



RESEARCHARTICLE

Vol. 3. Issue.2.,2016 (April-June)

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA
2395-2628(Print):2349-9451(online)

LOCAL GAMES OF CHILDHOOD AND ADOLESCENCE NORTH OF THE FARS, EGHlid AND
SOURMAQ

MOHAMMAD REZA TAGHIEH*¹, RAZIYEH TAGHIEH², JAVAD, OLYAEE³

¹*Corresponding Author, PhD. Student of Persian Language and Literature (Mystical Orientation),
Persian Language and Literature College, Shiraz University and Islamic Azad University, branch of
Eghlid.Email:taghiehr@yahoo.com

²Student of Speech and Language Pathology, Shiraz University of Medical Sciences,
Email: raztaghiehr@yahoo.com

³MA, Persian Language and literature, Islamic Azad University Eghlid.



MOHAMMAD REZA
TAGHIEH

ABSTRACT

This article discusses the common types of games Northern region 43 Fars (Eghlid and Sourmaq) around it. In this paper, items related to each game includes the goal of the game, number of players, game tools, enclosure, a description of the game and the age of the players are paid, more than 150 kinds of traditional games in Iran that existed over time, and change the way of life of today's generation with a lot of those alien. These games in both outdoor and indoor Group Division and make it possible for individuals to arrange that at each location and the absence of their best interest sometimes. Display a wide variety of games. But several of their properties play a role by children. Mom games, police games, teacher, aunt play games and doctor games are examples of this type of games.

Keywords: Arcade, Racing, Play, Act quickly, Local.

©KY PUBLICATIONS

1. INTRODUCTION

In the dictionary, the word game with fun, fun, play, account, work, sports and deception. (Moein, 1984:190) games in general have a cultural burden. Native games, tribal, local and traditional culture, in addition the time of charm and high diversity. According to tribal, ethnic, and vast geography, a variety of games with a specific purpose and has been among the common people.

More than 150 kinds of traditional games in Iran that existed over time, and change the way of life of today's generation with a lot of those alien. These games in both outdoor and indoor Group Division and make it possible for persons who have prepared at each location and the absence of their best interest sometimes. Some of the games in terms of social, cultural, and religious in most parts of Iran have been shared. To determine the behavior of the parent or the playground or acts such as dry or wet, stone widescreen on one side where the water of the mouth and threw up on it toss and fell to the ground a specified piece of the broken jug, "was the (coareh was the name used) or to the modern-day story of milk or the line or the fingers

from the Polom Palam behind the neck and start counting out and have fallen to a certain person. Or hand down behind the neck and bring the hands and fingers that are being counted (Hij) was called, performed. (Khirandish, 2006:101)

"The game, part of the culture and customs of each region and are taken from the behaviors and manners of that society. Each game is in fact a kind of a little reality and live stream. In a variety of games can be a kind of war and fighting, racing, a form of social life with part of its actions and reactions. Aside from entertainment, learning and advice and education aspects of it that some games in the Sourmaq with local games in the city of Eghlid Parallels.

Display a wide variety of games. But several of their properties play a role by children. Mom games, police games, teacher, aunt play games and doctor games are examples of this type of games.

2. TYPES OF GAMES

2.1. Asbouk-chouqy, (Wooden Horse):The purpose of this type of physical mobility and stamina game odd timing, and with one person still to be played. Wooden game pieces of tools with a diameter of about 5 cm and length of 2 meters a person riding on its head and a stick on the ground and one other person in the head is player and is often used for the following 6 years of age.

2.2. Otolouk-bazy: The aim of this game and other games like it is entertainment to a certain number of appropriate instruments and are not limited to wood 1 x 2 or 3 cm in diameter and a length of about 20 cm that anyone related to the back of the wood that has been worn and worn rubber and specific distances that the sentence was carried out and the race often in alleys and open yard games do.

2.3: Atal- matal-toutouleh: This game should be a minimum of 2 people. The possibility of playing in the opening and closing of the premises has been carried out, and three samples of poetry along with the game. The aim of the game more dynamic word of the speech and expression. Description of the game in this case is that two or more sit together and stretch your legs and the poetry for it.

