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In The Name of God

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− Direct quotations appear within Persian quotation marks, and those with more than 40 words come separated from the text, 0.5 centimeter indented from right using font 12.

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4. Foreign equivalents for words and uncommon terms appear in their front, inside parentheses and only once.

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۱–۱. بیان مسئله (Statement of the Problem)

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−**Conclusion:** appears under number 3 and is a summary of the findings and discussion.

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References

−**Books**

Author's surname, Author's first name. (Date). Title (typed in **bold** print). Translator or editor.   Edition. Place of publication: publisher.

- پورنامداریان، تقی. (۱۳۶۷). **رمز و داستان‌های رمزی در ادب فارسی**. چاپ دوم. تهران: علمی و فرهنگی.

- فریزر، جیمزجورج. (۱۳۸۴). **شاخهٔ زرین(پژوهشی در جادو و دین)**. ترجمهٔ کاظم فیروزمند. چاپ دوم. تهران:آگاه.

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- مارشال، کاترین و راسمن، گرچن ب. (۱۳۷۷). **روش تحقیق کیفی**. ترجمهٔ علی پارسائیان و سید محمّد اعرابی. تهران: انتشارات دفترپژوهش های فرهنگی.

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- نام خانوادگی، نام نویسندهٔ اول و نام خانوادگی، نام نویسندهٔ دوم و همکاران. (سال نشر). نام کتاب (پررنگ شود). نام مترجم یا مصحّح. نوبت چاپ. محل انتشار: ناشر.

- گرین، ویلفرد؛ مورگان، لی و همکاران. (۱۳۷۶). **مبانی نقد ادبی**. ترجمهٔ فرزانه طاهری. تهران: نیلوفر.

−**Books by the same author, published in the same year**

- دهخدا، علی اکبر. (۱۳۷۷الف). **لغت‌نامه**. زیر نظر محمد معین و سید جعفر شهیدی. تهران: دانشگاه تهران

- دهخدا، علی اکبر. (۱۳۷۷ب). **امثال و حکم**. تهران: امیرکبیر.

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  Cite them at the end of the reference section, alphabetically, according to their titles.

- **هزارویک شب** (الف لیله و لیل). (۱۳۲۸). ترجمهٔ عبداللطیف طسوجی تبریزی. تهران: علی‌اکبر علمی و شرکا.

Articles

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−Authors' information. (Date). Title. Journal's title and volume number, Number { ش. for Persian, and no. for English}. Access date within parenthesis (دسترسی در تاریخ). Electronic address.

- گزنی، علی.(۱۳۷۹). طرّاحی سیستم‌های بازیابی اطّلاعات بهینه در نرم‌افزارهای کتابخانه‌ای و اطّلاع‌رسانی. علوم اطّلاع‌رسانی۱۶، ش.۲-۱ .دسترسی در ۱۰ آذر ۱۳۸۵. از طریق نشانی: http://irandoc.ac.ir/ETELAART/16/16_1_2_7_abs.htm

Articles from article compilations

−Author's information. (Date). Title. {در} Journal's title, {ویراستهٔ}

Editor's name, First page number _ Last page number. Publisher: place of publication.

- دقیق روحی، جواد، و بابا مخیر، محمدرضا.(۱۳۸۴). بررسی دیپلوستومیازیس در لای ماهی تالاب انزلی. در خلاصهٔ مقالات سیزدهمین کنفرانس سراسری و اوّلین کنفرانس بین المللی زیست شناسی ایران، ویراستهٔ ریحانهٔ سریری، ۳۴-۲۳. گیلان: دانشگاه گیلان.

Conference articles

−Author's information. (Date). Title. {در}. Conference title, Conference place, Conference date.

- دالمن، اعظم و ایمانی، حسین و سپهری، حوریّه. (۱۳۸۴). تأثیر DEHP بر بلوغ آزمایشگاهی، از سرگیری میوز و تکوین اووسایت‌های نابالغ موش. پوستر ارائه‌شده در چهاردهمین کنفرانس سراسری زیست‌شناسی، گیلان.

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- گنجی، احمد، و دوران، بهزاد.(۱۳۸۶). بررسی الگوی کاربری اینترنت در بین افراد ۲۵ تا ۴۰ سال شهر تهران. گزارش طرح پژوهشی. تهران: پژوهشگاه اطّلاعات و مدارک علمی ایران. از طریق نشانی:

http://www.itna.ir/archives/84-85-ITAnalyze/004088.php

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- عراقی، حمیدرضا.(۱۳۵۶). اصول بازاریابی و مدیریّت امور بازار. تهران: انتشارات توکا. نقل در احمد روستا، داور ونوس و عبدالمجید ابراهیمی، مدیریّت بازاریابی (تهران: سمت، ۱۳۸۳)، ۱۰۲.

