

**THE MANY  
REBIRTHS OF POLO****जयपुर . कोटा . बीकानेर . उदयपुर . अजमेर . जालोर . हिण्डौनसिटी . चूरू**

# राष्ट्रदूत

**Rashtradoot**

Metro

**Celebrating  
Mothers & Their  
Motherhood***"Let other people play at other things. The king of games is still the game of Kings." - J. K. Stephan***The significance of Mother's Day lies in its ability to acknowledge the profound impact that mothers have on the lives of their children, imparting values, providing support, and nurturing growth.**

वैज्ञानिकों का जाएंट रिवर डॉल्फिन की खोपड़ी का एक जीवाशम मिला है। समझा जाता है कि डॉल्फिन की यह प्रजाति पहले समुद्र में रहती थी और 16 मिलियन वर्ष पूर्व की एपोलोन नदी में रहने लगी थी। वैज्ञानिकों का मानना है कि, विलपत प्रगति की ये डॉल्फिन सहेतू तीन मीटर लंबी रही होती, जिसे विश्व की सबसे लम्बी रिवर डॉल्फिन कहा जा सकता है। इस नई प्रजाति, पैबानिस्टा याकूरना की खोपड़ी ने विश्व की बची खुची रिवर डॉल्फिन के खतरे को उजागर कर दिया है। शोध के अनुसार, आगामी 20-40 वर्षों में इन सभी को ऐसे ही खतरे का सामना करना पड़ेगा। साइन्स एडवांसेज में छेपे इस शोध में मुख्य शोध लेखक आलोड़ बेनीते पालमीनो ने कहा कि, यह नई प्रजाति डॉल्फिन की लाटानिस्ट्रेड्डिटा फैमिली से संबंधित है, जो 24 मिलियन और 16 मिलियन वर्ष पूर्व महासागरों में मिलती थी। इस समय जो रिवर डॉल्फिन्स हैं, वे इन्हीं समुद्री डॉल्फिन्स की वंशज मानी जाती हैं। माना जाता है कि, इन्होंने नए भौजन जाते की तात्पर्य में समुद्र को छोड़कर मीठे पानी जाती नदियों को अपना आवास बनाया था। वैज्ञानिकों ने वर्ष 2018 में पैर में इस जीवाशम की खोपड़ी की थी, तब वे स्थानिक छात्र थे और अब युनिवर्सिटी ऑफ ज्यूरिख में उत्सव कर रहे हैं। उस समय अपने साथी की साथ धूम्रता समय तहसे पहले जबड़ का एक टूकड़ा मिला था। वे पहचान गए कि यह जीवाशम डॉल्फिन का था, लेकिन यह एपेजोन में मिलने वाली पिंक रिवर डॉल्फिन का नहीं था। व्यापी को यह किसी बड़े आकार की डॉल्फिन का लग रहा था, जिसके सबसे करीबी रिश्तेदार इस समय दस हजार कि. मी. दूर साथ ईस्ट एशिया में रहते हैं। ज्यूरिख युनिवर्सिटी के जीवाशम विभाग के निदेशक मार्सैल ओरा। सैनेज़ विसाग्रा ने कहा कि, यह खोज बहुत रोचक है। इस तरह की डॉल्फिन की खोपड़ी पहली बार हुई है। बेनीते ने कहा कि, डॉल्फिन का यह जीवाशम अपने आकार की वजह से महत्वपूर्ण तो ही नहीं साथ ही इस वजह से भी खास है व्यापी को इसका इस समय एपेजोन नदी में मिलने वाली डॉल्फिन्स से कोई सम्बंध नहीं है। जीवाशम के वर्तमान जीवित रिश्तेदार, जो गंगा और सिंधु नदी में पाए जाते हैं, सहित सभी रिवर डॉल्फिन विलुप्ति के खतरे से ज़्यादा रही हैं।

## हेमंत सोरेन के समर्थक अति उत्साहित हैं, केजरीवाल की रिहाई ने राह दिखादी है, झारखण्ड के मु.मंत्री की भी रिहाई की

**हेमंत सोरेन की पत्नी कल्पना, जो पार्टी की नेता भी हो गयी हैं, ने कहा, “हमें आशा ही नहीं पूर्ण विश्वास है, हमें शीघ्र ही शुभ समाचार मिलेगा कोर्ट से”**

**-श्रीनंद झा-****-राष्ट्रदूत दिल्ली ब्लू-****-रिपोर्टरों की आप-****-प्रभात****-अधिकृत****-सांसद****-मणिशंकर****-अस्त्रय****-के इस व्यापक****-व्यापक**









## #HONOURING

## Celebrating Mothers &amp; Their Motherhood

The significance of Mother's Day lies in its ability to acknowledge the profound impact that mothers have on the lives of their children, imparting values, providing support, and nurturing growth.



