



Documentation and Annotation of Dumagat Indigenous Games

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Abstract: The research aimed to comprehensively analyze and document indigenous games unique to the Dumagat community, a distinct cultural group within the Filipino population. One of the objectives of this study is to identify and address the research gaps in the existing literature on indigenous games, particularly focusing on the Dumagat community. By doing so, this research contributes to a more comprehensive understanding of the cultural significance and social impact of these games. It identified and documented Dumagat indigenous games, detailing their titles, nature, background, materials, mechanics, execution, and skills. Employing descriptive, qualitative methodologies, the study carefully described, recorded, and analyzed these games. An ethnographic approach was implemented, immersing researchers in the Dumagat community to understand cultural intricacies. Findings unveiled the cultural heritage, historical roots, and social significance of these games, notably in Antipolo City and Infanta Quezon, highlighting their blend of warfare, livelihood, and leisure. The study emphasized Dumagat indigenous games' role in preserving cultural heritage, customs, traditions, and societal values, with each movement carrying deep cultural symbolism. Moreover, beyond cultural significance, these games promote patriotism, cultural appreciation, and serve as educational tools for experiential learning and character development. The research culminated in the creation of instructional materials tailored to preserve and promote these games, fostering bonds within the Dumagat community and beyond, while imparting valuable life lessons.

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1. Introduction

Indigenous games, echoing through time like vibrant echoes of ancestral voices, are not mere pastimes but living testaments to the rich cultural heritage of the Filipino people. These games, recorded as early as the nineteenth century by various observers, hold historical and cultural significance (Edward, 2008). They are deeply rooted in local traditions, influenced by historical, environmental, social, and cultural factors (Campbell, 2006).

Preserving these indigenous games, particularly those of the Dumagat tribe, is crucial for maintaining the country's historical heritage and preserving Filipino identity for future generations. These games, which were once a popular pastime before the advent of modern technology, cultivated friendships, strengthened family bonds, and provided enjoyment for early Filipinos. Today, traditional indigenous games can still serve a purpose, serving as skill-building activities in physical education classes or sports practice sessions (Edwards, 2008). Playing these games is an integral part of growing up in Philippine society, offering

challenges and stimulation, both physically and intellectually (Aguado, 2010, as cited in Asuncion, 2010). The need to protect and preserve the indigenous games of the natives particularly the Dumagat is a way of helping the country to maintain historical heritage. It is important for the future generation to be aware of their Filipino identity. Additionally, efforts to preserve these indigenous games are essential, especially as modern technology threatens to overshadow them. Emphasizing pride in these games can help revitalize interest and preserve them for future generations (Lopez, 2001).

The study focuses on documenting the indigenous games of the Dumagat tribe in terms of what ethnic games do the Dumagat of Sitio Paglitaog Barangay Calawis in Antipolo City and Sitio Masla Barangay Catambungan Infanta, Quezon play and what are the cultural and educational implications of Dumagat indigenous games?

Available literature provides a comprehensive overview of the cultural and educational significance of traditional indigenous games, drawing on insights from various scholars and researchers in the field. The Australian Sports Commission (2011) emphasizes that Traditional Indigenous Games offer a unique opportunity to learn about, appreciate, and experience aspects of Indigenous culture. Sport, Arts, Culture and Recreation (2011) point out that Indigenous Games in Africa provide a window to African values and promote physical development, skill training, and the reinforcement of community values. Korff (2008) notes that traditional Aboriginal games were not just for children but also involved men, boys, and even old men, reflecting a broader community participation. Francia (2006) discusses the use of Philippine games to justify colonial presence rather than appreciating the games for their intrinsic value. Van Mele and Ranson (2000) distinguish traditional games from modern sports, highlighting the cultural and recreational dimensions of the former. Nkopodi and Mosimege (2009) argue that incorporating games from diverse cultures can enhance learning and understanding among students. Mosimege (2000) defines games as activities with set rules that engage players in achieving specific outcomes, often reflecting cultural norms and values. Mosimege (2020) emphasized the importance of indigenous games in various communities. Despite research indicating that these games can be used to advance and create a connection between classroom activities and real-life contexts, this connection has not been adequately explored to make it a reality in many mathematics classrooms. ETA (2023) highlighted the indigenous games in South Africa as a crucial element in safeguarding the heritage and culture of its people. These games serve as repositories of ancient traditions and narratives specific to each community. As per Section 3 of HB 8466, "indigenous games" are defined as traditional sports and games deeply linked to and embedded in the traditions, customs, and practices, showcasing the diverse cultural heritage of various indigenous cultural communities or indigenous peoples, passed down from one generation to another. Louth and Proctor (2018) described Traditional Indigenous Games (TIG) as physical activities that hone skills, understanding, and performance and are played and practiced by Australia's Indigenous people. TIG were originally constructed to provide peer demonstrations, feedback, and support so that everyone within the tribe could develop their physical skills to a higher level of proficiency and enhance the survival of the tribe. Aguado (2013) highlighted that Filipino games also help bridge a connection between children and their elders, as these are the same games enjoyed by their parents and grandparents. These games serve as a common denominator among family members. Mozar (2020) proposed that indigenous games should be emphasized in teaching physical education by integrating them into the curriculum not only in elementary and secondary education but also in tertiary education. This integration should be done in a way that ensures a continuing process of developing health and fitness of individuals while preserving and harnessing socio-cultural heritage awareness.