- A. Atal, Matal totouleh. Cow Hassan what variety ... Not the milk's not breast ... Cow take him to India ... Take a Kurdish woman ... Take a name call her Ammehqazi... about her hat is redness. Hachin, Wachin, remove your leg. ...
- B. Atak,matak, Toute-matak, draw claws of Shah-Shekar, Ahmadouk shordeh Po (foot) are black grapes, promise to dandruff: a hand knocked back chin, a china hand sweat knocked, I feel you remove leg.
- C. Atal, Matal is an ant... You ran the alley walk. It came a tramp shoes. The foot of kick it. .. The broken leg of ant... Not the way sitting. .. Leaf Pack with your feet. ... Baby Ant you're like a moon! Your foot become better. ... Hachin, Wachin, remove your leg. ...

With each beat, the lyrics on one leg and goes at the end of the poetry of the lyrics on it-the end accepts as the loser will be chosen and continues up to a foot that remains as the winner.

2.4: Ow-gelgelouk: Ow bagh baghok to no more than 2 or 3 people need that game in the enclosure opening and dirt and mud and water is available and the Chamber with dimensions of 20 x 20 cm or 30 x 30 cm just fine with chopsticks, it has covered the roof and yard and on the walls for correct. Interestingly, after it all carefully and trying and trying and trying, when going to its small houses and homemade the regular beater kick and corrupted and you. Did this kind of unspoken fortress game, play time.

2.5: Angour-bazy: At least some kind of contest between the 2 people that are in the open or closed premises and at least 2 Middle cluster grapes need a certain time for the end of the game is not prescribed. Description of the game so that a cluster of grapes in place 2 can 2 people to customize each of the clusters on the grain and seeds (one by one) begins to eat grape seeds to anyone who eats the last grape racing loser.

2.6: Ala-kolang or Alam-Dimbou, (Jkflipflop): The same الاكلنگى that today's game will be in the Park, but in ancient times wooden houses approximately 15 cm diameter and a length of about 3 m that the wood on the short wall about 1 meter height and placed at least 2 people are playing this game should be done and each person on one side of the stick and more when the kids are looking for and comes to the desert and sheep farm Went to do the game.

2.7: Balabolandi, (Atop): This outdoor play and cause excitement, speed and passion and joy that is working to create, strengthen the muscles and precision in action.

Start the game in this way would be a participant in this game that the number to 10 people. One Wolf is chosen as that other participants must follow the run kids. When the Wolf is close to one of the guys he should be on a preset that height, and so on is not the Wolf when he could be looming. Greg, play games with other children followed. Everyone before that stand on the looming war, Wolf and his work.

When Wolf looking for a child to smoke, others can read poetry and happiness and at the same time they are mindful that the Wolf does not try to change and it does. When the wolves are looking for children's kids off this poem can be read:

Wolf games; my dear; never not laziness, to the corner, don't grovel.

In this game it is possible to replace the children's height, with a square or circle of chalk or charcoal inside and kill it rather than haven.

2.8: Beshinpasou, (Sit and Rise): The purpose of the implementation of the aforementioned games mindfulness and improve the speed of action and a lot of people can participate in the game and the age of the players is very important. In addition, the tool is not required. Players in the game stood close together trainer words like lay, foot, feet, do not render rate and it is obliged to do the movements had been told. Delayed and confused in the implementation of the actions as a mistake of the game and Player error out and last as the winner of the game.

2.9: Por-ya-pic, Tak-ya-joft, Gol-ya-pouch, (Rife or Hollow): The purpose of this type of game, and provoking curiosity and accuracy of individual consciousness raises and in terms of the number of players must be at least 2 and a tool such as the button, small gravel or pea so personal that it puts his fist inside a closed fist is not specified.

With the first set and specify the points between themselves to arrive at an agreement and start playing. In this way, which is one of those people has hidden behind his back and makes it a small object in his fist and in front of your opponent with the opponent's mind drifts off his hands tight move that fails to tell the correct case and have set themselves up when the game continues.

