance begins with slower, smoother actions, gradually transforming into faster, vivid ones, often including hops and leaps.

Everyone puts hands on the closest shoulder or upper arm of his neighbours. Of course, the steps have to follow the rhythm of the accelerating and slowing music. The dance direction can be arranged reversed:

- with each pass, the supporting leg is slightly bent,
- cross right front over left (with weight),
- place the left back in the line of dance beside right,
- cross right behind left (with weight) and
- place the left back into the dance direction. Repeat...

Current status:

Although not a typical or traditional Greek dance, Sirtaki is probably the most popular one, not only due to Zorba's charming figure, but because it is an indispensable and expressive part of Greek kefi, which is the Greek way of having fun. Besides, being a physical and emotional way to express feelings, this dance, in other words, is associated with the unleashing of the Greek spirit and the collaboration of spirit, body and mind at the same time.

During sirtaki dance, the social bonds among men and women and among the group of dancers, regardless of gender, age or any other difference, as well with the overflowing emotions that create and sustain kefi, are absolutely authentic. It is hard to explain, but once you dance Sirtaki for the first time, you will feel as if you are part of a greater group, even if you don't know the rest of people, dancing with you.

Whatever your nationality, political theory, age, gender, social status, or even skill level on dancing Sirtaki, it is not possible not to feel "Greek" and experience kefi. Put differently, this amazing experience of participating in a group of people who dance together under the same spirit and kefi encourages and challenges each one of us to let our inner "Zorba free".

Socio-cultural aspects and traditions:

On September 16, 2007, the world's longest chain of sirtaki dancers danced to the music of "Zorba the Greek" in Cyprus. The chain had a total of 268 members of eight groups dancing in step to "Zorbas". Ayia Napa Town Mayor Antonis Tsokkos said the aim of the event was to send the message that the village was interested in Greek culture and to promote the tourist resort abroad. Head of the cultural services of the Municipality Maria Tofini said that, according to Guinness World Records, the dancers had to perform in synchronized step for the attempt to qualify. The event drew the attention of tourists and locals, many of whom danced to "Zorbas" on the beach and in the sea.

On August 31, 2012, the Sirtaki Dance Guinness World Record was broken by 5,614 people dancing sirtaki for five minutes by the sea, starting from the port of the city of Volos in Greece. The Association for Social Impact and Culture to the Municipality of Magnisia organized the event on the main beach of the town of Volos under the light of the second full moon of the month. Some 5,614 people, aged from 14 to 89, danced to the music of Mikis Theodorakis' Zorba the Greek, filling the town square and making it into the Guinness World Records. Enthusiasts from Volos, Larisa, Athens, Thessaloniki, Trikala, and the Greek islands joined the regional union of blind people, the national synchronized swimming team and many ordinary citizens. The idea came from a Volos resident, Alexia Halvatzakou, who suggested it to the municipal services as an alternative way to promote the area. The President of the Association for Social Impact and Culture, Costas Halevas, liked the idea and set about organizing the event.

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Sources of information:

Link of the movie scene: <https://www.youtube.com/watch?v=4UV6HVMRmdk>

Steps: <https://www.youtube.com/watch?v=WIZebFtcE8U>

Kate Armstrong; Michael Clark; Chris Deliso (2008). Greek islands. Footscray, Vic: Lonely Planet. p. 49.

Pateraki, Mimina; Mountakis, C (2013). "Zorba's Cinematic Dance: Global Fame, Local Claim Beyond Studios and Screens". *Science of Dance*. 6: 67–85.

"Zorba the Greek". Turner Classic Movies. Archived from the original on 8 August 2016.

Karoline Szatek, ed. (2017). *Uniting Regions and Nations through the Looking Glass of Literature*.

Pictures:



POLAND

- **Name of sport in native language: Pierścieniówka**
- **Name of sport in English: Ringnetball or Netringball**
- **Place of practice: Poland (occasionally in Spain, South Korea, Canada and other countries)**

History:

Origins

Pierścieniówka was invented by Włodzimierz Robakowski, Polish PE teacher, in the 1930s.

Robakowski was watching the fishermen, playing on the Mazurian Lakes (the biggest complex of lakes in Poland). They were throwing buoys through broken, leaking nets, which were no longer used for fishing. Inspired by this, he decided to check how to throw the ball through a similar net.

This Polish teacher already knew volleyball, which was founded in the late nineteenth century in the United States by another teacher – William Henry Morgan – as a part of physical education in local schools.

Robakowski used a net in which he cut out three holes resembling those ones from the fishing nets. The experiment with throwing a ball through them was successful and he decided to create a sport that he called "ringnetball". The first part of this name comes from the holes in the net which Resembles rings.

Robakowski even wrote and published a book about it, entitled "Pierścieniówka – gra sportowa dla młodzieży" (1936) – eng. Ringnetball – a sports game for youngsters. This sport had a good chance of further development.

Ringnetball and basketball

The genesis of the Ringnetball is a bit similar to the beginnings of one of the most popular sports in the world – basketball. The latter was invented by James Naismith, who was watching American farmers throwing melons into the wicker baskets. Naismith hung such baskets (still with the bottom) to the balconies in the gym, he gathered a group of students and played a test match (initially 9 players each side). The bottoms of the baskets were not practical, as it was difficult to get the ball from them after a successful throw so they were quickly cut out.

Over time, further modifications were made and this sport was popularized simultaneously in the US and in other countries (by, among others, American soldiers in Europe).

One may ask – why basketball has become so popular and Ringnetball not (or not yet)?

The reason was the outbreak of the World War II. Poland found itself in the middle of one of the biggest conflicts in the human history. This ruined plans to develop and popularize many forms of Polish, cultural heritage, including Ringnetball. This sport was forgotten.

Reviving of Ringnetball

At the beginning of the 21st century, thanks to Professor Wojciech Lipoński and Professors Małgorzata and Michał Bronikowski from the Poznań University of Physical Education in Poland, this sport was brought back to life. In 2003, first, "experimental" Ringnetball match was played. Its rules have been changed a bit to make this game more dynamic.

Ringnetball passed this test successfully and began to be promoted by its creators at the university and during conferences, presentations, practical classes and activities, festivals and many other events in Poland and abroad, among others at such large and important sporting events as the World and European Games of Traditional Sports (2008, 2012, 2016, 2018, 2022) or during the first European Week of Sport in Brussels (2015).

Description of the game

This sport consists in throwing the ball with two hands through three holes (rings) in the net. The middle one is the largest (diameter 70cm) and two side ones 50 cm each. There are usually 4 players on each side of the court. Three players are in the back (behind a line 1.5 meters from the net). Their task is to catch the ball and pass it to the other players of their team or throw through the holes in the net.

The game begins with a serve from the end line of the court. The server hits the ball above the net, like in volleyball. Then, however, the opposing team has to catch it and either pass or throw the ball through one of the holes.

The fourth player is the playmaker. He or she stands in the 1.5-meter zone closest to the net. His or her task is only to pass the ball to other players of his/her team. He/she cannot throw it through the holes or block them with his/her own body. After each action, there is a rotation of players – they change their positions so as everybody could serve, be a playmaker and throw the ball through all the holes.

You usually play best of 3 or best of 5 sets up to 15, 21 or 25 points each (except for tie-breaks up to 15 points). Of course, it can be easily changed depending on the needs.

It is even possible to play 1 on 1. However, it is more attractive as a team sport. It is best to play 4 players a side, but Ringnetball, as many other traditional sports, is very flexible. You can change the number of players, adjust the height of the net and dimensions of the pitch to adapt it to the needs of the given participants. Pierścieniówka is a dynamic game that works well for children and adolescents, as well as adults and the elderly.

Current status

Since its revival, Ringnetball has been increasingly presented at important sporting events around the world, including as important as the already mentioned World Games of Traditional Sports.

Children and adults from around the world had the opportunity to play many traditional sports and games, including Ringnetball, there.

This Polish sport was also shown during the first edition of the European Games of Traditional Sports in Friesland (the Netherlands) in 2018.

You can also play this sport during various events in Poland. Ringnetball is presented and offered by our teams as an attractive, dynamic game at integration events and festivals such as Majówka (Mayday), Children's Day, St. John's Fair, Integration Festival in Poznan and many others. Sometimes you can also play this sport in other Polish cities. Everyone interested is welcome and can play Ringnetball in these places.

Ringnetball is also slowly entering schools. For instance, at the Primary School in Czemiń (a small town in Western Poland), this sport was introduced to physical education classes by Jan Prabucki – an experienced physical education teacher, a successful football coach on a national scale, the founder of the students sport club "AS" and a distinguished educator of many generations of young sportsmen. Ringnetball enjoyed considerable popularity among the female pupils of this school.

You can also play Pierścieniówka during some practical activities and classes for children, run, among others, by Bartosz Prabucki: <https://inspirowanysportem.pl/en/practical-activities-my-offer/>

People with disabilities can also play it, what was proven by the Sports and Rehabilitation Association START from Poznań, thanks to the implementation of the EU Erasmus + Sport project entitled: "Activation and integration of people with disabilities through adapted traditional games". The author of this text took part in this project as an expert in traditional sports.

People with disabilities (including those in wheelchairs) were playing Ringnetball and other traditional games together with the able-bodied thanks to the adaptations of these sports to their needs. It was a successful initiative, implemented not only in Poland, but also in the project's partner countries (Turkey, Bulgaria and Macedonia).

The elderly can also play this sport which the author proven by running the successful, practical activities for the students of the University of the Third Age at the Vistula University in Warsaw.

Socio-cultural aspects and traditions

Pierścieniówka (Ringnetball) is a traditional Polish team sport, invented in similar circumstances as basketball and volleyball. It was invented, basing on observations of fishermen' works at the Polish lakes.

Due to the second world war and its effects, it has never had the chance to be developed like the latter disciplines popular today around the world. Reconstructed, however, in the 21st century, it is returning step by step, becoming an element of university and school physical education and part of some sport festivals and recreational activities.

It is an element of cultural heritage of Poland. Derived from the simple play of fishermen, it developed to the form of a regular, team sport, having a potential of being a national game of Poland.

When appropriately adapted to the players' needs, it is an attractive, dynamic team sport, available to all interested people and bringing them the joy of a common, integrative participation in an old/ new form of physical activity.

It teaches coordination and balance and other physical skills. It is also good for shaping social skills – cooperation, decision-making process but also good competition. It also increases cognitive competence, such as strategic thinking.