Theses and Dissertations:

Author's information. (Defense year). Title. Advisor. University or Organization name.

- خامسان، احمد. (۱۳۷۴). بررسی مقایسه‌ای ادراک خود در زمینه تحولی و سلامت روانی. پایان‌نامۀ کارشناسی ارشد روان‌شناسی تربیتی، دانشگاه تهران.

Internet references:

- Laporte RE, Marler E, AKazawa S, Sauer F . The death of biomedical journal. BMJ. 1995; 310: 1387-90. Available from: http:/www.bmj.com / bmj/archive. Accessed September 26, 1996.

General guidelines for composition

Articles must be edited, especially regarding punctuation, based on the pamphlet "Persian Writing" «دستور خط فارسی» , published by the Academy of Persian Language.

−Use Persian quotation marks (« »).

−Put a space before and after parentheses and quotation marks, but not within them between the words and the marks. For instance: در این مقاله

مجلّهٔ «فرهنگ و رسانه» چاپ شده است.

−Use no space between the words and the commas, colons, and semicolons after them; however, use a space after these marks.

−All in-text citations come within parentheses as (Author, year: page).

−Use «ـهٔ» at the end of words ending in unpronounced ه , in combinations. For instance:

خانهٔ من for خانه‌ی من / نامهٔ او for نامه‌ی او / زندگی‌نامهٔ خودنوشت for زندگی‌نامه‌ی خودنوشت

−Combinations like رابطه خدا، پیشینه تحقیق، زمینه بررسی are written as زمینهٔ بررسی، پیشینهٔ تحقیق، رابطهٔ خدا.

−In case of ambiguity, use "ِّ". For instance: علی، عِلّی / مبین، مبیّن

−Use half space in due cases. For instance: «می‌رود» for «می رود»، «باستان‌شناسی» for «باستان شناسی»، «به‌کاربردن» for «به کار بردن»، «نوشته‌است» for «نوشته است»، «جامه‌ای» for «جامه ای»، «شناسی» etc.

−Plural-making «ها», verb suffixes, and word with more than one part must be half-spaced.

−Full stop mark must be put within quotation marks before references and in direct quotations. For instance:

عبداللطیف طسوجی تبریزی، از فضلای عهد فتحعلی‌شاه و محمّدشاه و اوایل عهد ناصری است. «این شخص مردی فاضل بوده و تنها اثری که از او به جا مانده‌است، همین ترجمهٔ هزارویک‌شب است که آن را به فرمان شاهزاده بهمن میرزا، برادر محمدشاه قاجار، ترجمه کرده‌است.» (بهار، ۳/۲۵۳۵: ۳۶۹)

روایت‌شناسی تلاش می‌کند تا توصیفی ساختاری از روایت ارائه دهد تا در نهایت به کشف الگوی عامی برای روایت دست یابد که در حقیقت تولید معنا را ممکن می‌کند. (ن.ک: برتنز،۱۳۸۲:۹۹)

−Conjunctive "و" and other punctuations come after parenthesis for references. For instance:

اگرچه تنها اثری که از طسوجی به جا مانده، همین ترجمهٔ هزارویک‌شب است که آن را به فرمان شاهزاده بهمن میرزا ترجمه کرده‌است» (ن.ک: بهار، ۳/۲۵۳۵: ۳۶۹)، همین کتاب به تنهایی نشان می‌دهد که او «حسن ذوق و استادی تمام داشته و نثری متین و استادانه و در عین حال شیرین و شیوا دارد.» (ناتل خانلری،۱۳۶۹: ۱۰۹)

روایت‌شناسان غالباً لفظ روایت را به طور خاص به دسته‌ای از آثار خلاقه اطلاق می‌کنند که «زنجیره‌ای از رخدادهاست که در زمان و مکان واقع شده‌است» (لوته،۱۳۸۸: ۹) و بیشتر، آن را محدود به قصّه می‌دانند. (ن.ک: احمدی، ۱۳۷۰)

−Texts must be free of typographical or orthographical errors.
−Observing punctuation is obligatory.