2.10: Tarkeh-bazy, (Wand-playing): The purpose of this type of game agility, precision and speed of the person in front of the opponent to prove. The number of players must be more than 2 people. Meanwhile, the applause caused excitement players. The necessary tools are as follows: A small piece of wood that his name suggests (the estate of) a thin stick to a diameter of about 2 cm and a length of 1 meter and a larger piece of wood to a diameter of 4 cm and a length of about 2 meters, and are often used in celebrations, joy, wedding and other ceremonies can be done and the joy of its larger wood in front of their personal and the other person a small stick with it to the opponent's legs and the His voice Hey in And if the opponent has moved the wood and suck up to the end.

2.11: Tofang-bazy, (Gun playing): The aim of this game stimulates a sense of revenge, war, and the ability to be used. A tool that is used in this game, the piece of wood to length of approximately 20 cm that can carry it in one hand, or from the jaws of the head of sheep (jaw bone) that after the family name of the baffle head Chowder food mill is the jaw bone and the kids were on it and as the gun (Koltak) used it in low and the height of the land, the Earth's atmospheric and behind the walls to play the game and entertainment.

Meanwhile, do not have a specific rating, except before the start of the game the points set for themselves. This type of game should be done in the open space.

2.12. Tokh-bazy, (Egg playing): These games usually have very significant side during Nowrooz so that up to the last few years still runs. The game is described this way Dr. Sedaqatkish described this way: "because at the time the egg is cooked and have Nowrooz color for the seven special scene and faith which in this case are preparing about eggs, usually one or two days before the game starts that the youth was given a festive egg has brought to the game. How to play it is that two people make together the eggs from the tip to the person who won the egg breaks it must be given to the winner, or it may be that the amount agreed upon, which may be the players rather than throw the eggs to self-destruct as a result of the operation to the teeth to be the

same. Never seen that egg to the player through the heavier materials special fills up in the first case to be able to win." (Sedaqatkish, 1971:87)

"Of course, the egg tooth to the handling and loss and winner role in the game and the players, but not with this difficult task tap or the bottom of your eggs or test the competitor."(The same). This type of game can be done in any space.

2.13: Tap-tap-khamir:The aim of the game makes it fun and vitality, boost memory and the accuracy of the player.

The number of players from 2 to 10 people can play and does not require special tools and often open space and the head of the Pack.

A description of the game: one person is bigger (Owsa) is one of the guys you prostrate khaband mode and tells him his eyes shut, then one of the guys up and while the quiet calm to his back, the poem reads: pulp, glass tap-tap filled with cheese, who hands up? At this time the players have to guess the name of the person who has been burdened? If true tell is wrong, and if winning a negative rating takes place and must repeat the game himself. The game still continues until the player guesses the correct number of points at the end, and everyone had more points is the winner.

2.14: Chob-pel-bazy, Alakdoulak: The aim of this game is to strengthen muscle, speed and timely movement of players to follow. the tools they need small pieces of wood to a diameter of 2-3 cm and a length of 20 cm and larger wood 4-5 cm in diameter to length of 1 meter, which is the name of the category and the smaller wood Pel.

Players are divided into two groups and taken to draw one of the groups to start the game. Pel small wood or peel over a small hole or two in the Middle put the bricks to the place (Daghgha) is called with more great wood which is called categories below it and put power to the members group of the opponent, which are open in the enclosure and place it to (Gale) is said to be thrown in the air be taken if Pel launcher and his friends have been quite the loser and his opponents rather than to move and if it happen on the ground and ٱ opponents with hands on and throw it to the side of the Daghgha the personal category and the small wood-handled from falling (Pel) stop and hit again and with the handle with Wend (enumeration) The front of your opponent and if you reach a quorum to reach the size of a batch of 10 people forward and score more points and this should be done in the games space soldiers and the number of members to 10 people.

2.15: Cheshok-chesh, Qam-qamok, Basha-qayemk: The aim of this game and other games like the precision and speed of operation in the physical job people. A special tool is not required and the number of participants to 10 people.