Contacts:

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www.traditionalsports.org

Sources of information:

A book:

B. Prabucki, Traditional sports and games in the Contemporary World: the New Face of Sport? Cambridge Scholars Publishing, <https://www.cambridgescholars.com/product/978-1-5275-7721-3>

Websites:

<https://inspirowanysportem.pl/en/ringnetball-polish-traditional-sport/>

<http://www.traditionalsports.org/traditional-sports/europe/piersceniowka-poland.html>

Pictures:



- **Name of sport in native language: Kapela**
- **Name of sport in English: The Chapel**
- **Place of practice: Poland – Pomerania region, Greater Poland (Wielkopolska), occasionally in other places and countries, e.g. in China.**

History:

The name of this game comes from an Italian word *capella* (Eng: the Chapel). In the past, shepherds used to play it at Kociewie (Pomerania region at the seaside in northern Poland). They had many field stones in this area, which they were using to play. Over time, this game was forgotten but in the recent decades it has been reactivated in some villages of Kociewie region by local authorities. Then, it was spread, among others, to Wielkopolska (Greater Poland) voivodeship where it was further popularized.

Description of the game

Kapela consists in playing a kind of a duel between two players. One person, acting as a so-called *Kapelamaster*, stands in the middle of the field with a hat / a cup on his/her head (you can use also e.g. bean bags instead of hats) and puts a small construction of stones (one on another) next to him or her. It resembles a chapel – hence the name of the game. Around the *Kapelamaster*, there are usually 8 players (their number can of course be changed) who form a circle. Each of them has a wooden ball in his hand (it was a stone in the past). One of these players starts the game by throwing or rolling the ball towards the stone chapel so that it falls over. If he or she succeeds, he/she runs for the ball and returns with it (the same path) to his/her place.

At the same time, the task of *Kapelamaster* is to rebuild the chapel and then to throw a cap / a hat (from his/her head) at the player running after the ball. If he hits him/her, before he/she returns with the ball to his/her place, the hit person becomes the new *Kapelamaster*. If *Kapelamaster* misses or fails to rebuild the chapel (or the stones fall during the game), *Kapelamaster* remains in his/her place and another player from the circle tries to knock down the stone chapel, by throwing or rolling his/her ball.

There are basically no winners or losers in this game. After each turn, the *Kapelamaster* either changes and becomes one of the players from the circle or not and he or she continues to play his/her role until he/she successfully rebuilds the chapel and hits someone with a hat. You can play until the game gets bored or spontaneously come up with another way to end it.

Current status

Kapela is still vivid. However, it is played only occasionally in some villages, communes or towns. In Osieczna commune (Kociewie region, Pomerania) there is an event called World Championships in Kapela (here a plural form of "Kapele" is used), played every year since 2000.

In Greater Poland region, kapela is presented and played also only occasionally, for instance during practical classes for children and adults (organized, among others, by the author of this text).

This sport has also been shown in many places in Poland and abroad, among others at the World Sport for All Games in Lithuania (2012), at the First European Week of Sport in Belgium (2015) and at the I European Sport for All Games in the Netherlands (2018). It has also reached China where it was introduced to the activities of small children by Zhu Qian, after he had read about it on the blog: www.inspirowanysportem.pl/en Kapela is a cheerful, traditional game, very good for the whole families. It gives a lot of joy from the duel – a running competition between the Kapelamaster and the consecutive players from the circle. It is a simple, joyful, running game, derived from Polish pastoral traditions and now returning as an attractive physical activity for children, adults, whole families, the elderly and everyone interested.

Socio-cultural aspects and traditions

This game comes from the works of shepherds, who were playing, while taking care of grazing cattle. Nowadays, it is still practiced in the Kociewie region, where there is a regular event, called World Championships in Kapele. Besides, this game is occasionally played during some physical education classes and other practical activities at sport and cultural festivals in Poland.

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Sources of information:

A book:

B. Prabucki, Traditional sports and games in the Contemporary World: the New Face of Sport? Cambridge Scholars Publishing, <https://www.cambridgescholars.com/product/978-1-5275-7721-3>

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<https://www.gminaosieczna.eu/asp/xx-mistrzostwa-swiata-na-kociewiu-w-kapele---relacja,81,,1>

Pictures:



- **Name of sport in native language: Ringo**
- **Name of sport in English: Ringo**
- **Place of practice: Poland; other countries have similar games, like Ring tennis (or Tennikoit) in Germany**

History:

Ringo is a sport with similar equivalents in the other countries, such as German Ringtennis or English deck tennis, played on boards of the ships, which were enjoyed during the long-lasting cruises at the beginning of the 20th century.

In Poland, Polish Ringo dates back to the 1950s. Initially, it was a part of a training of Polish fencer – Włodzimierz Strzyżewski. In 1968, this sport was presented during the Olympic Games in Mexico as Polish Ringo (the name is derived from an English word: "ring").

Description

Ringo consists in throwing a rubber ring over a tape, rope, string or net so that it falls onto the opponent's field. This ring can be bought cheaply in many stores. You can also use other items to play at home or in the garden, e.g. tennis balls or even boxes, rolled-up newspapers etc. You hang a string, net, rope or net at a height depending on the age and the height of the players. You can play one-to-one or in teams of two or three participants each side (or even bigger). In one-to-one version, one player starts the game with a serve from behind the end line – he or she has to throw the ring over a net or a tape with one hand to the other half of the pitch. The opponent tries to catch it (also with one hand) and flip it again with the same hand over the string/net/tape. Players only move around the pitch without a ring in their hands. When they catch it, they must stop and flip the ring. When the ring hits the ground on the opponent's field of play, the game is interrupted and the team which managed to force its counterpart not to catch the ring, gets a point. If the ring flies under the net or falls to the ground off the pitch, the team, which committed this mistake, loses a point. In a team version, you play with one ring in teams of 2 or 3 participants a side or you can try a more professional type of Ringo – playing with two rings, flying simultaneously!

Current status:

Polish Ringo is a quite popular sport in Poland. There is even the Polish Association of Ringo and International Ringo Federation (based in Poland), which organizes many, regular competitions in Ringo at various levels in Poland and abroad, including World Championships in this sport. Ringo is played recreationally in many places in the entire country. It is a simple and very accessible game for everyone. Ringo was also presented during the important, international sport and cultural events, including World and European Sport for All Games, European Week of Sport, Olympic Games and the others. Ringo is a dynamic and attractive game for everyone – very simple and easy to organize. You can play it both outdoors and indoors, one-to-one, in pairs or in bigger teams. You can organize recreational games almost everywhere. You only need a string, a tape or something else to hang and a small, rubber ring (ringo) that is cheap and accessible to buy in many stores. It has been proven that this sport has a very positive effect on widely understood health and physical fitness of children and adults. Besides, it is a joyful game that simply gives a lot of fun to all its players.

Socio-cultural aspects and traditions:

Ringo was invented by a fencer who used it as an element of his training. Afterwards, however, it has developed as an independent sport. Nowadays, there are regular competitions in this sport, organized by Polish Association of Ringo and International Ringo Federation. Ringo is also occasionally played during some local and regional feasts and festivals. It is also a part of family recreation, as well as university and school physical education.

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Sources of information:

A book:

Bartosz Prabucki, Traditional Sports and Games in the Contemporary World: The New Face of Sport? <https://www.cambridgescholars.com/product/978-1-5275-7721-3>

Websites:

<http://www.ringo.org.pl/>

<https://inspirowanysportem.pl/en/polish-ringo/>

Pictures:



Name in native language: Sztekiel

Name in English: Tip-cat (English game similar to Sztekiel)

Place of practice: Poland – it used to be played in several regions of Poland, having different names, such as, among others, klipa, kiczka, pliszka, czyż or sztekiel. There are also similar games in other countries all over the world, like tip-cat in England, mouilh in French Brittany, Guli Dunda in Pakistan, India or Bangladesh, pandolo in Slovenia etc.

History:

Sztekiel belongs to a large, international family of games. It was played in Poland especially in the villages by poor youth in western Poland. It was developed into many variations. After the First World War it started to disappear. After the Second World War mass sport was popularized in Poland and most of simple, folk games as sztekiel were no longer popular.

Description of the game:

Sztekiel is a very simple, hitting and throwing game.

In its basic version, a player uses a flat or a rounded bat to hit a small, wooden, sharpened at both ends, stick up in the air and then he/she knocks it again forwards into the field as far as possible.

There were many regional variations of this game. In more complex versions, the game consisted of several rounds in which the points were awarded for hitting a stick further into the field than the opponent. These points were calculated in different ways. The winner was the player who scored more points in the entire game or the one who just hit the stick the furthest.

Current status:

Sztekiel is no longer a popular game. However, it has not disappeared completely. Until fairly recently, from time to time, the competitions in sztekiel were organized, in which the graduates of the Ignacy Paderewski Secondary School in Poznań from the 1950. (called "Kadra" (the Team)) were playing, supported by the current pupils of this secondary school and the students of the Poznań University of Physical Education. The matches were played in a friendly, recreational atmosphere. They even enjoyed the interest of the regional media. The prizes in these competitions were decoratively varnished, hand-made sticks (called in plural form "sztekle"). Sometimes you could also hear about these competitions in regional radio stations and newspapers. There is even a unique book, edited by Henryk Walendowski and his friends, entitled "The sounds of our class". It includes an interesting column, describing sztekiel – its history, rules of the game, competition results, etc. It has a symptomatic name "szteklology". Sztekiel is also occasionally presented in Poland and abroad. This sport enjoyed some interest, for example, in... South Korea during the TAFISA World Sport for All Games, where in 2008 this game was shown by workers and students of the Poznań University of Physical Education. In addition, it is also played from time to time in some museums, like the Museum of the First Piasts in Dziekanowice, Greater Poland region.

Socio-cultural aspects and traditions:

It may seem that sztekiel is "just a game". However, after the Second World War, this sport was much more important, especially in many villages in Greater Poland. It was then that people raised their heads after the terrible years of war turmoil, and the game of sztekiel turned out to be one of their liberating "tools".

The former sztekiel player and a deserved initiator and organizer of the competitions in sztekiel, the creator of the game equipment and the editor of studies devoted to it, Henryk Walendowski, told us: "For us it was a sport of freedom. In a city full of a post-war rubble, we would go to the field and play sztekiel. It was an opportunity for us to meet and have a genuine sense of freedom after the war".

Currently, the above-mentioned matches of "the Team" are organized less frequently than in the past. Sztekiel does not have a large range of influence in Poland. The hope lies in the younger generation that this Polish game will not be forgotten. In other countries, similar games are returning and receiving some attention. Hopefully, it will be the same for sztekiel.