The primary goal of this study is to cultivate a sense of patriotism and nationalism by exploring the realm of indigenous games, particularly focusing on the rich cultural heritage of the Dumagat people. This research aims to deepen our understanding and appreciation of these traditional games, while also reaffirming our commitment to promoting and preserving them. By shedding light on the indigenous games of the Dumagats, this study seeks to expand the knowledge and serve as a valuable resource for educators and researchers, providing insights into the unique cultural practices and traditions of the Dumagat community. Furthermore, this research aspires to preserve and honor the cultures and traditions of the Dumagat people, cultivating a greater sense of cultural awareness and appreciation. Lastly, by highlighting the joy and significance of these indigenous games, this study hopes to ignite and sustain the interest of our

children in actively participating in and enjoying these culturally significant activities.

2. Methodology

The researcher chose a qualitative approach because it was deemed appropriate for obtaining an in-depth understanding of how, where, and when the Dumagats play their indigenous games. This study employed the ethnographic method, which is the study of people in their own environment using methods such as participant observation and face-to-face interviewing. The researcher used descriptive research to describe the characteristics or behaviors of a particular population in a systematic and accurate fashion. In this study, the descriptive method was utilized to record and analyze the indigenous games of the Dumagat tribe.

The researcher utilized structured questionnaire, multimedia gadgets like video camera for video recording, and digital camera for picture taking to document the Dumagats' indigenous games. The study conducted through interview. The researcher requested the respondents to answer two major questions. These were what ethnic games do the Dumagat of Sitio Paglitaog Barangay Calawis in Antipolo City and Sitio Masla Barangay Catambungan Infanta, Quezon play and what are the cultural and educational implications of Dumagat indigenous games? There was no specific interview guide used. Follow up questions asked by the researcher as the need arose. Among the follow up question for the first main questions were: where did the game originate; what are the mechanics of the games? What are the rules in playing the game; how old were the participants of the game; what are the materials when playing the game; on what occasions are the games being played?

After obtaining permission, the researcher communicated with the tribe's leaders, who approved documenting their games using video recording and digital photography in exchange for food, tobacco, and "bisyo" pertaining to the "nganga" or betel nut. The way to the tribe became unfavorable to the researcher because of continuous rain. The secretary of the tribe and some natives accompanied the researcher; they assisted them in the right way and informed them of the dangers they might encounter during the trek. They walked almost five and a half hours through muddy land, rocky roads, farms, forests, and crossed three flowing rivers just to reach the mountain where the tribe settled. On the other hand, the route to the other setting of the study became favorable because there was available transportation to the tribe.

Despite facing challenging terrain and weather conditions, the researcher successfully reached the tribe with the assistance of local guides. Upon arrival, the researcher observed the Dumagat community's living environment, noting that some houses were constructed from bamboo, while others were made from coconut trees. During the summertime, the tribe preferred to reside alongside the river, using sheds made of bamboo and cogon grass. The tribe's secretary explained that this location was favored due to its cooler temperatures, providing a more comfortable living environment.

