

Vassiljia and mirija

This is a spectacular and very fun game. They used to play it in the villages squares in the days of celebrations by young and old with the same success. Especially the resurrected days of this year's intercession and its similar games expressed the enthusiasm and joy of our ancestors for the cosmological event of the Resurrection of Christ.

The players who are gathered are divided into two equal groups. Each can have between two to ten players.

They do a draw for which team will assume the role of the "king", that is, its members will get on the backs of the members of the other team.

One goes up to the back of one another and lifting his fingers says: "Vassiljia je me ta posa tis" which means vasiljia with how many (fingers). The other who is below without seeing should guess how many open fingers he has. If the answer is correct, they change positions, otherwise they continue until the correct answer is given.

Kooroopatchin

Kooroopatchin is a game that has its roots in the village of Anarita in Paphos. Since ancient times in this village, women of all ages, considering it as a precious treasure from their ancestral heritage, they gathered and played it the days of celebrations this game that gave plenty of laughter to both spectators and players.

The game is being played in an open space with strictly defined limits, proportionate to the number of players involved (10m² for each player is a satisfactory ratio).

The players, 7, 15, 19, 23, 25 ... but always in a single number, run (forbidden to walk) freely in the designated area doing each one a special route until the "kooroopatchena" appears.

This player, in addition to the number, has been drawn from the beginning and has been supplied with the "kooroopatchena" a "vroolin" made of thick strips of cloth, which at one end has a small knot.

With the appearance of the kooroopatchena, the players, while continuing to run, create couples and then gather in a circle that is constantly rotated, embraced and seeing inward.

The player who is physically overwhelmed, since their number is single, remains exposed to the chase of the kooroopatchena who is trying to beat her with the kooroopatchin. Kurupatchena is not allowed to chase a player who has been a couple. If she manages to hit the overwhelming, it takes her place and the game starts again. However, if the player succeeds in entering the circle, she is being saved and the game restarts with the same kooroopatchena. The players in the circle can sometimes make it easy for them to make it or difficult for them to enter the circle, depending on the mood of each couple. However, in every next game it is forbidden to get in couple with the previous players.

Milonas and milonoo

It is a very enjoyable game of company, offering multifaceted practice and cheerful entertainment. Players, in except plenty of laughter, have the opportunity to exercise their ingenuity and readiness to respond with speed and accuracy to the challenges.

The players, after mutually selecting their partner (it is preferred that the couple be made up of a boy and a girl), stand in a circle in pairs face to face and inform each other about their names. One of the couples, usually the others who recognize the greatest experience in the game, are the milonas and the milonoo.

The milonas opens the game with an improvised phrase such as «Alonizo, koshinizo, to sitari sto milo na pai na to pari o Panais» or «Therizo, alonizo yia na kamo to alvri na feri to sitari ston milo I Antroulla» obviously mentioning the name of one of the other players except the milonoo's, that is, his own partner.

Immediately the partner, the partner that they mentioned his/her name, must try to get rid of the chore by finding an excuse and proposing someone else from the players. The match of the player who was named after him and he must to get rid of the chore with the same way to load the chore to someone else.

If the player who has to answer each time does not realize that he or she has to answer or delay more than 3 seconds to start answering, he and his partner are punished with a punishment imposed by an agreement of the milonas and the milonoo, the couple who challenged the one who lost (eg "Hug and kiss" or "run five rounds around our circle").

If the person who loses is the milonas or the milonoo, then they lose their axiom. Their place is taken by the couple who challenged them and a new round of games begins.

Skatoollika

Skatoollika is a game exclusively for entertainment. It could be used as an effective anxiolytic as it offers carefree and plenty of laughter! Competitive character is secondary and rather helps to increase funny occasions.

At the central point of the game where the game will be played, there are one above the other, eight to ten stones flat, a size slightly smaller than the palm of the adult. The players, up to ten, are removed from the pile at a distance that may range between five and ten meters.

They throw a draw or "promise" each other in order to select the "shitty", that is, the player who has the authority to maintain the "skatoollika", the pile with the stones at the beginning of the game. The chosen player goes and stands two meters behind the "skatoollika".

The rest of the players, each equipped with a recognizable plate, they stand in a row and throw the plate out of the strike line trying to break the pile of skatoollika.

If the first one fails on the marker, he/she is obliged to stay behind the loading line and leave his/her plate in the position he/she was found at the throw. It then throws the next one and if there is a failure, the obligation is repeated. Failure is also considered to be the only partial breakdown of the pile. Even if a stone is on top of the first, the skatoollika is counted upright.