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Pictures:



Name of sport in native language: Wołany (it has also different names in Poland, among others, gogi, stójka or kluchy)

Name in English: there are similar games to Wołany in other countries, like Stanto in Denmark or Lices in Greece

Place of practice: Poland; similar games also played in other countries (e.g. Stanto in Denmark, Lices in Greece)

History:

Some of the games like Wołany, for instance Stanto, come from the traditions of monastery schools. The word "stanto" derives probably from the latin word statio (place of stopping) or statuo (to stop). However, the exact origins of Wołany are unknown.

Description of the game:

Wołany is a movement game. The players form a small circle. One person comes inside with the ball in his/her hand. The ball must be soft (you can also use the other equipment or— soft pillows, bean bags, rolled up newspapers etc). A person inside the circle tosses the ball and shouts the name of the selected player. The task of the called person is to catch the thrown object and immediately shout: "one, two, three stop!" (or shorter: "stop!"). At the same time, everyone else is running away to different sides as far as possible from the person with a ball. But when they hear: "stop!", they must immediately stop and stand still. Now, a person with a ball can take three steps in any direction (in case of a smaller space, you can set up the rule of taking only one step or not taking steps at all). Then, she or he tries to hit the selected participant with a ball. If she or he succeeds, the hit participant goes inside and repeats the game. There are no winners or losers in this game. You can just have fun and enjoy the game until it gets you bored. However, if you want to make it more competitive, you can introduce the rule, that the hit person gets one "warning". After, for instance, three such "warnings", this person is eliminated and the game continues.

Current status:

In Poland, Wołany is practiced occasionally during school and university classes and practical activities at local and regional feasts and festivals. In Denmark, a similar game, called Stanto, is regularly played during school classes for children, for instance in Primary School in Slagelse.

Socio-cultural aspects and traditions:

"Wołany" is a very funny, running game that gives the participants a lot of joy. It is a good, integrative game both for bigger groups of participants, as well as for smaller ones, for instance family circles – e.g. parents or grandparents, playing with children. You can play it indoor and outdoor, e.g. in garden or in park. It is a very good way to spend time together in a happy and valuable way.

Pictures:



The ball is in the air – the play begins!



The ball is caught. Everyone must stand still!



nobody is moving except the person with a ball in the middle who aims at the selected participant

Name of sport in native language: Palant

Name of sport in English: N/A

Place of practice: Poland – one of the most interesting places where its traditions have been preserved, in an interesting local form, is Grabów near Łęczycza (Łódź Province), where there is a special feast, called “Palant Feast”, organized every year; other places: Cyprzanów, Warsaw, Cracow, Rzeszów, Gdansk, Słubice (Polish Champion in palant with trainings every week), in the past also Lublin, and other places, also abroad – the number of places is constantly increasing, thanks to the development and promotion of Palant by Polish Palant Association.

History:

The word “palant” is derived from the Italian word *pallante* and since the Middle Ages it meant “a ball player”. The sources of the game of Palant in Poland date back to the Middle Ages. Over the centuries, it has developed not only in Poland, constituting an interesting, physical, team form of playing with the use of a ball and a stick. According to some historical sources, Palant had a significant influence on the development of American baseball. Polish emigrants were supposed to bring it to America at the beginning of the 17th century. In the centuries that followed, the game and its many variations continued to evolve around the world. In the 20th century, Palant was still popular in Poland. Especially in Silesia, where regular competitions were held. There was even a Palant league, this sport was practiced in schools and serious works were written about it. After the second world war, even the Polish championships began to be organized, and in 1957 the Polish Palant Ball Association was established. In the 1960s, a doctoral thesis was written on the forms of playing Palant in Poland, presenting a very high scientific level. Its author was Zofia Dowgird. However, after these events, Palant started to be criticised. Some representatives of the press and academic circles were considering Palant as a secondary topic – not worthy to be treated seriously. Communist authorities were also trying to destroy traditional Polish culture. In many other countries, in which there are similar sports, this would be unthinkable. As a result of this criticism, Palant began to lose its importance in Poland. The Polish Palant Ball Association was changed to Polish Baseball and Softball Association. Urbanization and industrialization, and consequently, fewer and fewer natural squares for playing Palant, led to the fact that this Polish sport with a centuries-old tradition began to disappear, and the word “palant” acquired a negative meaning (literally translating: “a jerk”). Such a situation in the United States or England would be difficult to imagine. In 2014, Polish Palant Association was created with the mission of reinventing Palant (it is described in more details below). There are also plans to create International Federation of Palant soon.

Description of the game:

The basics:

Palant is a sport from a big family of “bat and ball games”.

The basic aim is to hit the ball with a wooden stick (around 60 cm long), called a palant or a palestra, into the field, and then to run to the next “bases” as soon as possible. The task of the hitting player is to run all the four bases and come back to the first base, called “the nest” (in Palant it is called “zapłot”) At the same time, the players of the opposing team try to catch the hit ball and hit the running rival with it. If he/she is hit between bases, this player is eliminated from this round. If the player is hit between bases, he/she is also eliminated. Three such situations cause the change of sides between teams.

If the ball hits the "hell" (piekło) square, play continues until either the player is knocked between bases or it is thrown over the starting line towards "hell", then play is stopped and if the player has not reached the next base, he returns to the previous base. The defenders can pass the ball between themselves, while the attacker cannot deliberately touch the ball in play - if he/she does it intentionally, there is an automatic change of sides. Attacking players can't run out of "hell" zone either - then there would also be a change of sides.

The pitch is 20 meters wide x 50-60 meters long. You need to draw there the bases for two different zones: "Niebo" (eng. "Heaven") and "Piekło" (eng. "Hell").

There is a no time-restriction game. A match is divided into 1 to 7 Rounds (with 2 to 14 changes of sides). Their number is determined by the agreement (level, type of match etc.). Normally, during the tournaments, there are 2 rounds: each team hits the ball twice.

The players:

Participants are divided into two teams of 7 to 15 players. The optimal number for one team is 8 players and there are such teams playing during the tournaments. The games are played with mixed teams (girls + boys) – a minimum of two girls in one team (since 2024, there will be a minimum of three girls required).

The basic course of the game (one run):

1 Game – one team hits the ball with the bat, the other team defends by catching the balls and trying to hit the opponents or to throw the ball to the base no. 1 before the attackers reach the bases number 2-4 (they can also kick the ball, trying to reach the base no. 1).

2 Change – the teams change sides and roles.

The pitch

The pitch is divided into **Bases** (see the chart below):



BASE NO.1

We start the game here. A maximum of 2 people can stand here. A third person from the same team, standing here, means an automatic switch of sides between teams.

BASE NO. 2
BASE NO. 3
BASE NO. 4

We end the game here. Upon getting to this base, the player scores a point.

5 HITTING FIELD

The attacking player stands here, holds the bat with one hand, tosses the ball with the other hand and hits it with a bat into the Catching Zone ("Piekło", eng. "Hell"). Every player has 3 attempts. You can use all of them, but you don't have to do that.

6 CATCHING ZONE ("PIEKŁO" ("HELL"))

In this area, the hitting players try to reach bases and the defending team (catchers) try to stop them, by catching the hit ball and throwing back to the zone, called "Niebo" (eng. "Heaven", see the chart), throwing the ball at the running runners (only these ones who are not touching the bases in this moment) or catching the ball (preferably) with one hand.

7 SIDE FIELD (OUT):

- if the first contact of the ball is in this area after the hit – this ball is incorrect,
- but when the first contact of the ball after the hit is in the Catching Zone and the next hit is in the Side Field, we keep playing – the ball is correct.

8 ZAPOLE ("HEDGING")

Perfect hitting the ball – it landed beyond the last line! The game is stopped! All players, situated at the bases, go to base 4. It is called "zapłot" if the ball is beyond the last line and between the side lines.

9 A FIELD FOR ELIMNATED PLAYERS

10 QUEUE OF IMPRESSION

Determined before the start of the run. The player can do maximum of 2 runs, i.e. to get 2 points. The second turn depends on the order in which you reach the Base no. 4.

- + BASE NO. 3 (blue) TEAM IS PICKING (SCORING POINTS)
- + BASE NO. 3 (red) TEAM IS CATCHING (DEFENDING THE SCORING POINTS)

Running of the game:

Team of "Heaven" is placed in front of the "Heaven" line and team of "hell" is placed on the field.

The hitting team ("Heaven") tries to keep as long as possible the "Heaven" field. To do so, their players are hitting the ball with the bat as far as possible and afterwards they run to reach another bases (from no. 1 to no. 4). Each time you reach a base no. 4, you get one point.

The team in the field of "hell" aims to conquer "Heaven". To this end, they try to catch the hit ball in their hands as soon as possible and throw it back to the "Heaven" field or to hit the player who is running to reach the bases to stop as many players as possible.

If the defending player catches the ball with one hand, it is a fault and the batsman is out, he/she can no longer bat. If there is a catch in two hands or a foul in one hand, the game continues.

When to switch sides?

Teams switch sides when:

- The attacking team commits 3 mistakes, e.g.:
- a player, who is running to reach to the bases, is hit with the ball by defending players – this player is eliminated,
- one-handed catch (in Polish "Kampa" or "Chytek") by one of the defending players – result: elimination of the attacking player,
- no proper hitting the ball by an attacking player in 3 attempts – he is not eliminated, but he/she goes to the first base.
- There are more than 2 people in the base no. 1.
- There are no players left in the attacking team to hit the ball.

Ending of the game:

The game ends after the predetermined number of rounds (1 to 7). The winner is the team with more points earned for reaching to the base no. 4.

Current status:

Palant, as a well-deserved, traditional Polish sport, has not disappeared for good. One of the most interesting places where its traditions have been preserved, in an interesting local form, is Grabów near Łęczyca (Łódź Province). More about this feast can be find here: <https://inspirowanysportem.pl/palant-i-jego-historia/> (this is in Polish but it can be easily translated with the help of online tools).

In 2014, the Polish Palant Association (Polskie Stowarzyszenie Palantowe (PSPal)) was created in Warsaw, which aims to recreate the game of Palant, by promoting it, educating and training the young generation of Palant players, restoring classes in schools, organizing competitions and trainings in this sport, establishing and cooperating with other Palant associations in Poland and abroad etc.

For this purpose, Polish Palant Association organizes, among others, international tournaments in Palant and promotes this traditional Polish sport in the media. Thanks to these activities, this sport is once again more and more known at the local, national and even international level.