Interviews were conducted with tribal leaders, game participants, and community members knowledgeable about indigenous games. Some interviews were recorded using a digital camera, but others were not due to battery issues caused by the absence of electricity. After the interviews, the researcher took photographs and videos while observing the tribe's games. As a participant observer, they noted the unique approach of the Dumagat culture to preserving their traditional games. The researcher stayed with the tribe for a few days but had to leave early due to the lack of electricity, insufficient food, and security concerns. Their approach is to document observations and data collected from subjects in their natural environment without imposing assumptions, limitations, definitions, or research designs. Their task is to record reality faithfully and impartially as perceived by the subjects.

To annotate the indigenous games, the researcher carefully reviewed the video recordings multiple times to describe the nature, background, rules, materials used, and physical skills required in the game. These recordings were instrumental in the research study. After reviewing the videos, additional questions were formulated regarding the background, nature, rules, materials, and physical skills of the games to ensure comprehensive data collection and avoid overlooking important aspects during interviews.

3. Results

From the data gathered on Dumagat indigenous games which were documented and annotated, the

findings were summarized.

Dumagats' Games Described and Documented by the Researcher

1. MALI

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
<p>This game is traditionally performed during a full moon and on important occasions such as weddings, courtship rituals, or visits from other tribes. It is believed to have been created by their forefathers and passed down from generation to generation. Typically played near the shore or by the bay, it is considered a favorite among the people. The game's objective is to determine the strongest participant. It is an outdoor game played by two male teams, each consisting of seven to eight members or more, aged between 15 to 35 years old.</p>	<p>In an open area, measuring 8 to 10 meters apart, place a stone or coconut shell at both ends, each serving as the home base of a team. All participants stand in an imaginary horizontal line in front of their home base. The objective of the game is to touch the ball to the opponent's home base or to touch the opponent's home base while holding the ball.</p> <p>Any participant can decide who will throw the ball first. Unsportsmanlike behavior is not allowed during the game. After a team scores a goal, the participants may decide whether to continue or stop the game.</p>	<p>The ball is made of dried banana leaves, approximately 9 to 12 inches in size, and a stone or coconut shell is used.</p>	<p>The game begins by throwing the ball to any member of the team. The player who catches the ball must defend it from their opponents by running and passing the ball to their teammates. Other members of the opponent's team will either stand in front of their home base or guard the opponent holding the ball. Their goal is to prevent the opponent from evading their home base.</p> <p>The first team to touch the ball to the opponents' home base or for any member of the opponent's team holding the ball to touch part of their body to the opponents' home base is declared the winner.</p>

2. PATUYAGAN Conclusions

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
<p>This game is unique to their community, developed when some tribe members were honing skills for hunting target animals for food and conquering enemies for protection. They cannot determine the game's origin but believe it was passed down from their ancestors through generations.</p> <p>The game is played</p>	<p>In an open area, measure 8 meters from the target (a banana tree) and create a parallel line to serve as the starting line. All participants will line up behind this line. The objective of the game is to hit the banana tree using a bow and arrow.</p>	<p>Bow and arrow and banana tree</p>	<p>All players must line up and will be given two (2) trials to hit the target. If they fail to hit the target after two trials, they will be eliminated from the game. If all players hit the target, an additional distance will be added, and the same procedure will follow. The game continues until the last player who hits the farthest distance is considered the winner.</p>

individually, with anyone who knows how to use and control the bow and arrow allowed to participate. It is open to an unlimited number of males and females, aged 10 to 35, and is typically played in an outdoor or open area.			
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3. PAGBU -

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
<p>This game is related to Un-unong, as the execution and objective of the game Pagbu are like Un-unong. In Pagbu, players grapple and each tries to gain the first chance to bodily lift the other or throw them to the ground. Un-unong was played by the Bontoc Igorot to settle individual and tribal disputes through man-to-man physical contests.</p> <p>In contrast, the Dumagat play Pagbu to impress the girl they are courting. Most of the time, the opponent (kalaban) is the person courting the same girl. Like other indigenous games, the origin of Pagbu and its first players are their ancestors. This game requires power and strength to combat opponents and is often played near the shore. It involves two males, aged 15 to 35, who should be of the same height and weight. The game is typically played in an outdoor or open area.</p>	<p>Eight to ten persons interlock their hands to form a circle, with players pairing off. The objective of the game is to lift the opponent (kalaban) from the ground or throw them flat on the ground. There is no set time limit to finish the game, but stepping is not allowed. Any player caught stepping will be automatically disqualified.</p>	<p>None</p>	<p>At the signal from the referee, participants will pull and tug at each other to gain the first opportunity to lift their opponent from the ground or throw them flat on the ground. The first player to fall flat on the ground or be lifted from the ground loses, while the player who lifts their opponent wins.</p>