When, however, one of the players disintegrates the skatoollika, the shitty one is hasten to reposition them, while the other players run to grab their plate and move away. Anyone who did not succeed in dropping their plate is also removed. As soon as the shitty one completes the repositioning, he chases the other players and whoever catches him turns into the shitty one to continue the game. If he does not manage to catch anyone, and this happens if he is too late to reposition the shit, so his fans have disappeared then he has to admit, and repeat this role of the shitty one.

Mairena

A fun girl's game. Mairena means cooker. The group of girls, are not more than ten, are standing in a circle nearly three meters in diameter face to face. At the center, a circle with a diameter of one meter is written on the floor. The larger one moves to the center of the written circle and becomes the "mairerena". All the girls ask her, "Is the food ready mairena?" If she sees that she cannot control the situation in the girls' circle, she answers 'no' and the question repeats as many times as the negative answer is given. The negative answer cannot be given by the mairera more than three consecutive times.

When the mairera sees that she can control the situation, that is, she believes she can react in a dissuasive manner to the attempts made by the girls in the circle, she answers "Yes". Then the players do, at the waves of at least two or three, attempting to "steal" the food, that is to say, touching them with their palms, and moving away from their original position in the girls' circle before that mairena manages to hit them. If one succeeds in it, then she is entitled to the role of the mairena and takes her place in the center, so the game continues under a new address! If she takes the slap, she remains hungry and tries again! Of course, the mairena can only move in the space allowed by the written circle.

However, in order for the mairena to stand the attacks, the raid must be interrupted when she decides so, so she calls out "the food has burned". This advantage can only be used by a mairena only three times during her service in cooking, therefore a good mairena uses it with a lot of sparingly and only in case of a big need.

Sijia

The Sijia is the fig. Sijia is being played by boys, the game is held in the presence of a judge. He will give the slogan of the beginning, he will decide in every case of doubt, he will, finally, impose, if necessary, the punishment of the impulsive guard of the figs.

The players, up to fifteen, are in a circle with the face inward. The one who is willing, assumes the role of "figs man". If there is no one willing or many are offered, they do a drawn.

The Sikaris moves to the center of the circle, where a two-meter tall column, the "fig", on which a rope of two meters length is also fixed.

The players take out one of their garments (the jacket, the hat etc.) and hang it on the column or put it on its base.

Sikaris takes the free edge of the rope and has the right to move around the rope as long as the rope length allows. A good sikaris knows, of course, that he should not always move in the same direction, because the rope gets short, since it wraps in the pole!

When the slogan is given, players are asked to get their own clothing. The sikaris for his part tries to prevent them from stealing the fig-clothes. If he succeeds in touching someone with his hand, he immediately takes his place and the game continues. However, if all players get their clothes, then punishment is imposed on the sikari who is the one that did not do his job well.

Kseropotamos

Kseropotamos is the dry river. Kseropotamos is a team game without elements of competition, without winners and losers. It's probably a game of gym with entertaining content. It was being played the old times at the festivals and, since none of the players had any reason to stop it, it takes a long time, that sometimes it came down boring.

All members of the group get in a queue with the forehead outward, two to three meters apart. They bend over, so that their body forms a corner, they fix their hands with the palms on their knees and they lower as possible they can their head.

When everyone is ready, the last one rises up, runs and jumps with the appropriate jump over his teammates to the last. It immediately bends over again in the next position in the same way as in the beginning.

Meanwhile, when the first one jumps on top of him, he rises up and jumps over his teammates, following him, jumping over the previous one that has been bent in the meantime, and leaning himself in the appropriate position. It goes that the course of the "kseropotamos" that is being formed by the players follows the configuration of the space in which the game is being organized and it is possible to

form a circle to return to its first bed. Of course, the third follows the second, the fourth the third until the first one jumps again, in endless queue.

The game ends only on the initiative of the one who has the turn to jump over the others. If he resigns from his right, the game is completed without, of course, excluding the restart with incomplete or new composition of the team.

First olive tree

It's an exciting game of a small group of friends. It is usually played by teenagers or very young people.

In the beginning there is a draw to find the "unlucky" who will assume the role of "olive tree".

The child who has been drawn must bend vertically in the direction of movement to jump over the other members of the group in fifteen different ways! His place will be taken by the player who will not be able to perform correctly and with full precision a jump.