An interesting initiative of the Association in this context is the action Palant powraca (Palant returns) – organizing open trainings, matches and demonstrations of the game in various places in Poland and inviting famous people from the world of sports, television, show business, etc. to participate in them. They also organize, among others, Polish Champions every year, The Polish Cup and many such events.

The Palant ball club was also established in a town of Cyprzanów just after the first world war.

Palant is also played, among others, in a city of Lublin. Since 2008, numerous initiatives have been organized here, related to the promotion of this sport, as well as other Polish traditional sports.

Palant is also played in Słubice. The team from this town has won Polish Championships. They organize trainings very week.

Socio-cultural aspects and traditions:

Palant has been a Polish traditional sport since at least 500 years. It was the most popular Polish sport before the second world war. There were regular competitions in this game. It was a part of school physical education and was regularly played by people in their free time. After the above-mentioned criticism of the press and some academics, its popularity has significantly decreased. However, thanks to the above-mentioned activities of, among others, Polish Palant Association, this Polish, traditional sport is returning and regaining its popularity. It is again treated as an important part of Polish national and cultural heritage. Thanks to numerous initiatives, it has a chance to be again a Polish national sport – and not only sport, but an element of Polish culture.

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Polish Palant Association:

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<https://inspirowanysportem.pl/palant-i-jego-historia/>

Pictures: (source: Polish Palant Association, www.palantpowraca.pl)



Name in native language: Krakowiak

Name in English: Krakowiak (a dance from Cracow)

Place of practice: Poland (especially near Cracow; sometimes in other countries)

History:

Krakowiak may have been invited earlier, however, we are sure, that this Polish dance has been practiced since at least a second half of the XVIII century. The ballet *The Cracow Wedding* by Karol Kurpiński and Józef Damse, choreographed by Julia Mierzyńska and Maurice Pion, was of particular importance for the form of this Polish national dance. The show enjoyed great popularity. The music and dances derived from it were popular not only in music salons and ballrooms, but also during Shrovetide sleigh rides, which after 1820 were often held in Cracow costumes, in the form of weddings with dances. The Cracow wedding also contributed to the dissemination of the Cracovian in almost the entire territory of the former Polish-Lithuanian common territory. Twenty years later, the ballet *Okręćne pod Kielce*, with music by Józef Stefani and choreographed by Roman Turczynowicz, was popular. At the same time, thanks to Polish dancers, performing abroad, Krakowiak began to be danced in Europe, among others, by famous ballerina Fanny Elssler.

In 1873, Polish ethnographer Oskar Kolberg pointed out that among local people there was not one, universally accepted form of dance that could be identified with the Krakowiak. However, there were various dances of a similar nature, which were defined as: goniony, dreptany, suwany, zachodny, z góry, góral, hosiany, liska, cichy, skalmierzak.

A "chasing" Krakowiak with an element of chasing a dancer appeared most often during weddings, and was accompanied by the characteristic, accented steps and spectacular squats of men. At that time, the Krakowiak began to appear in ballroom dance textbooks. Among the compound figures, he mentioned a swirl and a toast.

In the interwar period, Cracow's salon dances were no longer danced. However, they began to be adapted for school and academic use for the needs of physical, cultural and aesthetic education, a great advocate of which was Walerian Sikorski, who collaborated with Zofia Nożyńska. Józef Waxman described the detailed steps of the Krakowiak.

Description:

Krakowiak is an improvised team dance, performed in pairs, in syncopated and eighth rhythms, at a lively pace.

Its characteristic elements are:

- a step forward with a jump,
- a side step with an addition,
- numerous snapping and stressed steps,
- mutual escaping and chasing partners, combined with the passing of dancers.

Before the dance, one of the dancers always takes care of the music, sings a chant and starts the dance. The basics of a dance step is a gallop – the dancer moves his right leg to the left and strikes his left leg lightly – he strikes it to the side, he takes two sliding steps in one tact.

The dancer holds the dancer around the waist with her right hand and rests her left hand on the partner's right shoulder and puts her right hand on the hip or holds the edge of the apron or a skirt. A dancer lifts his left hand upwards diagonally and, with a gallop step, they start to dance along the circle line. A dancer can diversify the gallop step with accents, the gallop ends with a jump on both legs. He/she dances symmetrically to the other dancer, starts with her/his right foot, but does not take stressed steps.

You can dance various figures with a gallop step, e.g. in the hands of the hands, dancers move in the first direction of the dance along the circle line and after jumping off they dance in the opposite direction and end up with their faces facing each other and sideways towards the centre of the circle. In this setup, they start the gallop to the side, dancers towards the inside of the circle and the outside dancers end up jumping down, and do the same in opposite directions. A significant step in this dance is *hołubiec*. It is danced separately (dancers raise their left, straightened leg not high to the side, bounce to a low jump from the right leg and hit with both feet during the ascent. legs to the next hulk).

Another important steps in *Krakowiak* are as follows:

Krzesany – lifting the left leg back from the knee, body weight on the right leg bent at the knee, extending the right leg "once" in rhythm and throwing the left leg forward with a sharp shuffle on the floor and return to the pose described in the pre-measure.

In one tact, a stomping step is performed and in the other, a triple, accented step is performed.

Drobna kaszka – the dancers are facing each other, shaking hands crosswise. The couples go galloping (they dance in small steps) along the line of a small circle, around a common axis – the feet bring the torso closer to each other and lean back. After three cycles of spinning, they jump down to both legs and then dance in the opposite direction and finish with a second jump to both legs.

Zapraszalny – formerly danced by groomsmen at weddings. Dancers themselves are dancing in a circle, looking for a mate, followed by the next ones dancing with various steps, marching, galloping, accentuating, stamping, jumping lame, performing hoops, doubling ... dancing together.

Suwany – many pairs dance in a circle, side by side, facing the direction of the dance. At first, they move in a fairly slow march, and as the pace of the music increases, they accelerate until they change the march's pace into a gallop. The dancer tugs to the beat, hits the floor with his shoes, shakes the brass rings hanging from his belt with his hand. The dancer with her free hand supports the bottom of the apron or a skirt.

Przebiegany – the dancers are facing each other, side to the centre of the circle. They dance along the line circles (the dancer forward, the dancer backwards). The dancer rests her hands on her hips, slightly raising her apron. She "runs away" from the other dancer with small steps backwards, sometimes turns around her own axis, then right then left. The dancer chases her by dancing with lame steps, accented gait steps, hulks. running ... after catching up with their partner, they continue to dance together.

Mijany: after dancing in pairs in a circle, the dancers form a circle, standing in pairs, they sway from each other and towards each other, and one pair runs inside the circle and the dancer chases after the dancer (similar to *przebiegany*), turning the pair with a limp step, a small porridge, etc. At this time the remaining pairs hold hands and dance with a sliding (gallop) around the circle. After a while, another couple runs inside the circle and starts their show and the other pairs stand and watch the dancers. The pairs dancing in the middle always end their dance with a rotating figure.

Current status:

Nowadays, in pedagogical, stage and tournament practice, a set of elements, systematized in the 1980s by the Folklore Experts Council of the Minister of Culture and Art and described by Czesław Sroka, is used.

Contemporary Krakowiak, as a Polish national dance, which came out of the land of Krakow and is known now in the whole country, is a synthesis of movement and musical elements of many dances and songs from various environments of the Cracow region – rural, noble, court, bourgeois, into which it penetrated and in which it was developed.

Socio-cultural traditions:

In the traditional form, dance elements were interspersed with singing by other dancers. In its national form, Krakowiak is modelled on the country dances of the vicinity of Cracow. From the eighteenth to the twentieth century, however, this dance underwent stylization in the salon-stage aesthetics, "ideologization" (building a national community and promotion of specific elements of its culture), popularization and standardization in the country and all social groups.

Krakowiak is danced in traditional costumes from Cracow. The best known, Polish folk costume, considered a symbol of "Polishness" in the world, is the costume of Western Cracovians from the Bronowice area.

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ROMANIA

- **Name of sport/game in native language: Oina**
- **Name of sport/game in English: Rounders**
- **Place of practice: Romania, Europe**

History:

Among Romanian games, Oina, symbolizes the country's heritage more than any other. Dating back to at least the 14th century, no one is sure exactly when or how the ball sport began. Scholars even debate the origin of the name. Legend says that Oina may mean 'game', according to the Cuman, a tribe of people from Turkey. However, the name more likely comes from the Romanian term for herding sheep as indicated by a number of other words used in the game with sheep references.

Description of the game:

In Oina, there are two teams of eleven players on the field and up to five alternates to replace injured teammates. The defending team, those in the outfield attempting to catch the ball and stop the batting team, uses three midfielders, six side players, one back player, and one forward player. Three of the side players line the path. A batter will run to reach outfield bases and three side players will line the path a batter will run to return to the home base. The back player guards the furthest base while the forward player guards the home base. The attacking team waits their turn at bat but, unlike baseball, the pitcher is on the batter's team. When a hitter strikes the ball, they attempt to run along one path to a base in the outfield, then back along another path to the home base. This means there are only two bases in the game, rather than four used in baseball. If the ball is caught in the air or if a defending team player can touch the runner with the ball as they run between bases, the runner is out. Each game takes approximately an hour with two, 30-minute halves with the teams switching places at half time. Scoring occurs when the attacking team's players reach a base, both in the outfield and when they return home. The defending team can also score, earning a point for every player they put out of the game before they get to the home base. The team's captain is called a 'shepherd,' stepping up to bat is referred to as 'entering the sheep den,' and the players trying to catch a ball in the outfield are called pascari, which means guardians of the sheep. The pitch area is a rectangle of an approximate size of 70m x 32m with an 'in game', 'batting', and 'back zone.'

Current status:

In early 2017 we viewed a handful of Youtube videos (only one of which was in English), and we offer the following rough impressions of the game. Most were discovered by John Thorn, and they depict mature players.

The most interesting feature, to a baseball fan, is that Oina has found a way to preserve plugging (you may know it as burning, soaking, etc.) as a way to retire runners. This appears to be handled by requiring fielders to throw at runners from a few specific spots, so that runners at risk can remain at some distance. They resemble dodgeball players in their attempted evasions, but if they deflect a ball with the palms of their hands, they remain immune.

The detailed rules for scoring remain non-obvious. In the available clips, we did not see outs made when fly balls were caught. There are foul lines for hit balls.

Baserunners appear to be restricted to the far end-line when a new batter bats. Two or more baserunners may occupy that station, according to rules that are hard to fathom at this point.