4. PABARAHAN

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
<p>This game requires strength and power in the arms and hands. It is like Bunong Braso of the Tagalog. The objective of both Bunong Braso and Pabarahan is to pin down the opponent's arm. In the Dumagat community, this</p>	<p>Players sit across from each other at a table or lie in a supine position, placing their right elbows on the table or ground. The objective of the game is to pin down the opponent's arm.</p>	<p>Flat table or ground</p>	<p>Two participants place their right elbows on the table and hook their right forearms against each other at the wrist. At the signal, one player tries to pin down the opponent's right arm flat on the table</p>

game was played during tribal gatherings as a recreational activity for enjoyment and relaxation. However, some members of the tribe played this game to impress the girl they were courting, showcasing their strength. The game involves two males, aged 15 to 35, who should be of the same height and weight. It is typically played in an outdoor or open area.			or ground. The player whose right arm goes down first and gets pinned by the opponent loses.
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5. GRIBIS -

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
<p>The game is played during the day or at night, especially during a full moon, as part of their recreation and pastime. This game is related to Moro-Moro or Camotibo. They are similar in objective, which is for the opponent (kalaban) to win the game but differ in the manner of capturing. In Moro-Moro, players simply touch any part of the opponent's body using their palm, but in Gribis, players must execute a chopping motion using their arms and hands to seize their opponents. The chopping motion symbolizes protection of their loved ones against their enemies. In this game, Dumagats demonstrate their ability to run fast. It is played by two teams with an unlimited number of males and females aged 15 to 35.</p>	<p>The game area measures 10 to 15 meters, with a stone or coconut shell placed at both ends to serve as the home base for each team. The objective is to capture all members of the opponent's team or evade the opponents' home base.</p> <p>A player who is hunted must first touch their base before they can chop any of their opponents. The team that captures all the players of the opponent's team first or the team that evades the opponent's base first will be considered the winner.</p>	<p>Stone or Coconut shell.</p>	<p>The game begins with an equal number of players positioned at their respective bases. Players execute circular and chopping motions to capture opponents (kalaban).</p> <p>Any player from a team can start the game by attacking their opponents. If Team A attacks first, they serve as the bait. One or two members of Team B then run after the bait to chop them.</p> <p>If the bait's arm is chopped before help arrives, he becomes a prisoner of Team B. However, if his hunters are chopped by any of his teammates before he is chopped, they become prisoners of Team A.</p> <p>The captured player positions themselves at the opponent's base with their foot touching the base and their arm extended towards their teammates. The captured player's team may save them by touching their hand without being chopped by the opponent's team.</p>

6.TENDEK-TENDEKAN

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
This game is played during the day or at night as part of the Dumagats' pastime in an open area. It is a lively and interesting game that showcases the Dumagats' ability to run fast, reminiscent of their hunting practices for food. The head of the Dumagats believes that this game originated in their tribe. According to their ancestors, they first played this game at the age of ten and have continued to pass down this indigenous game to the next generation. It is played by an unlimited number of males and females aged 10 to 20.	The formation is dispersed, and the game is played by an unlimited number of males and females aged 10 to 20. The objective is to touch the opponent's foot to make them the next "it."	None	The player who volunteers to be the "it" (taya) runs to touch the foot of their opponents (kalaban) using the sole of their own foot. The player whose foot is touched by the "it" becomes the next "it". The game ends when the participants decide to stop.

7. PADASALADEN NI SALED-

ORIGIN	MECHANICS	MATERIALS USED	EXECUTION
This game is played during the day, especially in the summer season, when the Dumagats avoid the riverside or the bay. They believe they are the inventors of this game because they are accustomed to cold places. According to the head of the tribe, their ancestors played this game in the sea or river while hunting fish for food, and they continue this tradition for pastime and recreation. This is an individual game where the objective is to swim deeply and hold their breath.	Players are in a line formation. The objective of the game is to swim deeply and hold their breath for the longest time.	None	The game begins with a command from the referee. When the referee commands "jump," all participants jump into the water. The participants who can swim deeply and hold their breath for the longest time will be declared the winner.