Mother's Day is a global celebration that honours mothers and motherly figures, recognising the sacrifices and invaluable contributions that they make to their families and society. This day serves as a heartfelt tribute to motherhood and the remarkable influence that mothers have on our lives and a time to reflect on the tireless efforts and unwavering devotion of mothers, who selflessly dedicate themselves to nurturing and supporting their loved ones.

## Date and History

International Mother's Day doesn't have any fixed date and is usually observed on the second Sunday of May each year. This year, in 2024, it will be celebrated on May 12, Sunday.

Celebrated in various parts of the globe today, the modern Mother's Day holiday was founded by Anna Jarvis in the early 20th century, inspired by her own mother's

dedication to humanitarian work. In 1914, President Woodrow Wilson officially designated the second Sunday in May as Mother's Day in the US, which was later adopted by other countries. This date was chosen to align with the tradition of celebrating mothers and motherhood during spring festivals, which has roots in ancient Greek and Roman cultures.

## Significance and Celebrations

The significance of Mother's Day lies in its ability to acknowledge the profound impact that mothers have on the lives of their children, imparting values, providing support, and nurturing growth. As mothers play a crucial role in shaping families and society, Mother's Day marks their selfless love and unwavering dedication and sacrifice, around the world, celebrated in diverse ways, expressing their love and appreciation for maternal figures. In India, on Mother's Day families come together to honour the invaluable role that mothers play in their lives, celebrating the selfless love and sacrifices of mothers, nationwide. Similarly, in the United Kingdom, children often present their mothers with flowers and cards as tokens of affection.

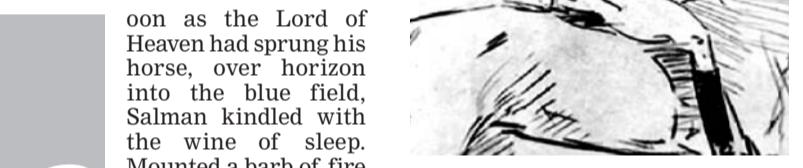
In Japan, the carnation, gifted to mothers, symbolises love and gratitude, while Ethiopian families gather for large celebratory feasts. Mexicans honour mothers through serenades and poetry readings, and in Nepal, a special religious festival called 'Matatirtha Aunsi' is observed.

Regardless of the specific customs, the essence of Mother's Day thus remains universal. It is a time to cherish and acknowledge the profound impact that mothers and maternal figures have on our lives.



Maj. Chandrakant Singh VRC (Retd)  
Military Historian

(Extracted from Curzon's 'Leaves From a Viceroy's Note-Book,' published in 1911.)



Maharaja Sardar Singh of Jodhpur.  
(Sketch in authors' collection.)

and in the tangle of hills and woods of the watershed of Assam and Burma.

There is some dispute as to the exact date when the game was first rediscovered, but there is no doubt that the precedence belongs to Manipur. In 1854, Tea Planters in the Cachars saw the game being played by the Manipuris and soon took to it themselves, forming the first polo club in Silchar in 1859. From here, the tea planters took it to Calcutta, where the British Army officers took to the game enthusiastically and carried it to all parts of the country and back home to England. Almost simultaneously, British Army officers posted in Kashmir saw the game being played by the troops of the Maharaja in Srinagar, and became its sponsors on returning to their stations in Punjab.

This poem from Salaman and Absal of Jamia was paraphrased by JK Stephen and has been passed down to us as, "Let other people play at other things. The king of games is still the game of Kings."

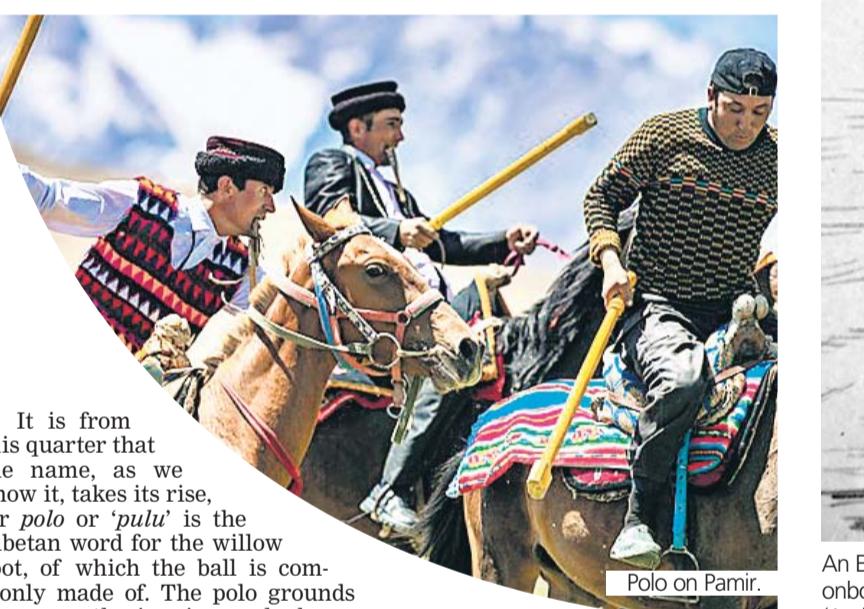
Everyone knows that the game of 'polo' had its origins in remote times, centuries before the Christian Era, in the sport-loving East. Under the name 'changan' (which really was the name of the stick) and to this day, the Great Square of Ispahan contains the stone pillars, 9 feet high and 24 feet apart, which marked the goals, and the open stand from which the game was watched by the Court. From Persia the game spread westwards to Constantinople and eastwards to China, commanding everywhere by being the favorite pastime of princes and nobles, but developing whenever the ponies and mounds were forthcoming into the popular recreation of the people.