When the player is playing the olive get released, he must successfully perform all jumps made by others he was the olive tree, before the game continues from the point of change. If somewhere he fails, of course, he becomes again the olive tree. The fifteen jumps are:

- * First olive tree (simple jumping over the bowed player with support of the palms of the hands on his back)
- * Second with the clones (jump similar to the first with the difference that the landing is required to lift up both hands)
- * Third and the other one (jump similar to the first with the difference that the player must just land to run without delay to re-enter his turn for the next jump)
- * Four seated (jump similar to the first with the difference that the player must as he goes down to sit slightly on the side of the bowed),
- * fifth and antjisti (jump similar to the first with the difference that the player must take a lot of impetus, so that he passes without touching anywhere in the body of the bowed, beyond his back with his palms),
- * Sixth, kick to Nickoli (jump similar to the first with the difference that the player must as he goes kicking with his foot on his thighs)
- * Soldiers (jump similar to the first with the difference that the player must take a lot of impetus, so he land and stand far enough from the bowed to leave space for the next ones to land)

- * Airplanes (a jump similar to the one with the difference that the player has to take a lot of impetus, so that as he passes over the bowed to pick up his waist and legs so that his torso can horizontalize for a moment)
- * One ppala (a jump similar to the one with the difference that the player, instead of touching the palm of his right hand on the back of the bowed, beats him with his side at the corresponding point)
- * Two ppalas (jump similar to the previous one with the difference that the hitting is happens with both hands at the same time)
- * One fermenter (a jump similar to the one with the difference that the player, rather than touching the palm of his right hand on the back of the bowed, closes his fist and rolls it to the corresponding point like kneading)
- * Two fermenters (jump similar to the previous one with the difference that the roll is happens with both hands),
- * Oven (jump similar to the one with the difference that the player, as he passes over the bowed, picks up his right hand from his back and shows that he wipes the sweat from his forehead)
- * Statues (jump similar to the first one except that the player just landed is immobilized until all his teammates jump in any situation he has been found when he stepped onto the ground)
- * What time is it Mr. Nick? (a jump similar to the first one except that the player just landed shouts the next number of the one who was called by the previous one: the first one to scream any number he wants from one to five).

Appiisen o camilos

Appiisen o camilos means that the camel jumped. Appiisen o camilos is a fun game, but also dynamic, with phases of agony. It's being played by old kids. The game is reminiscent of the time when transports were made with camels in Cyprus. Then, at most, camels were getting revenge of the camel-guards when they were slapping them for a reason, and they were attacking them in hours of leisure aimed to sit on top of them and make them shut up.

Players are divided into two groups of five to seven members. An additional player takes over to play, without groups, the fixed foundation of the game. A draw is made between the teams to initially distribute the two roles, the "camel" and the "cameler".

The player-foundation rests with his back at a fixed point (wall, poll, etc.), with his body in an oblique corner, in a way, of course, that does not slip, or just simply sits in a chair.

The players of the team drawn for camel are coming and forming a back in front of the player-founder. That is, the first one resting his head on the belly of the foundation forms with his body a right corner

with his legs dilated, while with his hands holds strong the middle of the foundation, the second places the head between the legs of the first one and also forms right corner and big stride while holding tightly embracing the legs of the previous one, the rest members of the team do the same thing.

When the camel is formed and fixed, the members of the camel group take their turn and, with big impetus they climb on the back of the camel, embracing the body of the co-founder on which they were found. They are not allowed to improve their position in any way. They have to fit all of them. Each player must remain completely stationary at the point where he climbed. They must, make everybody fit. For strategic reasons, they can agree to climb very dense or very thinly, depending on camelar's weak points. When the last one climbs they count at a rate of a second to ten and go down.

It's one other thing, of course, to describe it and another to be happening! Because the possibility of a player's jump to fail, the possibility of staying in a precarious position, the possibility that the next one's jump might push the previous one, etc. always exists. So the camel's stability is tested every time another player jumps to climb. It goes without saying that camel does not sit prudently. Camelar's team members are entitled to move their bodies, but not to move their legs from the original position they take.

If the camelar's team can withstand the climbing of the others on their back he has formed and does not break up and does not fall down, so he is obliged to remain a camelar, he has the possibility that if the camel loses and turns into camel, the game obligingly gets repeated. In order to become camelar, however, the camel group, the whole or some of its members should fall off the back during the climb or during the ten seconds of the counting. If by the passage of ten seconds the camel is still climbed, the camelar is considered exhaled!

The mantili

The mantili is the scarf. This game is aimed at younger children and somehow older girls.