Implications of *Dumagat* Indigenous Games

Cultural Implication

In the Dumagat community, life follows a simple, uninterrupted routine, where pleasures are modest, and days and nights pass quietly. The Dumagat games reflect their rich culture, which they express through their body language while playing.

Body Movement	Cultural Implication
Circular Formation	Represents the continuous cycle of life and contentment, reflecting their harmonious relationship with life.
Weightlifting	Symbolizes their resilience and determination to protect themselves and their community from harm.
Bow and Arrow Movement	Illustrates their perseverance and skill in hunting, embodying their connection to nature and survival.
Wrist in Circular Motion	Demonstrates their role as stewards of nature, emphasizing their respect for the environment.
Running	Dumagats are physically fit individuals. They are also hunters and they run to seek food for their everyday living. It shows love, hard work, and patience
Hand Movement (chop).	Represents their familial bonds and protective nature, reflecting their commitment to loved ones.
Swim	Signifies their adaptability and resourcefulness, essential skills for survival and livelihood.
<i>Pagtapak</i>	Represents their cultural beliefs and practices, reflecting their spirituality and community values.
Trunk and Knee Position	The body movement was shown in <i>Pagbu</i> which is a close interaction between the human and unseen being, it is also an implication showing respect and humility
Kneeling	Demonstrates their humility and respect for tradition, showing their reverence for cultural practices.
Jump	Symbolizes their bravery and agility, embodying their readiness to face challenges and protect their land.

Aside from the significance of their body movements, they believed in an almighty God who is Creator and Preserver of all things. In addition, they worshipped the moon asking from prosperous life and richness.

Educational Implication

Incorporating indigenous games into educational practices offers a wealth of opportunities for enriching the learning experiences of students.

- 1. Accessible Learning Materials:** Ensuring that educational materials are easily accessible can enhance learning. Providing tangible sources for revisiting beliefs and folkways can aid students in understanding and appreciating their culture and identity.
- 2. Promotion of Values and Patriotism:** Dumagat indigenous games can be used as tools to promote patriotism, unity, and a love for one's own culture. These games can be integrated into Physical Education classes and other school recreational activities to instill these values in students.
- 3. Environmental Awareness:** The Dumagats' values of simplicity and love for country can serve as examples for environmental care. Students can learn from these values and apply them to become stewards of the environment.
- 4. Peer Interaction and Learning:** Peer interactions, such as playing indigenous games, can be significant in learning. These interactions can help students develop social skills, learn from one another, and understand

the importance of following rules and regulations.

5. Cultural Preservation and Identity: Through indigenous games, students can reconnect with their culture and heritage. These games can help preserve traditional practices and promote cultural identity among urban indigenous youth.

6. Development of Critical Thinking Skills: Playing indigenous games involves following rules and reaching consensus, which can develop critical thinking skills and decision-making abilities in students.

7. Physical Fitness and Well-being: Incorporating Dumagat indigenous games into Physical Education classes can promote physical fitness and overall well-being among students.

By considering these educational implications, educators can effectively integrate Dumagat indigenous games into their teaching practices, enriching the learning experiences of their students.

3. Conclusions

In conclusion, the seven Dumagat indigenous games found in Antipolo City and Infanta Quezon, namely Mali, Patuyagan, Pagbu, Pabarahan, Gribis, Tendek-Tendekan, and Padasaladen Ni Saled, are invaluable cultural artifacts that offer profound insights into the Dumagat way of life. These games, rooted in the Dumagat people's history of war, occupation, and recreation, are not just recreational activities but reflections of their customs, traditions, and values.

Through these games, the Dumagat people demonstrate characteristics such as creativity, bravery, determination, and contentment, showcasing their unique cultural identity. Furthermore, the games hold deep cultural meanings, making them potent tools for promoting patriotism, unity, and a profound appreciation for one's heritage.

Incorporating these games into Physical Education classes and other school recreational activities can significantly enhance students' understanding of cultural diversity and instill a sense of pride in their heritage. Additionally, aspects such as the games' origins, the age groups of players, game mechanics, materials used, execution, and required skills provide valuable insights for interpreting and creating an instructional manual. Such a manual would not only help preserve these traditional games but also contribute to a more comprehensive understanding of Dumagat culture for future generations.

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