The description of this game is set by one of the participants draw a wolf. Fixed in one place stands out and closes the eyes and eye called up a number like 100 or 50. During this period the participants must be in your local hiding so that it fails to see the Wolf. After the end of counting, she opens the eyes and try to find the others. In the event that the Wolf is to see each participant must have his name loud and sound with her voice announcement Sok-SokWord hides in. To say the word Sok-Sok Wolf should have been laid eyes on the place. In this case the individual participants have come out of their place. If the Wolf is the name of a company or place of hiding tell wrong participant should not protrude and could continue to play.

If its original location of Wolf so far was that one of the individuals have been able to hide the location of the SQL keyword and Wolf's eye Sok-Sok to. All the people that Wolf had found it before the so called free. In this way, the next people that find wolves in the next stage will be the Wolf.

2.16: Douz-bazy: The purpose of learning the drawing numbers, intelligence and education thought and the power of mindfulness and predictions.

Two players must not limit the age of the players and the game in a room and landscaping. Description of the game first on a cardboard figure leaves the game with the corresponding font or on the floor with chalk drawing. Both players have the same three beads with different colors. To draw one of them enforced by putting one of the vertebrae in the central point of the square, the game starts and your nut

runner in the corner in terms of position in the second category are located and puts people first to find one of the corners, and affects (of course for professionals).

This game, the same way continues until all three of his vertebrae in the place of confluence of lines are sown (shared) and then each in turn with a dislocate the vertebrae tries that all three of his vertebrae on a straight line and thus each row to do a rating and eventually everyone gets to reach the target score wins.

2.17: Rig-bazy, (Dib or grave playing): There are several types of game rig which includes qutor games (Goutor-bazy) a Qol two Qol (yek Do Qol Qol) Rigouk five or three Rigouk (Panj-Rigouk).

The aim of this game is the precision and mindfulness, which gives the player more to do well done. Number of players must be more than 2 people and tools necessary in this game a lot of stone the size of a grain every three stones a force (Qot) into account.

Game description: "play with 3 to 5 Qot of each force is considered, namely rig number 3 3 small pieces of stones against the force 9 (5 small pieces of stones against the strengths of 15). Those 2 to 5 people away is the ring. The scope of an area of 30-50 cm in the form of the circle of the idea emerged to sit players came together and playing field." (Khirandish, 2007:400)

2.18: Rouz-e-Rouz ya Shab, (On the day, or night?): The aim of the game the more muscular endurance and focus the senses examined. The piece of cloth and tools to play with several people about 8 people in the open or closed enclosure.

So that people can be like the rings together and the circle on the middle of a personal piece of fabric to the face (Kabedy = liver) on one foot you stood up and Ley-Ley plays up her leg from under the cloth the people. If people who were tired of the middle of the night saying, i.e. stop after a few minutes that the person was in the middle of the circle fixing fatigue says a day and come back to play the stream.

2.19: Sang-kaghaz-qiychi, (Stone, Paper, Shear): This is a two-player game is a. fists of stone is a symbol of the middle and index fingers on the finger, they both (Mark V) is a symbol of an open Palm symbol of the scissors and paper. The two players hands to the back of the head and simultaneously say rock, paper, and scissors. Each can make your hand as one of the symbols of the described above that, showing the superiority of each order. Symbols for the following paper on the stone, excels. The superiority of superiority on the stone scissors and shears for on paper. Dude won a personal symbol is shown by the symbol on his person to the description that came, have a superiority.

2.20- Sang-tek-tekouk: The goal of the game to strengthen auditory senses. The number of players to redeem two few people (4 or 5) are divided. Each group following its draw for the head of the group, and one of those is the head of the Group on the side or the front of the head of the group no longer meets the eye and takes the opposite side so that your front and trampled the five rocks says Heloy-Heloy slowly (Ase) come, your cat must Horn. And the opposite side that have closed her eyes have to guess who is approaching. The correct name of the person to tell and win.

2.21- shesh-khoneh & Hasht-khoneh, (Alveolus, Octagon): The aim of the game the muscle strengthening the legs and focus and balance of the player and the relevant tools of stone flakes the size of six or eight matches and cans of House with chalk or charcoal are drawn on the ground or asphalt and one person can play it for that piece of stone into one of those houses and for Ley-Ley to one hit in the next House should happen as of the last Home to the correct form. Furthermore, if one hit the leg, next to the stone inside the House did not lose and should be the next person if it is starting to play.