Pitches are very soft short lobs, none appearing to soar much above the batter's head. Servers must smartly step away to avoid the lustily swung bat. Very long hits appear to be treated as (trotless) home runs.

Socio-cultural aspects and traditions:

At first glimpse this sport has similarities to baseball. With its smooth wooden bat, and two teams (one batting and the other fielding), the basic format is similar to the famous American sport – or even to cricket. This is the Romanian traditional game of Oină, which locals might quietly suggest is 'the godfather of baseball' – perhaps transported by a Transylvanian migrant to America. Played mainly in Romania, and to a lesser extent in the neighbouring Republic of Moldova, its origins go back to the 14th century, most likely as a pastime, created by shepherds or children in livestock-filled pastures – similar to many other traditional sports around the world. The name Oină can be traced to the ancient, now-extinct Cuman language, some saying that it means something like 'transhumance' – or 'taking a flock of sheep down from the mountains to the field in autumn'. Proof of the sport's history is sketchy, as many of these ancient games are, but documentation reveals that Vlaicu-Vodă, a 14th-century ruler of Wallachia, was the man credited for introducing the game of hoină, as it was then known, and organising its first competitions.

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"Play Oina!: Romanians Say Their Game Inspired Creation of Baseball," Oneonta Times, March 29, 1990.

"Oina – Perhaps it was Baseball's Grandfather," World Leisure and Recreations Association Bulletin, September-October 1973.

Pictures:



Name of sport/game in native language: Ajumitul, Eve, bees, the cuckoo, the Dubas, the LUSU, the Mija, the stealth, the Tupu ', Mija-Patca, Mojoarca, Mijoiu, Mijoatca, Motroaşca, Pitulatu, Wren.

Name of sport/game in English: The hidden or the (you) seek

Place of practice: Romania, Europe

History: there are no any clues about the history of this game.

Description of the game:

Children's game in which a searcher must find hidden players in a particular area previously established. Seeker, who is the "blinked" must stand facing the wall, tree, etc. (instead of "blinked") with eyes closed without speculate where others hide and count aloud to a certain number set. At the end of counting, the simplified version is crying with loud voice, "Who's ready or not ready, take it with a shovel," and starts looking for players. In another variant just shout: "No: and someone predetermined, check hid all and answer "NO", and so on until all the children hide and the designated shouting "READY". If during the search that led to "blinked" sees, discovers hiding, a player announces shouting his name and had to flee to the place of "blinked" to achieve by hand instead and say "phew" and saw the name of. If you saw the wrong name then all out and scream "You've broken pots and ate stuffed cabbage!". Many take advantage of acceasta (access) rule and changes with each different clothing items to be mistaken. If the saw and correctly pronounce the name should run and get ahead of their pursuers not to be the "blinked". Usually marked last seen looking for is one that will be the "blinked" the next search. During search some of the players can take advantage of inattention seeker and come before him at "blinked". Sometimes, for fun and preserve the interests of all participants, it is established that if the last player before the seeker reaches the place of "blinked" and if you shout "Phew, last escape herd", the seeker to stay again "blinked." This "phew" dummy spit which symbolizes this player is marked on site.

Different variations in the game is giving up some "phew" and replace with "chicken" (chicken found the hen, or simply is more civilized than a symbolic spit), or enough to pronounce the name of the saw without even running to the place of "blinked" or the choice of the form the "blinked" has a preamble count, circle songs, or other game in which the sentence is to be designated as the seeker / pursuer / hunter, etc.

Current status: this game is still very popular, and it is played by both children and adults.

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Sources of information:

https://hostgame.ro/en/articles/games_romania_map_history/romanian_traditional_outdoor_games/

Pictures:



Name of sport/game in native language: Briciul
Name of sport/game in English: The razor / knife / country
Place of practice: Romania, Europe

History (origins, development): There are no any clues about the history of this game.

Description of the game:

The razor is a game in which each player has equal parts of a circle on the ground made soft enough that knife / knife player to be able poked and remain stuck when throwing from different positions, required by the rules from the beginning. Examples of throwing and position: the hand with knife tip to finger tip of the hand to the body, forehead, nose, etc. When the knife stick into enemy territory is draw a line that follows the direction of the blade and the territory of which increases with the cast that. Any failure in a knife poked in neighbouring territories reduces the chances of plots November conquer and win. Required pitches are in your territory. It is believed that you won when the opponent is no longer able to stay stable in feet (or foot) in territories where it belongs when you must throw the knife. It sits on land only when throwing knife November plots to conquer Earth, otherwise stay away as the direction in which the knife is thrown. Attention to play with sharp objects by older children and present legal provisions for the protection of children!

Current status: this game is still very popular, and it is played by both children and adults.

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Sources of information: https://ec.europa.eu/programmes/erasmus-plus/project-result-content/ccd20f10-6348-4a09-a309-e4f11fd7f025/E-book_EV%26PA.pdf
Pictures:

Pictures:



Name of sport/game in native language: 9 Pietre

Name of sport/game in English: 9 Stones

Place of practice: Romania

History : there are no any clues about the history of this game.

Description of the game:

The game is played with up to 6 players. By stacking the first nine stones on top of one another, the players first construct a "castle". Teams, made up of two participants each, are formed. The first player will defend the castle while the second player will attack it when the game begins. We'll count and draw a line every nine steps away from the stone castle. Team 2 will attempt to destroy the castle with the ball starting from this point. The teams switch roles and team 1 will attempt to destroy the castle with the ball if it is still standing after all of team 2's members have thrown their turns. The defending team will then have to recover the ball and chase down members of the opposing team in an effort to eject them from the game after the castle has been destroyed (as in "ducks and hunters"). The players on the team that was able to destroy the castle will also need to rebuild it in order to win the match. They will have to avoid being struck by the opposing team's ball. If the defending team can disable every player on the opposing team (by touching with the ball) before they can rebuild the castle, they will ultimately win. The team that destroyed the castle will succeed if it can reassemble the stone structure before the opposing team deploys all of its members. Next time out, the winning team will start in the offensive half.

Current status: the game is not very well known to children and people of the younger generation.

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Sources of information:

https://ec.europa.eu/programmes/erasmus-plus/project-result-content/ccd20f10-6348-4a09-a309-e4f11fd7f025/E-book_EV%26PA.pdf

Pictures:



Name of sport/game in native language: Oameni, oameni, noisoldați!

Name of sport/game in English: People, people, we soldier!

Place of practice: Romania

History: there are no any clues about the history of this game.

Description of the game:

Children's game in which two teams make a turn in front, consisting of players who are holding hands. First team shout "Country, Country, we soldier!" The other team answer "Who?" It answers "... " and choose a player on the second team. Player selected must run and try to break the chain of hands formed the first echipă. The player when running joins hand-stands in front and hit them with full force, hand-stands the opponent players to undock. If he manages to break the chain means to save and return to his team after the rules established possibly can choose a player as punishment. If he fails to break the chain, he moves the team who called. The team with a remaining player loses the game.

Current status: This game is still very popular.

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Sources of information:

https://hostgame.ro/en/articles/games_romania_map_history/romanian_traditional_outdoor_games/

Pictures:



Name of sport/game in native language: Calusarii

Name of sport/game in English: The ritual dance

Place of practice: Romania

History:

The Calusari dance is considered one of the fastest and most spectacular dances in the world and was included by UNESCO on the list of non-material masterpieces of the universal culture. The tradition of the Calusari comes from the ancient times of Dacia and even today still keeps its pagan core. Once upon a time, Calusarii were priests of a solar cult. Led by a great priest, their dances were much more than an initiation, were an exorcism. The great priest was the one that was asking the God for help while leading the army of the Calusari in their war with the evil spirits that took over the villages. More so, they used to take a vow of silence, the only one being allowed to talk being the leader who at varied times was requesting them to release certain war calls.

The dance of the Calusari seems to be one of the oldest and most complex of the folk dances of Romania. The men who wished to enter the group of the Calusari came together outside the village, on the shore of a water, where, in a ritual, sworn to respect the rules of the group, including sexual abstinence. For ten days they live in a sacred time and space. During the entire period they wear a specific costume with bells on the legs, a stick, and sleep under churches to be protected by attacks from the Iele. The ceremony included magical practices and invocations, dances and ritual acts, executed by the strictly organized group of men. After the ceremonial dances are finished at the end of the ten days, the men meet in the village, greet each other like after a long absence and life goes back to normal.

The dance of the Calusari, in the popular tradition, meets different functions, including the magical transfer of the divine fertility through spells during the dance over salt for animals and a bowl with seeds for sowing in the fields. Other benefits were of speeding up the marriage and fertility of the young women who were admitted into the end dance, healing of the sick and the sending away of the Iele (malefic fairies) through the practice of warrior acts and the used of magical plants during the dance.

Description of the dance:

The Calusari are described as groups of odd numbered men, sworn to stay together in celibacy and ritual dancing for a period of nine years. Their secrets are to be never known. They are feared warriors who fight the "iele" ("them," magical dancing maiden fairies). They have to stay together for the sworn period to remain invulnerable and invested with the supernatural powers and if they break away from the group they would fall prey to the iele. But together, they can heal those possessed by evil spirits by performing their dancing and rituals around them.

Current status:

Until today, Călușari meet to celebrate their dancing and musical prowess on Whit Sunday. Testifying the rich cultural diversity of Romania, the Căluș ritual is also widely promoted at folklore festivals.

Socio-cultural aspects and traditions:

According with UNESCO: 'Performed in the Olt region of southern Romania, the Căluș ritual dance also formed part of the cultural heritage of the Vlachs of Bulgaria and Serbia. Although the oldest documented music used in this dance dates from the seventeenth century, the ritual probably derived from ancient purification and fertility rites using the symbol of the horse, which was worshiped as an embodiment of the sun. The ritual's name derives from the Căluș, the wooden part of the horse's bridle.

The Căluș ritual features a series of games, skits, songs and dances, and was enacted by all-male Călușari dancers to the accompaniment of two violins and an accordion. Young men used to be initiated into the ritual by a vataf (master) who had inherited the knowledge of descântece (magic charms) and the dance steps from his predecessor. Groups of Călușari dancers, Calusari sporting colourful hats, embroidered shirts and trousers adorned with small jingling bells, perform complex dances, which combine stamping, clicking off the heels, leaping and swinging of the legs.

The costumes worn by the Calusari are white, decorated with colourful sticks, handmade hankies, while the hats have beads and coloured ribbons. The most important instrument is the flag, a four-five meters long stick on top of which are tied plants as garlic and wormwood, salt and white and red ribbons, sacred colours in the Dacian vision who connect the dance to the ancient rituals of Zamolxe.