Tamerlane is said to have encouraged his courtiers to play the game with heads of his slaughtered enemies. The great Akbar was so fond of the game that he could not desist at sundown, but must play with luminous ball at night. More than one prince was killed on the polo ground. In our time, Maharaja Man Singh of Jaipur died during a game and Yuvraj Shivaji Singh of Jodhpur was severely injured. Then somehow or other, the game vanished altogether from sight. Suddenly, it was discovered simultaneously in two extreme corners of the Indian peninsula, hidden away on one side in the Hindu Kush Mountains

## THE MANY REBIRTHS OF POLO



#SPORTINGLY OURS



Polo on Pamir.  
(Author's private collection.)

It is from this quarter that the name, as we know it, takes its rise, for 'polo' or 'putu' is the Tibetan word for the willow root, of which the ball is commonly made of. The polo grounds were created by the Chinese, according to the species available.

The Astor ground is 150 yards long and 20 yards wide. Other grounds

were from 200 to 250 yards in length

and from 30 to 40 yards in width.

The ground is sometimes of grass,

but quite often of 'put' or sandy earth, beaten to hard consistency by galloping hoofs, and is usually surrounded by a low wall of rough stones, upon which the spectators take their seats and from which the balls rebound into play. The goals are low white stones fixed in the ground. At Hunza, they were only about seven feet apart, but elsewhere, I found the distance between them to be twenty to thirty feet. The game is usually played to the music of a band, who are seated on the wall above the middle of the ground. Their instruments were, as a rule, a big drum, a couple of kettle drums and two or three clarinets, with a note very much like a bagpipe. These instruments discoures

a steady but somewhat discordant music, which rose to a frenzy din, when a goal was scored. The performers were drawn from a special and very low caste, called 'Dom,' who were also leather workers of the community.

There appeared to be no limit to the number of players, who might take part, but the number ordinarily ranged from four to twelve a side.

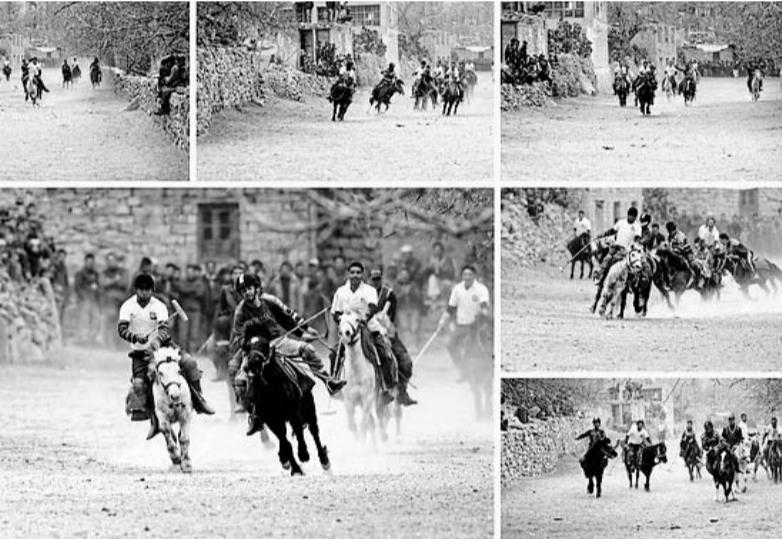
The ponies, that they bestrode, were countrybred, and, as a rule, came from Badakshan on one side and Baltistan on the other, being from

twelve to thirteen hands in height, sometimes rather less, exceedingly strong, wiry and active. The players were mounted in no scruple was entertained about 'off side' and 'crossing,' and the most glorious scuffles with indiscriminate benging and whacking took place, in which players and ponies were equally labelled, but which nei-

ther was a well-known Nagar player at the time of my visit, who might usually be counted on for a goal in this fashion. The knack was sometimes, but rarely, acquired by already in 1894, the picturesque practice, which I have described, was falling into desuetude, for as pointed out by British officers, it gave little opportunity to the defending side to save their goal. Accordingly, at Baltit, the capital of Hunza, the victorious captain, usually the Raja, better mounted and more richly-clad than the remainder, only galloped down one quarter of the distance before striking off, while his adversaries, awaiting him in the center, had a chance of intercepting the ball. In the native game, a goal was not scored until one of the victorious side had dismounted from his pony and picked up the ball, the result being a fearful 'melee' very much like a scrum in rugby, in which, however, horses mingled with human beings in the struggle, often at considerable risk to both.