2.22. Sham-goul-parvaneh, (Candle, Flower, Butterfly):The goal of the game and the player's jumps and mindfulness. The length of a piece of rope games tools about 2 meters and the open yard or inside the room also can be used to play payments.

The description of this game is that it's usually 3 people and should not be less than two and the two ends of the rope for an era that would total a little in the middle of the rope to the ground. Third party stands and the middle rope with this unique poetry of candles and flowers and butterfly, Susan, lavender, myths and to move on to the third person must jump on the rope when it was tired and the name while jumping if wrong instead with another instead.

2.23- Tanab-keshi, (Drawstring):The purpose of this type of play increases neuromuscular coordination, accuracy and speed players.

Instruments played: length of rope flows approximately 10 meters.

The grounds of the outdoor game is better on dirt or grass and is more suitable. May be when pulling the rope to the ground, and the incident happen on them.

Game description: in this game, all players in the middle of a vast field of (linear) and a linear fit on the floor, or a sign. The two groups in terms of physical strength and physical must be at a level to play more time and more excitement. Each of the groups of individuals of the other group gets out of it or take a front line and a fine win in the first game that I have determined to do (such as giving or Gypsy riding giving)

2.24- Tanab-bazy, (Ropery):The goal in this game is to strengthen your physical strength and try to be a person people can play together. In the open or closed.

The tools of the game as its basalt prisms is the length of about 3 m.

Game description: this is a way that the two ends of a rope-in-hand with jumping on the Earth (getting up) should be fully rotational rope over the head and under the feet of the players refused and ropes has compromised up to the length of time that the person tired and rope or head to foot and eaten a person a loser or burns. Can be played again after the refreshment.

2.25-Qelengineh: Qeleng, which is the same as the human foot is a foot in order to shin from knee down. This game is like some other games reinforce the muscular legs.

A small ball that is rubber and hand is needed and can be done in the open space, thus that one as the ball throw and the other as a aims that attacked the ball quickly and throw the opponent with a blow to the leg and the other player can be moved quickly to the ball and he did not make this poem said: Qelengienh, yogurt and egg. Rather than replace each other in the game.

2.26 Ghelagh-par, Kalagh-par: The aim of this game is the children's skills in the field of detecting birds of other creatures and other objects. More than 2 or 3 people is necessary and certain tools need not be open in the head and the head of the Pack can be played.

That's for kids for كَرْد ring together, and your index finger in the center of the circle, and the bird's name with his hands to signal the long flight and someone spelled correctly in your hands apart from the case of the birds pick the loser of the match outside the ring, and this trend has continued a stay.

2.27-Cow, Beef, Fengel, Cheese or King long? : The aim of the game the precision and mindfulness on the actor. The following is a tool which is used in the name of the need and the scope of the package or head room and open space can be used to do the game. Additionally, players need 4 or 5 people.

Thus the first five small stones or other object that each of lavender and a symbol of the preparation is one thing. Dark stone as "brown cow", "stone calf, as other means as" "(Fengel=Hazelnut)," round white object is raised, and by means of the symbol "cheese" and long as a means of "King long". These objects must be so that each could in the Fist (closed hands) instead. Then get together and one person objects and their back or shirt or hidden elsewhere, and randomly one closed fist is brought out in the form of questions asks.

Cow, calves, Fengel, cheese or long King? If true, the next person in turn replied, but if the answer is wrong, gave a fine, usually Kolli (giving rides to the opposite side) or any fines that at the beginning of the game agreed. Then turn to the next person that is the question, and the game continues.

2.28- Gou-bazy, (Globe playing): The goal of the game, focus on agility and senses the players tested. The tools required in this game sticks and balls that wrap the fabric pieces together to form a compact and sturdy have the right.

Therefore, the case for the Group and is done in the open space and the group are stated in the respective draw (Dagha) described earlier are strong and personal with wood with handmade balls to hit and picky person stick and puts a distance previously have identified must go and be on the ball if opponents fail to timely to throw on and the loser is so when your opponents are winning that and switch interchangeably.