Ten to fifteen children sit in a circle on the ground, with the face inward of the circle. A child, the "afkajis" (the one who has the eggs), holds a scarf with at the edge of it, and continues to go round the circle by repeating the phrase "eyio ta afka gorazo ta, kathoume ksipouliazo ta, poolo ta, poolo ta too thkoo moo too Koloka poo kamni kolokoothkia poo tron ta kopeloothkia je kamnoon kolokoothkia", which means "I buy the eggs, I sit and peel off them, sell them, sell them to my uncle Koloka that makes kolokoothkia that the children eat them and make kolokoothkia"

Whenever he decides, he secretly throws the scarf behind a child, not more than half a meter away. Seated children are constantly searching with their hands to find the scarf that may have been left behind; they cannot turn their head back.

When a child discovers the scarf behind him, he grabs and hits the "afkaji" around the circle. If he manages to beat him with the scarf he takes him out of the game, the circle becomes tighter and he

becomes the "afkajis". If he does not prevent him, and prevents to sit in the gap left by the child who chased him, he remains in the game in the place of the new "afkajis".

In order to make the game more fun, especially for those who watch it, the afkajis pretends that he does not decide to leave the scarf, so that the children of the circle, and especially the victim, remain impassive. With smart handlings the game can take a long time.

Tristellia

This game was played by the young people on Easter Sunday, after Liti, and on Monday of Lambri (=brilliant) in the village of Marathovouno.

Players are divided into two or three groups of six or eight members. Three or four young people from each group are placed circularly with faces inside the circle, embracing each other, and sitting on their knees.

The other three or four players in the same team climb to the shoulders of those sitting on their knees and they also take "sherkes" (=hands) like the first ones. The players at the bottom slowly stand up, while the top players try to keep their balance.

As soon as the team gets up, the bottom walks as balanced as they can, some sideways, some upside down, others carefully to keep remaining stable the upright ones. The "tristelli" moves and proceeds to a predetermined path that may include stairs or other obstacles.

The goal of each team is reached first at the end of the route without the slightest fall. If even one player falls from the six or eight of the team, the team loses. A goal variation does not set a terminal, but the teams perform a circling route, so the team that wins is the one that will remain in their positions last. The reward for the winners was usually an Easter dinner from the losers.

The girillin

The girillin aims to profit and is for boys 9-12 years old.

The children form a circle on the ground that they call it "girillin". Each player has to place in his circle an object of him (eg a pencil or a mobile phone) of approximately agreed value.

Outside of the "girillin", in distance more than 8 steps, they place a stone called "simain" (=mark). Each child holds a stone slab and after they form a line that is away from the "simain" 8-10 steps, they throw everything in turn with their stone trying to get it as close as possible to the "simain".

After they all drop, they observe their stones and the child who will manage to throw it closer to the "simain" gets the right to open the throws to the "girillin" first. The other children follow in the order of their stone proximity to the "simain".

They then throw their stone behind the mark, towards the "girillin" with purpose the stone to pass through the circle and to drive out of it some of the objects placed inside it. Everything that gets carried away belongs to the lucky one. The size of the circle and the number of players determine the degree of difficulty of the game. The game continues as long as there are objects in the "grillin".

The melissa

The melissa means the bee. The melissa is a fun and entertaining game. Players have the opportunity to practice in readiness and cooperation.

In this game they play up to 30 children, boys and girls, they are divided into two equivalent and equal groups. To achieve this, they elect two leaders. They stand opposite each other, "tassoon" (=promise) who will start first, and then they start to call alternately each one in the team of the one player. Successively all the children are being composed in the two groups.

The children of each group unite their hands ("pianoun shierkes"), and they stand face to face, one group opposite each other, at a distance of 10 steps.

The first leader shouts: "melissa, melissa!" (=bee). The second leader responds: "oriste ti thelis?" (=what do you want?) Immediately the first leader gives order loudly to one of the team members to become a bee. This kid comes out of his position and runs impulsively to the other team's cloe, wherever he wants (apparently choosing a weak point in his opinion), trying to break the "chain". If he succeeds in doing so, that is to say, if the "shierkes" is break, he is entitled to take as his team as a captive whichever opponent he wants, except the leader. He drives him behind his own chain and returns to his place in his team. If he does not succeed, he becomes the captive of the team that stood his dent.

The turn of the second leader comes, and the game continues until one team captures all the players of the other, leaving alone its leader. If the teams are really equivalent, after a long time the game is interrupted and the winner is the team that holds most captives.

The kolokithia

The kolokithia is the pumpkin. Players are tested on readiness, attention, memory, but their absence of mind is punished. It is played by young and old people.

The number of players is unlimited, and the more players are, the better is being played and the game becomes more interesting. Those who take part in the game sit together in a place, not necessarily circularly, and they all get a serial number from the 1st onwards.