According to tradition, groups of dancing and chanting Călușari, who were thought to be endowed with magical, healing powers, went from house to house, promising good health and prosperity to villagers.

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Pictures:



SERBIA

- Name of sport/game in native language: PILCIKE / KLIS
- Name of sport/game in English: PILCIKE/KLIS
- Place of practice: Serbia, Region of Vojvodina

History:

Klis/Pilcike (Pilcike is variant of the game in Vojvodina) is a game that originated in the area of the Balkan Peninsula. It was popular until the middle of the 20th century in the area of today's Serbia, Bosnia and Herzegovina, Montenegro, North Macedonia and Croatia. The exact time of creation of the game is not known.

Description of the game:

- **EQUIPMENTS:** Klis or Pilcika – a piece of wood with the thickness of an ordinary stick about 10–12 cm long and pointed at the ends, a stick 100 cm long, 3 cm thick in diameter.
- **HOW TO PLAY:** Place the Klis/Pilcika on a hole in the ground 5 cm in diameter and 5 cm deep, so that one half of the Klis is in the hole. The player hits the end of the stick that is outside the hole, and when the Klis bounces, he/she hits it as hard as possible to make it fly as far as possible. Each player has the right to hit the Klis three times, the second and third shots from the place where it stopped after the first and second shots. There are several ways to play this game, one of the most common is for the opposing player to try to return the kick while the stick is flying and return it as close to the starting position as possible. The game can be played in any open space, mostly meadows. The game can be played by two players, and if there are more, they are divided into two groups (which was the most common way). The distance between groups is most often up to thirty meters. Which group would pitch first was usually determined by markings on the Klis. The mark '1' is engraved on one end of it, and the sign '+' on the other.
- **SCORING:** Teams are ranked depending on how far the stick is from the starting point, i.e. the hole in the ground, or depending on the way the game is played and the number of points scored.

Current status:

It is rarely played, except at traditional sports and culture events.

Socio-cultural aspects and traditions:

Shepherd game, a traditional game of village youth until the middle of the 20th century, part of the local festivals of traditional sports in Vojvodina (Vojvodina Olympiad of ancient sports in Bačko Gradište).

Proposed adaptations of the game for the elderly: the game is already adapted for the elderly and does not need any further modifications. It can be played by all generations.

Sources of information:

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Pictures:



Name of sport/game in native language: BANATSKE ŠORE

Name of sport/game in English: SHORE FROM BANAT

Place of practice: Banat (Vojvodina)

History: Banatske šore/ Shore from Banat is a traditional shepherd game that used to be played in Vojvodina. As a matter of fact, it is still played in Banat, more precisely in the village called Tomaševac. It is because of tradition or because of the passion towards this game, similar to baseball, but Banatske šore has been resisting the time. „The world championship” of this game has been regularly organized in Tomaševac on Saint’s day, so called Ivandan (June 24) for 19 years! Among the people who live in Tomaševac there is an urban myth which says that Mihajlo Pupin, the world famous physicist, used to play this game in his childhood, and then, after moving to the States, he introduced Americans to it, which makes Banatske šore the forerunner of modern baseball. Even today, there are people who are fond of this story, although there are others who dispute it. But one thing is certain: “Shore” reveals imminence between distant nations. However, this is only a myth, because the history of baseball is much older. If we look at the genesis and rules and way of playing shore, very similar pastoral games can be found in some European countries. The Banat shores have a tradition of over 200 years of maintenance (according to oral tradition). In the past, this sport was widespread throughout Vojvodina. Today, it is held as the “World Championship in Banat shora’s” only in three places: Tomaševac, Orlovat and Botoš (all in the municipality of Zrenjanin). In 2013, Banat shore was registered in the Sports Association of Serbia in the category of traditional sports.

Description of the game:

The word šora is a part of slang used in Banat: the verb zašorati or šornuti means to hit the ball. Banatske šore is the game still played with handmade balls, which are hit with a wooden bat and this is why it is said that it is similar to baseball. The team consist of ten players. They play on the field which is 44 meters wide and its length is not limited. The first base is marked as BASE 1 (so called cura – a girl) and the second one as BASE 2. The second base is 35-40 meters far from the first base. Nine players from the team A are standing around the field (so called keča) and they should catch the ball which is hit by all the players from the team B, one by one. The tenth player from the team A throws the ball to the players from the team B. The point is scored when every player from the team which is hitting the ball succeeds in running the distance from BASE 1 to BASE 2 and back, after, at least, one out of three chances to hit the ball. If it happens that player is hit while running, the team which is in the field at that moment, will start hitting the ball, and the team which was hitting, is going to the field. You achieve the point only if it is the direct one.

Current status:

It is played in clubs, there are competitions in this sport at the territory of the autonomous province of Vojvodina.

Socio-cultural aspects and traditions:

It is an old, shepherd game. The “World championships” are organized in a village Tomaševac every year on Saint day Ivandan.

Proposed adaptations of the game for the elderly:

For older players, reduce the width of the field, as well as the distance between the first and second bases to 20 m.

Sources of information:

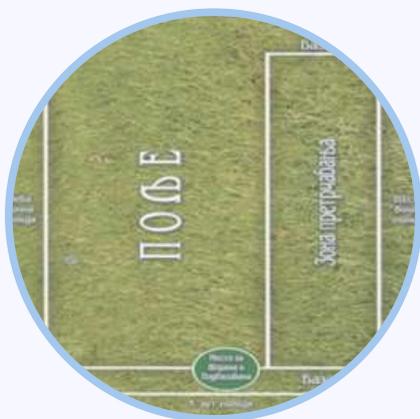
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<https://codanec.eu/shore-as-traditional-pastoral-game-banatske-sore/>

Pictures:



Name of sport/game in native language: NADVLAČENJE ŠTAPA (MOSORA)

Name of sport/game in English: PULLING THE STICK

Place of practice: Balkan Peninsula (Serbia, Region of Vojvodina)

History: A traditional village game played in the area of the Balkan peninsula, there is no exact record of when it was created.

Description of the game:

- **EQUIPMENTS:** Stick – about 1 m long
- **HOW TO PLAY:** In this discipline, one representative from each team competes. The contestants sit on the grass with their legs outstretched, facing each other, with the soles of their feet touching. They grab the stick with their hands and pull it at the referee's signal. The aim of the game is to pull the opposite competitor to your side. Grabbing the stick is done with both hands outside or inside in relation to the opposing player. The stick is pulled 3 times.
- **SCORING:** Each draw win counts as one point. The winner in this discipline is the team whose representative has more points in total.

Current status: it is actively played at many traditional sports and cultural events.

Socio-cultural aspects and traditions: it is a part of the local festivals of traditional sports and cultural events in Vojvodina.

Proposed adaptation of the game for the elderly: the game is already adapted for the elderly. It can be played by all generations.

Sources of information:

<https://bum-becej.org/vojvodanska-olimpijada-starih-sportova/>

<https://www.youtube.com/watch?v=LLVwi3zXY3A>

Pictures:



Name of sport/game in native language: NABACIVANJE POTKOVICE

Name of sport/game in English: THROWING A HORSESHOE

Place of practice: Balkan Peninsula (Serbia, Region of Vojvodina)

History: a traditional village game played in the area of the Balkan peninsula, it is assumed that it was created in the 19th century, possibly even earlier.

Description of the game:

- **EQUIPMENTS:** 3 pieces of old horseshoes and 1 stake 30 cm long.
- **HOW TO PLAY:** A stake is driven into the ground 7-8 cm, and the distance between the stake and the line from where the horseshoe is thrown is 4 meters. The player throws the horseshoes towards the peg with the aim of hitting the horseshoe on it or hitting the peg with a horseshoe. Only one round is played.
- **SCORING:** A horseshoe that hits the stake earns 3 points, and a horseshoe that hits and does not stay on it earns 1 point.

Current status: it is actively played at many traditional sports and cultural events.

Socio-cultural aspects and traditions: it is a part of the local festivals of traditional sports and cultural events in Vojvodina.

Proposed adaptation of the game for the elderly: the game is already adapted for the elderly. However, you can possibly reduce the distance from the peg to 3 m. It can be played by all generations.

Sources of information: <https://bum-becej.org/vojvodanska-olimpijada-starih-sportova/>

Pictures:



Name of sport/game in native language: HODANJE NA ŠTULAMA

Name of sport/game in English: WALKING ON STILTS

Place of practice: Balkan Peninsula (Serbia, Vojvodina)

History: a traditional game played in the area of the Balkan peninsula, an old game known all over the world. The game has been played in these areas for more than hundred years.

Description of the game:

- **EQUIPMENTES:** wooden stilts.
- **HOW TO PLAY:** two representatives from two teams race on wooden stilts. The playground is 50 meters long. Two representatives from opposite teams stand on one side of the playing field. The representatives race to the member of their team standing at the other end of the playing field, after which they hand him the stilts and he returns to the beginning. If during the race the contestants fall from the stilts, they climb back on them and continue on.
- **SCORING:** the order of winners is determined by the time achieved.

Current status: it is actively played at many traditional sports and cultural events.

Socio-cultural aspects and traditions: it is a part of the local festivals of traditional sports and cultural events in Vojvodina.

Proposed adaptation of the game for the elderly: for the elderly, shorten the walking distance on stilts to 20 m.

Sources of information: <https://bum-becej.org/vojvodanska-olimpijada-starih-sportova/>

Pictures:



Name of traditional dance in native language: BANATSKO KOLO

Name of traditional dance in English: KOLO^[1] FROM BANAT

Place of practice: Region of Vojvodina, Serbia

History:

There have been no ritual games in Vojvodina villages for a long time. They began to disappear in the 18th century, and today only traces of their existence are visible. The annual and life cycle was accompanied by music and dance, especially wedding celebrations. On these occasions, the Veliko Kolo (Banat, Bačka, Srem) was indispensable. The autochthonous forms of the Banat kolo are characterized by a group game of closely related players in a closed or open circle formation, with a clearly defined gender roles in the game. This subgenre primarily includes dances like big kolo, small kolo, Banat kolo and others. Its dominant choreographic feature is the performance in formation of an open circuit and, to a lesser extent, a closed circuit. Native Banat's kola were made in the countryside and their age is very difficult to determine. According to data from the literature as well as data from field research, it can be said that in the structural-formal sense there are no significant differences between the dances Small kolo, Banat kolo, Kolo vodi Vasa (Banaćansko kolo) Paor kolo and rare kolo. In a structural sense, we can primarily distinguish all these dances from each other according to their musical, not choreographic characteristics. As already mentioned, the adjective "Banatsko", which emphasized the regional determination of the dances, could stand both before the name big and before the name small kolo. If it was used independently in the form of the Banat kolo, it most often meant the step pattern of a small circle. Although we have no concrete evidence for this, it can be assumed that the regionally distinctive adjective "Banatic" appeared in the names of dances in the second half of the 19th century, precisely in the processes of ethnic and spatial regionalization of the southern regions of Austria-Hungary. Given the three-part administrative sub-regionalization of Vojvodina, this adjective is still in use today in the part of Banat that belongs to Serbia. The Vasino kolo is often called the Banatian kolo. Considering the fixity of the melo-rhythmic profile of this well-known melody, its use implies the performance of a recognizable melodic model that the players most often present verbatim during the performance. This melody has been used a lot in recent decades, and it has become an almost exclusive version of the small (Banat) kolo performance.