2.29- Gorgam-be-havh, (Tag): The goal of the game to strengthen teamwork and partnership, and the tool is not needed and whatever the number is, the more people the thrill of playing more and better. It is one of the

players of the Wolf and the Shepherd is another. All of the players, behind each other's back Shepherd, Shepherd and Greg on the growing flock that is behind her head and stands.

- Wolf and its herd;
- Read all of the sheep;
- I'm not a shepherd;
- Wolf shows teeth and says:

My sharp knife leek, leek, luscious mouthful of my aunt's House robot hence?

Of these, hence, hence it.

Sheep began to move right and left. Wolf also do the same to one of the children has not been able to move in with others harmoniously, takes place. He is the Wolf, the category component back to the Wolf and the sheep of the flock to separate and helps with her poetry.

2.30- Arisouk-bazy, (Dolly playing): The aim of the game more social life and strengthen the powers of the group is to follow and the tools required at least 2 dolls, one for girls and one boy, and also as a guest a few people together playing did untold more girl children to this game are busy opening or enclosed space in the head (the room) to play the game.

2.31- Khale-bazy, (Aunt playing): This game is like the other group games, and more girl games kids are busy. This game is almost like an Arisouk-bazy (Dolly playing) game and this is the type of game the human friendship and hospitality hosne strengthens and the end of each game more force and fights on. Number of players are more than 2 people and are more exciting than the game.

2.32. Amou-zanjirbaf, (Red Rover): The purpose of this training game sounds, mimicking the different voices and the animals. Number of players are better and more exciting.

Enclosure in the school yard and more open space.

In the first draw two fixed as the head of the group that is in terms of physical force and the same height and weight and are more powerful than elected. As the head of one group and the other uncle chains BAF pick. These two players to two or three strands and chains that other players, with the correct hook up each other's hands. Troll bow and make up. First, the head of the Group Uncle chains BAF addressed and put the question and the answer are exchanged in the form of poetry. Of course, the rest of the Group's three children, accompaniment.

The head of the group the kids (along with children);

Red Rover? Yes

Chains context my? Yes

Daddy come? What has brought?

Chickpeas and raisins? Eat and bring

What voice? With the sound of a meow!

When an animal's name on Red Rover, the head of the group along with the other players brought the sound of the desired animal and fell way below the hand hooked of Red Rover and the second pass, the same people, except that for a closed hand back to the kids. The head of the group starts the poem again and Red Rover with the name of the animal it all and makes it out of the hands of people who are following a given closed back to guys standing and pass the third persons, resulting in the third person as well as his twisted hand and back to the kids, and a summary of the game to the point that all the kids are doing other than a Department head and Red Rover has been closed and the back of the hand and to be woven chains. In this case the head of the Group and the head of Red Rover conversation group:

Red Rover? Yes

Chains context my? Yes

The gird and fix firm? Lug.

Now the head of the Group on the one hand and on the other hand, the Red Rover by dragging the Kids try ripping the chains, but the kids get together with sturdy resistance until it finally becomes part of a chain

where the players have been fined again separated and should each of the other players what to do, it can be delegated, such as the Roma (Gypsies) and other penalties.

2.33. Morghouke-man chan-oweh: The goal in this game is more accuracy and ability to throw stones. Relevant tools that small pieces of stone, and the little river or pond water is required. And the name of the tool can be realized, which should be done in the open space.

"Game description "so that the number next to the river or the pond up to blue and each of the flat rock in the hands of a few pieces and throw water on the surface with a specific skill, and any number of coast on the surface of the water sign of skill and finally win it was and that they were unaware of the hot head and have fun." (Kirandish, 2007:404)

2.34. Miyoune-gola-ch-goli, (Among the flowers, the flower is good?): The aim of this game is the accuracy in the diagnosis of flowers and speed in carrying out the work. Number of players is more excitement. Following draw into two groups and each group is a head of the group for their head and specifies the groups close together and the two groups are separated by a distance of approximately 100 meters of open space to play the way you should be. And do not need special tools.