Someone from the company is elected for "kolokithia", and is sitting separately from others. The game starts when the "kolokithia" says:

"Egennise I kolokithia moo kai ekame (for example) three kolokoothkia" (=my pumpkin gave birth and it made), having in mind that it must mention a number within the frame of the numbering of the players.

Then the person who has the number that was spoken (in example 3) is obliged to react by asking:

«Ke yiati to tria;» (=And why the tree?)

«Ame posa;» (=Then how many?) Asks the "pumpkin".

«As kami (f.e.) pente». (=Let it have five)

Then the player who heard his/her name has to do the same with the same way, like

«Ke yiati pente?» (=And why five?)

«Ame posa?» (=Then how many?) asks the "pumpkin"

«As kami (f.e.) okto» (=let it have eight) he/she says.

Then again the player who has heard his/her number must do the same with the same way, and the game continues.

The one who is left last, wins.

The goomenos

The goomenos is a game that was being played by boys. It contains dialogue, which is quite unusual. Its conduct does not necessarily imply the exchange of phrases and it was very common in festivals.

Those who are willing to participate in the game gather and elect the "goomeno", the master, the lord, whom they install in a "throne", i.e, a terrace or a seat. Then they draw the "gaourin" (=donkey), a player who takes a stand in front of the "goomenos", half-sitting and with his hands resting on the knees of the "goomeno". The rest of the players are standing next to each other on a queue. The first one approaches and opens dialogue with the "goomeno":

- Kalispera afenti, goomene (=Good evening, goomene)
- Kalostos straon tog kammoomenon, replies the "goomenos" (=welcome)
- Dias moo to gaoori soo na pao stom milon? (=Can you give me your donkey to go the milon?)
- Dio soo to, amma klotsa. (=I can give it to you, but it kicks)
- Em pirazi eyio ime kalos je merono to. (=It doesn't matter I am good and I can make it friendly)
- E to jia hame, jie pias to! (=There it is, and take it!)

Then the player jumps on the back of his companion, representing the goomenos's donkey, and he jumps, while his hands pretend to hold the bridles in the air. The "gaoorin" tries to throw him down with sudden movements, without, however, releasing his hands from the knees of the "goomeno". If he manages, the rider will take the position of the "donkey" he will be the last one in the queue to test his skills as a rider. If the effort does not success at a time the goomeno will tell it was enough to prove its weakness, the rider returns to the turn and the process gets repeated with the next player.

The game ends when the "goomeno" gets bored!

Plaka

Plaka is a fun group game being played by men, and shows the player's felicity and self-control.

In an open, clean field, a large wooden nail (eg a broomstick) is nailed to the ground, the "stack", which will serve as a sign. At a distance of ten meters, a straight line of two meters length is planted on the ground.

Behind the line, in two rows, the players are divided into two equal groups of 7-8 members. From the position just behind the one by one the players, alternately from each team, throws their "plaka", that is, a marked flat stone of a size somewhat smaller than the man's palm, in order to get as close as possible to the "kizi".

After the first two players are allowed, the other players are allowed except of trying to reach the "kizi", to beat the previous players' plakes, so that the opponents move them away from the "kizi", and push them closer.

When all the players complete their try, the winner will show the team that its plaka will be placated closer to the "kizi". The process is repeated in five rounds and the prize wins the team with the most wins.

Nice way to throw stones and getting released by stress and tension without getting misunderstood!

Kamini

Kamini is a fun game of a big bunch of boys. Kamini is testing them for their readiness, endurance, flexibility and speed.

Players are organized into two equal and equal groups of eight to twelve members. Each group elects its "guardian" and cast a draw for the role of the first "kamini".

The boys of the team draw for a "kamini", they stand side by side in a long straight line, grasped tight by the arms. The "guardian" of the team, holding a short (70 cm) rope, roams behind the line of his team seeking to prevent the other team members from doing their own goal.

The second team is a bullock ten yards behind. Its members (except the "guardian") aim to fool the "guardian" of the "kamini" and bring them to the back of any boy from the other team. Only two members can try, at the same time.

The "guardian" is entitled to capture whoever is in the process of endeavoring. He cannot capture a player who is in the bullock, neither a player who is on the "kamini". The capture is confirmed by the player's hit with the rope. A player who has got on and dropped from the back is entitled to try again, but during the attempt the guardian can arrest him.

Catching a player of the second team is a reason to change the positions of the two teams.

The winner is the team that all of its members will get on the backs of the members of the other team at the same time.