Description of the dance:

It is played in an open, mixed round, with hands down. The direction of movement is opposite to the direction of clockwise movement. On the first beat, take 1 step with the right foot to the right, at the same time turn to the left by 45°, and place the feet so that the tips of the toes turn half to the left, then follow with 1 cross step with the left foot to the right. In the second beat, 1 step is performed with a jump with the right leg to the right and a 90° turn to the right. On the third beat, 1 step with the left to the right and 1 step with the right to the right is performed, and on the fourth, 1 step with a jump with the left leg to the right and a 90° turn to the left. At a slow tempo, the game is performed with ordinary crossed steps, and at a faster tempo, with light jumps. The big kolo and the small kolo were performed almost exclusively in the form of a circle (closed circuit), while the small Banat kolo, the Banat kolo and the Paor kolo, which were recorded in the second half of the 20th century, could also be performed in a semicircle. A small kolo was played even in the formation of three. Then it was most often called a small kolo. The closed kolo, once the dominant formation of the autochthonous Banat kolo, along with the disappearance of the big kolo dance, and in inverse proportion to the predominance of dances originating from the area of central Serbia, gradually disappeared from the dance practice of the Serbs in Banat in the 20th century. We can no longer record the current shape of the circle in a dance occasion, but, on the other hand, the choreographers emphasize it in stage representations of the Banat dance tradition.

Current status: it is played actively in folklore associations (cultural and artistic societies).

Socio-cultural aspects and traditions: this dance maintains customs and traditions, connecting different generations through folklore.

Proposed adaptation of the dance for the elderly: the dance is already adapted for the elderly. It can be danced by all generations.

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- Selena Rakočević, "Igre plesnih struktura – Tradicionalna igra i muzika za igru Srba u Banatu u svetlu uzajamnih uticaja", Fakultet muzičke umetnosti Beograd, 2011.

Pictures:



[1][1][https://en.wikipedia.org/wiki/Kolo_\(dance\)](https://en.wikipedia.org/wiki/Kolo_(dance))

TURKEY

- Name of sport/game in native language: Çelik Çomak
- Name of sport/game in English: Steel Stick
- Place of practice: Turkey and Kazakhstan.

History :

The steel club game is also mentioned in the work called Divan-ı Lügât'it-Türk prepared by Kaşgarlı Mahmut. Kaşgarlı Mahmud mentions the çevgan game while explaining the word "tuldi". From the information he gave, it is understood that this game is similar to today's golf game, but played without a horse. This is a Turkish game; It is played like this: When a player wants the game to start from his side, he kicks the ball as described above. In this job, the one who hits hard starts the game. It is called that even in the hitting of the steel club game. This explanation shows us that the game of steel club was played at least a thousand years ago.

Description of the game:

Equipments & conditions:

- Open space to play;
- 2 big objects to place stick on it (generally rocks);
- A short wooden stick that is 15-20 cm long with two chiselled ends (called "steel");
- A wooden stick that is 50-60 cm long (called "stick").

How to play:

- 2 stones are placed on the ground with the distance between them as long as the steel (sometimes a pit can be dug instead of placing these stones). The area with two stones is called the "hearth";
- The steel is placed on these stones and the long stick, which is the stick, is thrown the farthest of the short one;
- Whichever player can throw the steel farther starts the game (let's say team A);
- Team B players move to the opposite side. Thus the game begins;
- The player quickly throws the steel he has placed on the hole with the stick in his hand towards the opposing B side players and leaves the stick on the ground. If the B side players catch the thrown steel with a tree branch called "scalduruk" in the air, they score points and the team A player who lost the steel is out of the game (the bushy twig held in the hand of the steel picker);
- If Team B couldn't catch the steel, they throw the steel back to the ground stick from where it fell. If they can hit the stick, the player of the opposing team A is again out of the game;
- If they can't hit, Team A looks at the distance between the steel and the stick and asks Team B to take this distance in a step of their own choosing. For example, "Get in 3 steps, get in 5 steps". If there is no player in Team B who can take a big step and is self-confident, or if he cannot reach the steel from the stick in this number of steps, Team A will score as many points as the number of steps. If they can catch up at this step, team B will score;
- The first team to reach the agreed number at the beginning of the game wins the game. The winning side begins the next game;
- Whichever side's players all "die", this time the other side starts the game. If a team reaches the agreed number of points without losing any points, they will re-enter a friend who has left the game.

Game rules:

- At least 2 players or two groups of people

Different variants:

- Instead of catching the steel with "çalduruk", players can catch by hitting with stick.

Current status:

The game is rarely still practiced. It is mostly preferred in rural areas.

Socio-cultural aspects and traditions:

It is played intensively, especially among children and young people, when technology was not so wide as today. It is a recreational sport that can bring young people together because it is played both individually and in groups.

Suggestions for modifications for the needs of the elderly:

- Steel can be put on stones at any time so that the elderly can strike more comfortably.
- In the point that Team B cannot hit the steel and stop it, Team B tries to reach the steel from the stick by taking this number of steps in line with the number given by Team A. This process often requires taking big steps by running, and it tends to be injured, especially in the elderly. To avoid this, another scoring mechanism should be chosen instead of taking steps. For example, recording the distance between the steel and the stick as points.

Sources of information:

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Pictures:



Name of sport/game in native language: İstop

Place of practice: all regions in Turkey

History: The history of the game is not so unknown. It is played by many generations.

Description of the game:

- Equipments: One ball
- How to play: The midwife selected among the players throws the ball into the air and says the name of one of the players. While the named player tries to catch the ball before it falls to the ground, the other players try to get away from the ball. If the player manages to catch the ball before it falls to the ground, he shouts "İSTOP". At that moment, all players must stand where they are. The player who catches the ball throws the ball into the air and again says the name of one of the players. If the named player fails to catch the ball before it hits the ground, he or she shouts "İSTOP" at the point where he/she catches the ball and all the players who are away from the ball stop where they are. The midwife tries to hit another player with the ball. The player can jump, bend, but not move in order to avoid being hit. This player can also try to catch the ball if he wants to. If he can catch the ball, this time he tries to hit the player who throws the ball at him. If the player cannot catch the ball and is hit, he becomes the new midwife. If the ball does not hit the player, the player who throws the ball is penalized. This is usually when other players take turns, throwing the ball at this player.

Game rules:

- If there is no volunteer midwife; he/she can be selected by drawing lots, numbers or rhymes.
- When the midwife throws the ball into the air, she must say a person's name.
- The midwife must throw the ball towards the highest point.
- The players should line up in a circle while the midwife throws the first ball into the air.
- If the named player catches the ball, as a rule, a player repeats the name and throws the ball in the air.
- If the named player cannot catch the ball in the air, he catches it on the ground and he shouts "Stop!".
- The player, who caught the ball, shouts "Stop!" and all the players must wait in their place. If they move, they break the rules and are penalized.
- The hit player loses 1 point.
- The player who loses 3 points in total will receive a name change penalty.
- The player whose name has been changed plays with that name until the end of the game.
- The player who loses 3 points for the second time, that is, 6 points in total, receives the big penalty. As a major penalty, an item of this player is hidden.
- In the colour stop game, you have to say a colour in the environment.

Current status: It is still played in all regions in Turkey. Especially it is played by children playing in the neighbourhood, groups going on a picnic.

Socio-cultural aspects and traditions: It is a game played for leisure and socialization. There is no specific playing time. Usually, children play with large groups of friends, during their free time between classes at school or in the neighbourhood.

Sources of information:

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- Wikipedia (https://tr.wikipedia.org/wiki/%C3%87ocuk_oyunu)
- <https://ecdad.org.tr/kulturumuz/cocukluk-donemi-oyunlarimiz/istop-oyunu/>

Video: <https://youtu.be/-vNQ4jGT5iI>

Pictures:



Name of sport/game in native language: Saklambaç

Name of sport/game in English: Hide-and-seek (sometimes known as hide-and-go-seek)

Place of practice: All continents

History:

According to Britannica.com, hide-and-seek was described by a Greek scholar named Julius Pollux in the 2nd century BCE. He calls the game apodidraskinda and describes it as something nearly identical to today's version of hide-and-seek.

Description of the game:

Equipments: No need of a special equipment. Only a 'home place' to 'sobe' (it means tagging someone with name and the person tagged lose)

How to play:

- First the play area and the max number to count should be determined. It depends on where you play, it can be inside or outside;
- One player is chosen (designated as being "it" and in this text it will be called "seeker");
- Then seeker closes her or his eyes and starts counting to a predetermined number with eyes closed;
- Other players start to hide;
- When the seeker finishes counting, she/he can say different version of warnings, such as:
 - "My front, my back, my right, my left, sobe, who does not hide."
 - "Ready or not, here I come!"
 - "Coming, ready or not!"
- Then seeker attempts to locate all concealed players;
- When seeker finds the players, he/she goes to the place where he/she closed his/her eyes and says the name of the player and says 'sobe'.

Game rules:

- At least 2 players (usually at least three);
- There are no rewards in the game. Punishment is being a seeker.
- The game can end in one of several ways. The most common way of ending is the player chosen as "it" locates all the players;
- The player found first is the loser and is chosen to be "it" in the next game;
- The player who reaches the home place before that gets the right to save one person at the end of the game;
- The player found last is the winner;
- Another common variation has the seeker counting at "home base"; the hidiers can either remain hidden or they can come out of hiding to race to home base; once they touch it, they are "safe" and cannot be tagged;
- The "it" has another task besides finding other player, which is to guess the person it finds correctly. For ex, the it who sees Tuğçe and says Zeynep, who is founded and misguided says "the pottery has exploded" and the it starts counting by closing its eyes again, everyone hides again.