Game description: the head of the group, the name given to Sage, and is one of the groups opposed to the group with which the distance of about 50 yards, "says are among the flowers, what flower?" on the premise of yellow flowers in order but the Group Nom the other flowers says that the loser comes into account and the head of the group the same questions from the next group asks for the opposite. If your name is Gul said his group and the right to earn points and if not wrong saying no not chartered until the game is completed. But before the start of the game to indicate the penalties as Roma to give rides or give cash or a fine.

2.35- Lili-houzak, (Sikt or Skip):In this game the child's mother or grandmother is in hand and the palm of the hand with fingers or player tickle child and says:

Lili- houzak ... Jojo's you come water fell houzak. Small fingers together and said this brought out the second finger says it cleaned up, the third finger collects the cooking, collecting ring finger and says, who eats it? I said my thumb and big moves. This game pack in the space and the room is done.

2.36- Moch-bazy, (Wrist playing): The aim of this game is like the other games and fun entertainment. Sheep or other animal wrist game tool after the slaughter and eat meat.

On the whole this kind of game, a game that in ancient times the casinos and more than one person should be two pieces should be that the wrist like dice (Dibs) was thrown to the ground and each side had its own special name wrist (horse, donkey, jik and bouk) that each side of the ankle for his particular points such as soldier, the King and the Minister that in the game of chess.

2.37- Mozouk-mozouk: The aim of this game is carefully looking and more significant in the minds of players. At least the people who are in this game requires 2 people have.

One of the kids to draw your finger five fixed together and the other five finger around it with the other hand were one of the players must be the person's middle finger with the tip of the finger should be collecting a finger and show if the show becomes the winner correctly and replaced instead with one another. In open and closed space also gets to play the game.

2.38- Noush-Afarin, Nesha-Farin: The aim of this game is to strengthen mobility and skip the player. The number of persons to be more exciting.

Description of the game in this case is that the number of players who are male or males and each person to be bent or like person who is gone and bowing from the waist and fall down each other person who misses the next person on the back of the jump is a loser and should be bent and others jump up on her waist until the right person to do, win the game.

2.39- Noun-biar-kabab-bebar, (Bring bread and roast it) :In this game, the game must be at least 2 and does not require special tools. Description of the game being 2 people together on the other hands are put together and everyone was able to hand it would win one. And if the opponent did not hit the back of the hand should place the other hand instead of one.

2.40-Aiming: The purpose of this type of game is carefully personalized markers.

This type of game to a number of players who need to have such a tool, and male man or more stones, smaller than the eggs and a sign with a piece of glass, cans and other fragile object or a good place and a certain number of players between the stones that are in the hands of its target to throw to sign or to get all the rocks to reach the end. And rating players.

2.41- Vasati, (Middle): The overall goal of this game is sacrifice and selflessness, precision in speed and alertness. The number of players from the 6 to the top if the game is more exciting and lively. The play yard school yard or open space should be a medium ball tool that fits in the hand.

The description of this game is that players to draw fixed (toss – wet or arid) are divided into 2 equal groups, one of the groups in the middle and your other group 2 group and two transverse to the parties in the game.

Start the game by throwing the ball to the side of one of the players. Adjunct group that tries to go with the Middle group handling and causes burning and fired it.

Internal efforts on this is that with the rapid movements of the hit the ball to stay safe and if burnt sweetheart (aside) and sacrifice with getting the ball in space, which is considered a privilege he will return to play on. Now perhaps we have reached this stage of the game that only one person of the group in the Middle, inside the playing field that if he cannot throw up to 10 numbers and targeting all blatant burnt Fellowship (aside) the rehabilitation reasons (live), and all remaining in the middle of the field and the game will continue.

2.42. Haft-sang, (Seven stone): The aim of the game is to create the desired spirit of collaboration and skill in making signs and improve speed.

The number of players of 6-12 people if they have better and more appropriate. The tools necessary and needed in this type of game ball that together with the right hand and also can be prepared from the market, and 7 pieces of stone to the size of approximately 7 × 7 cm, which is not very big to the very small it is not easy to arrange that nothing put together. In the school yard and open space should be done.