POLO IN MANIPUR.



ther appeared to mind. The men rode with the utmost impetuosity, without a symptom of fear, and performed feats of horsemanship, which considering the small size and primitive mounts, were truly astounding. They would charge at full speed against the rough stone wall, being as often, as nearly as possible, precipitated from their steeds with the violence of the impact.

By far the prettiest sight, however, excelling in speed and grace, anything seen on an English polo ground, was the fashion in which the game was played, of resuming after a goal had been scored, instead of the ball being thrown by an umpire into the middle of the ground, the opener of the game or the winner of the last goal scored started off at a full gallop from one quarter of the ground, with the whole of the rest of the field behind him, shouting as they raced. In his hand, he held the ball, and, when he came to the center of the field, he threw the ball up in the air and struck it a mighty blow with his polo stick as it fell, the ball describing a 'parabola' in the air, before it finally touched the ground, when it not infrequently, such was the skill of the best players and the force of the stroke, it sped between the goal posts and scored a goal.

As far as I could ascertain, there were no particular rules until British players appeared on the scene. The hooking of sticks was freely indulged in, no scruple was entertained about 'off side' and 'crossing,' and the most glorious scuffles with indiscriminate benging and whacking took place, in which players and ponies were equally labelled, but which nei-

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## BABY BLUES

Rick Kirkman & Jerry Scott



## ZITS

Rick Kirkman & Jerry Scott



By Jerry Scott & Jim Borgman

## World Migratory Bird Day

World Migratory Bird Day had its beginnings in 1993, when visionaries from the Smithsonian Migratory Bird Center came up with the idea. First founded under the name International Migratory Bird Day, the program was originally directed by the National Fish and Wildlife Foundation, along with the U.S. Fish and Wildlife Service. By 2007, the responsibility for the day moved to the non-profit organization, Environment for the Americas. By 2018, the organization joined with others, including the Convention on Migratory Services and Agreement on the Conservation of African-Eurasian Migratory Water Birds to collaborate for World Migratory Bird Day.

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## MANIPUR

Even years later, I saw the game played at Manipur, when as Viceroys, I rode overland from Assam to Burma. Polo in Manipur presented many similarities to the Hindu Kush game, but with some remarkable contrasts. The capital being situated on a level plain in the middle of a broad valley, there was scope for a larger crowd of much larger ponies than in the mountains of the mighty Hindu Kush. Accordingly, the Manipur ground was 225 yards long by 110 yards broad, and was covered with very fair turf.

But its most striking feature was that it had no goal posts, the ground being surrounded by a low bank two feet high, the striking of the ball across which was the Manipuri equivalent of a goal. On the western side was a stand reserved for members of the Royal Family, most of whom were good players, being well-mounted and having been trained in the game from childhood. The number of players was indeterminate, the correct being seven to nine a side, though, there was no limit. The game, that I saw, was one of ten a side. Unlike the practice in the Hindu Kush, the ball was thrown into the midst of players when terminal lines had been crossed, or when the ball went out, but it was not rolled along the ground and was then tossed in the air the players being at liberty to strike it, before it hit the earth. The ponies were, I thought, smaller than what I had seen on the other side of the Indian frontier, but they were caparisoned in quite a peculiar manner. Big round balls of soft white cotton were suspended from their heads and backs to protect them from the blows of polo

sticks, while the legs of the players were similarly defended by a shield or flap of hard leather in front of the stirrups.

In the latter, which were broad and heavy, the rider placed neither the ball nor arch of his seat, but his naked toes. On his legs were worsted gaiters or leggings, reaching from the ankle to the knee. Round the loins, he wore the native 'dhoti' of white cotton or silk, the upper part of the body being clothed in a short jacket or left bare. The players either coiled their hair long black hair in a knot behind the head or let it hang loose over the shoulders. They bespoke very heavy and clumsy saddles, with high projecting cantle and pommel. With the rattling of the leather flaps and the flying hither and thither of the cotton balls, and the cries of the players, the scene was one of uncommon excitement. When the prances played, a stake was offered in the shape of muslin cloth or turbans, hung up at the end of the ground, and these became the prize of the winning side. Big round balls of soft white cotton were suspended from their heads and backs to protect them from the blows of polo



LORD CURZON AS VICEROY OF INDIA