Different variants: Different versions of the game are played around the world, under a variety of names.

- One variant is called "Sardines", in which only one person hides and the others must find him or her, hiding with him/her when they do so. The hiding places become progressively more cramped, like sardines in a tin. The last person to find the hiding group is the loser, and becomes the hider for the next round. A. M. Burrage calls this version of the game "Smee" in his 1931 ghost story of the same name.
- In the Peanuts comic strip, a variation of Sardines called "Ha Ha Herman" is played, in which the seekers call out "ha ha", and the person hiding has to respond by saying "Herman".
- In another variant, after the first hider is caught or if no other players can be found over a period of time, the seeker calls out a previously-agreed phrase (such as "Olly olly oxen free", "Come out, come out wherever you are" or "All in, All in, Everybody out there all in free") to signal the other hiders to return to base for the next round. The seeker must return to "home base" after finding the hiders, before the hiders get back. Conversely, the hiders must get back to "home base" before the seeker sees them and returns. The hiders hide until they are spotted by the seeker, who chants, "Forty, forty, I see you" (sometimes shortened to "Forty, forty, see you"). Once spotted, the hider must run to "home base" (where the seeker was counting while the other players hid) and touch it before they are "tipped" (tagged, or touched) by the seeker. If tagged, that hider becomes the new seeker. Forty forty has many regional names, including 'block one two three' in North East England and Scotland, 'relieve one two three' in Wilmslow, 'forty forty' in South East England, 'mob' in Bristol and South Wales, 'pom pom' in Norwich, 'I-erkey' in Leicester, 'hicky one two three' in Chester, 'rally one two three' in Coventry, 'Ackey 123' in Birmingham and '44 Homes' in Australia.

Current status:

The game is still practiced, especially among children, because it does not require any special equipment and this game can be played with a small number of people, regardless of playing indoors or outdoors.

Socio-cultural aspects and traditions:

It is widely practiced among all ages but it is mostly practiced among children. For example, when families go to picnic, also they play it.

Also, there is a Hide and Seek World Championships, officially named "Nascondino World Championship". It is a unique international hide-and-seek competition, a team play for adults, with non-diversified categories by gender. It is born in 2010 in the Italian city of Bergamo, it is held annually in Italy, in summer. The seventh competition took place in September 2017, with 70 teams from 11 countries.

Suggestions for modifications for the needs of the elderly:

- Compensating for slow movement due to age by prolonging the time given to hide;
- Playing indoors where the floor is flat in order to prevent injuries that may occur as a result of falling or tripping over an obstacle;
- Adding extra large objects to reduce running distance and create areas to hide behind;
- When the elderly play with young people, the elderly may have more "lives" to be able to hide.

Sources of information

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Pictures



Name of sport/game in native language: Yağ Satarım Bal Satarım
Name of sport/game in English: Duck Duck Goose
Place of practice: Turkey

History:

Interestingly, children's games are strikingly similar around the world, and Yağ Satarım Bal Satarım is no exception. There is no clear information about the history of the game. However, the fact that its derivatives are widely played in Europe, Africa, America, the Middle East and the Far East shows that its roots go back to very old times. According to some resources, the Duck Duck Goose game was introduced by Swedish immigrants who put down roots in the United States in the nineteenth and early twentieth century. During this time, about 1.3 million Swedes relocated to America, primarily settling in the Midwest along with other Scandinavian immigrants. The Swedish were driven by population growth, poverty, and religious repression and attracted to America by greater economic opportunity and political freedom. Along with them, they brought various traditions that have influenced American culture. Minnesota is the only state that plays the "gray duck" way in the United States, but both versions came from Sweden. The Swedish name for the game that immigrants brought to Minnesota was anka-anka-grå-anka, "duck-duck-gray duck". Swedish immigrants who arrived in other states brought with them a variant called anka-anka-gås, or "duck-duck-geese." It's unclear exactly why "duck, duck, goose" gained so much attraction in 49 out of the 50 states in America. Children's games are often passed down orally, which makes it hard to pin down the exact historical origins, and they are frequently changed in imaginative ways by different groups of children as they pass them along.

Description of the game:

- Equipment: Handkerchief
- Rules: There is an ebe ("it") and the others form a circle and fall to the ground. The ebe walks around them with a handkerchief saying, "I sell oil, I sell honey, my master is dead, my master's fur is yellow, if I sell it, it will cost fifteen liras, lily zumbak, turn around and look closely." Finally, he/she puts the handkerchief behind someone and starts running. The person he/she left the handkerchief with, gets up and starts chasing him/her. If the ebe can replace him/her without being caught, the other player becomes an "ebe". If ebe is caught, he/she becomes an ebe again.
- Number of participants: Minimum 6 people, but with more players it would be more enjoyable.
- Recommended age of participants: Any age.
- Area of playing: This game can be played outdoors or in indoor gyms. The surface of the playing field can be hardwood, grass or soil, provided it is flat.

Current status:

The game is still practiced, especially in primary and secondary schools.

Socio-cultural aspects and traditions:

It is widely practiced between school children and young people and in picnics as an activity for families.

Sources of information:

<https://www.ludozofi.com/anasayfa/oyunlar/yağ-satarım-bal-satarım/>
<https://allthewhyser.com/2021/01/05/duck-duck-geese/>
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Pictures:



Name of sport/game in native language: Yakan Top

Name of sport/game in English: Dodgeball

Place of practice: In all regions of Turkey and in many other countries.

History:

There are a lot of evidence that a game similar to dodgeball was played in Africa more than 200 years ago. It wasn't a fun, or even entertaining game. As a matter of fact, it was played with rocks instead of rubber balls, and was used to develop the strength and endurance of warriors. They would literally throw rocks at each other with the intention of incapacitating them. Some scholars think it went even further than that, and that it was a game played to the death. Yikes!

Other scholars believe the game originated in Asia, Greece, or Mesoamerica as early as 500 BC.

Description of the game:

Rules:

before starting the game, the players are divided into two different groups. Then two lines are drawn opposite to each other. The distance between the lines should be adjusted, according to the age of the children so that they can easily throw the ball to the opposite side. Then, one of the groups moves to the middle of the lines by counting. The other group is divided into two. Some players in the group go to the beginning of one line and the others to the beginning of the other line. After the game placement is done, the players in the line try to hit the players in the middle with the thrown ball. Any player hit is out of the game. If the middle player catches the ball while it is in the air, he/she will have an extra life. By keeping the ball in the air, he/she gains new lives and can re-integrate the players hit with these lives.

Current status:

The World Dodgeball Organization claims to be the official governing body for dodgeball. The organization holds worldwide tournaments.

There is a National Dodgeball League (NDL) that take the game very seriously. They oversee the annual Dodgeball World Championship, and are the keepers of the official rules and regulations. In these official leagues, teams consist of six players and there are strict rules about making substitutions.

Sources of information:

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Pictures:



Name of folk dance in native language: Zeybek

Name of folk dance in English: Zeibek

Place of practice: Zeibek is a folk dance seen in the Western Anatolia region.

Zeybek is divided into types:

ZEİBEK is generally in İzmir Aydın, Manisa, Muğla and Uşak style, Muğla and Uşak style. Balıkesir's Aegean coasts can also be included in this.

Aegean provinces; Kütahya, Bursa, Afyonkarahisar, eastern parts of Balıkesir, Eskişehir and Bilecik are under the influence of spooned zeybek style. Again, the games played in Ankara fall into the category of zeibek with spoons.

The southern parts of Burdur, Isparta, Antalya, Muğla-Fethiye and Denizli (around Acıpayam) fall into "Teke" zeibeks and have lithe melodies.

In the inner and southern parts of Balıkesir, broken zeibek (safe) games are encountered.

There is a similar version called Zeibekiko in Greece.

History:

It is played by one person or by arranging several players in a circle. Zeibek represents a brave man who protects the people. The emergence of the Zeibek game has to do with vintage festivities. In Ancient Anatolia, events such as drinking wine and crushing grapes were celebrated and glorified with various feasts, festivals and dances. The reason why the feet perform more in the Zeibek dance is attributed to the imitation of the grape crushing ritual. It is also known that the zeibek game, a set of embroidered accessories tied on their heads, symbolizes some related items such as grapes and vine leaves.

Description of the game:

Anatolian folk dances are performed at weddings, engagements, sending off soldiers, on the way to the highland, at birth, at feasts, and in various entertainment and conversation meetings. It can be played indoors as well as outdoors. Nature events, content, etc. like the lovers, there are also dances that are the subject. Zeibek dances are performed in pairs and larger groups. Zeibek is a male dance, although in some regions women are allowed to accompany the dances even if they are not active.

It is traditionally played with a drum and two zurnas. However, zeibek music played with saz has also been accepted. Zeibek dances create a symbol of power that almost crushes giants with their knee-stroking figures. Generally, in Zeibek dances, the arms are always raised while the right foot is thrown forward. The arms do not stay at shoulder level, but are lifted higher than the head. The tempo of the dances is on the basis of 3-5. Greetings are very important in these games. Enter the dance area in order and with smooth steps. Stand before the elders. The right foot, which is slightly open, is hit hard next to the left foot and it is definitely slightly opened and stepped on the ground. At the end of the Zeibek dance, the left arm is lowered, the right arm is left in the air, the body is straightened and the gaze is directed sharply forward. The body never leans forward, because bowing is flattery.

Current status:

The first zeibek game was seen in Aydın and Denizli villages. The fame of the Efes spread over time. And thus, different types of zeibek emerged in the Mediterranean, such as Antalya, Burdur and Isparta. It can be played alone, in pairs or in groups, depending on the genre. Today there are about 20 varieties of zeibek.

Socio-cultural aspects and traditions:

The game of zeibek is an ongoing history of the Turkish state since the Ottoman state. It is still played at weddings, military feasts and celebrations.

Zeybek's representation of the brave person who protects the people bears traces from the emergence of the Zeybek game. At the same time, there are different meanings of arm, leg, body movements and shouts. Today, there are many variants of the Zeybek game. The most well-known zeybek varieties are: teke zeybek, lithe zeybek, avşar zeybek and heavy zeybek. As in many folk dances, the zeybek has local clothes. Embroidered socks reflecting Anatolia, cepken, fez and belt are worn. Although shalwar is worn up to the knee, the clothes vary from region to region.

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Video: <https://www.youtube.com/watch?v=LgQju-8rHkU>

Pictures:



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