Game description: draw the two groups are divided and following each one of his players as the ringleader and a leader to govern. A certain distance from the place of the Group of seven stacked stone which have been treated to turn with the ball to the desired target rocks and put up signs and. The second group, behind seven stone waiting for the outcome of a punt to the seven that are stone did not clash with his place if the group instead hit a nasty and if they blow dealt on escape and other group it should be with the same ball that the stone should be struck and targeted to each other person goes to the other members of the Group also come and seven rock point on time picking loud say "seven stones" means we win. And my seven stone stacked up that ball (Ball) is in the hands of the person to throw.

2.43- Hilloy-Hilloy-Jombazah: Divided into two groups to be one of those opposed to the Group on the side or the front of the group no longer meets the front and his eyes with hands and someone in front of the sign taken should tell what the person (with the name of the winning) in front of me is a person who has been singing with the front of the eye reads the poem below:

Hilloy-Hilloy-Jambazah, slow and slow, slow come slow Come Go that your cat does not horns. "To groups of 3 or 4 people share and specific instruments will not. Closed and open space on the head can be the game.

3. Conclusion

The local game, part of the culture and customs of each region and of its disposition and behavior. Each game is in fact a kind of a little reality and stream life. In a variety of games can be a kind of war and fighting, racing, a form of social life or a part of the action and its reaction. Aside from the entertainment aspects of the teaching and learning tips. Some of the games in terms of social, cultural, and religious in most parts of Iran have been common.

As the subject is a specific game and entertainment in every course and every time has its own specifications and features in the. In ancient times in the 1320-1370 e. Ah, (1941-1991), (approximately half of the last century) that more people on unemployment or overnight to play and the collective.

For the sake of being a collective and often games, family communication, family and the clan has been established and more exchanges and communication and family ... That makes it less personal time or someone on their side, unlike modern humans (the types of drug addiction). When people or individual after the game and was tired and entertainment or for refreshment, the other the ability and time to do illegal things (head of wine and stand, in contrast to the alley ...) Not to miss and trust and honesty in their daily lives more than each other

At the present time that more games with computer parts and accessories (mobile phones, tablets, etc.) And, according to the company's Developer (the inventor) mental and emotional side effects in the long run can be.

It is noteworthy that these games and computer entertainment, unlike the old games, often in the form of solitary confinement .

One of the distinguishing features of the old games or local strengthening of all the members of the body of what is physically in terms of physical strength and ability, and this makes people's physical and mental health. Buy electronic equipment today that part of the game is a very old game accessories and tools with the difference of the modern game are doing deprived class discrimination and family and this makes people that x person x has family or by electronic Tablet and I don't have the same subject him to leave isolation and social behavior. A lot of people with a little attention and accuracy can be realized for the past half century to breed had physically very different; small, skinny, weak, today's generation. And the last time a strong, high-strength, healthy.

4. References

- [1]. Sayed Abu al-Qasem Anjv-e-Shirazi. (1974). Tales of Persia, Tehran: Amir Kabir.
- [2]. Kheirandish, Sayed Mehdi. (2010). Fars on tall Bell, Shiraz:Navid
- [3]. Mien, Mohammad. (1984). Deputy Minister of culture, Tehran: Amir Kabir.
- [4]. Sedaqatkish, Jamshid. (2005) the ancient way of Fars province.
- [5]. Homayooni, Sadeq. (1992). the people's culture of Sarvestan, Mashhad: the Astan Quds Razavi.
- [6]. Vakiliyan, Ahmad. (1987) the allegory and the like, Tehran: Soroush publishing.

Oral reference:

- [1]. Olyae, Badih-Allah. Born in (1916), and in-person interview in July 2015.
 - [2]. Olyae, Abbas. Born in the year (1934), and face-to-face interview in May 2015.
 - [3]. Olyae, Mohammad Taghi. Born in (1962), and in-person interview in May 2015.
 - [4]. Olyae, Amaneh-Nisa. Born in (1924), and in-person interview in July 2015.
 - [5]. Amir Abadi, David. Born in the year (1934), and face-to-face interview may 2015.
-