Notes:
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ABSTRACTS

An Etymological Study of Persian Names
of Plants in English*

Ferdows Aghagolzadeh [1]
Hossein Davari   [2]

Abstract

The study of the penetration and spread of Persian words in other languages such as English is known as one of the notable issues. Despite its inevitable linguistic as well as cultural and historical significance, its various dimensions have been neglected in etymological studies. The etymological analysis and study of English words borrowed from Persian language represents that a considerable number of such words are related to the names of plants which were borrowed indirectly from Persian in different periods of time and in this process have undergone various changes such as phonetic and semantic ones including expansion, narrowing and change. Therefore, this study, which has been developed based on a comprehensive and systematic study of English words borrowed from Persian, aims at analyzing and describing twenty four words from at least forty words in this category which have been found on the basis of authentic materials and lexicons in the field of etymology. For each entry, some information about the origin, meaning, process of borrowing, intermediate languages, phonetic as well as semantic changes, and so forth have been systematically presented. In addition, to be more familiar with their use in Persian old texts and references, in some cases for some of the entries some data and examples have been provided. In cases that the words had entered other European languages, they are introduced as well.

Khosrow Anoushiravan and Flourishing Iranian Culture and Civilization in the Sassanian Period∗

Shahram Jalilian [1]
Najmedin Guilani[2]

Abstract

Flourishing of the culture and civilization of a country is closely linked to wisdom and sophistication of its rulers, and if these features are combined with a ruler's tolerance and open-mindedness, make elites and intellectuals be inclined to him. According to Iranian and non-Iranian historical sources, Khosrow Anoushiravan, as an educated and wise king of the Sassanid, was a lover of knowledge and also had great religious tolerance and openness. Therefore, during his reign, scientists from other lands came to Iran; arrival of foreign philosopher and physician to Jundishapur city in Khuzestan is an example. Khosrow Anoushiravan who was fascinated with science and philosophy and always talked to and had conversations with philosophers, did a lot of effort to collect scientific books from Hindi and Greek and their translation into Pahlavi (Middle Persian). Khosrow Anoushiravan also carried out many activities to spread the security in Iran, and institutionalize the culture of work and effort, and create empathy and integrity in the country all of which prepared the ground for the emergence and flourishing of Iranian culture and civilization. This study, by using the historical sources and through a descriptive-analytic method, tries to examine Khosrow Anushiravan's deeds for the flourishing of Iranian culture and civilization.

Keywords: Khosrow Anushiravan, Culture and Civilization, Lover of Knowledge, Work and Efforts, Jundishapur

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A Historical and Thematic Review of the Development of Hafiz Studies from the Beginning to 2010[*]

Khadijeh Hajian; [1]
Leila Ahmadi [2]

Abstract

A bunch of studies have been published in various form of books and papers on Hafiz, and his thoughts, status and art in the field of Persian literature. Due to the large amount and the continuous process of such studies, and to recognize their strengths and weaknesses, it is necessary for them to be reviewed to address the lacks and shortages in this field. This study examines the historical process of Hafiz studies and their subjects. Since the beginning of the process of Hafiz studies (1919) up to 2010 about 2068 studies have been done. This study reviews the historical trend of Hafiz studies in the form of papers, and checks the reasons of the ups and downs in their quantity and quality. The studies are categorized under five historical periods and eight subjects of description of verses, critical review of books and studies about Hafiz, introduction of various Divan corrections, introduction of new versions, character analysis, Hafiz's life and thoughts, Hafiz and the others, aesthetics, and other studies. The results show the rising process of production of studies since the beginning up to the third historical period due to the holding of two Hafiz's memorial conferences. In the fourth period, this process quantitatively falls down but qualitatively rises till the fifth period when both quantity and quality of the papers escalate due to the introduction of new literary topics and the advance of criticisms.

1. **Assistant Professor, Center for Persian Language and Literature Studies, Tarbiat Modaress University**
2. **PhD Student of Persian Language and Literature**

Paradise, a Memory of Iranvij[*]

Zeinab Khosravi[1]

Abstract

Paradise is a word from ancient Iran which has entered Persian language and then from Iranian languages into all other languages in the world. The concept of paradise affected Islamic thought; though its concept has been altered in this outlook, establishing paradise, which has a long history in Iran, has continued in the Islamic period and its rearrangement have appeared in the carpet art in the form of paradisiac designs and ornaments. The word "paradise" and building places with this name appeared for first time in Achaemenid era and later it was imitated by Seleucids and Roman kings. In this study, it is tried to explore why places have been built with the name of paradise in Achaemenian period. In the proposed hypothesis, paradise is the manifestation of the ancient archetype of schema, i.e. the everlasting heaven, or Iranvij, in whose construction many factors play important roles; factors such as Iran's geography, change in economic system of newcomer Aryans to the Iranian plateau from ranching to agriculture, and the political thought developed in Mede era.

Blessing and Imprecation in Ancient Iranian

and Middle Persian Works[*]

Mehdi Dehrami[1]
Mojtaba Fahimipour[2]

Abstract

Blessing and imprecation (prayer and curse) are of the main themes in religion, culture, mythology, and literature, which have appeared historically, along with each other, in pre-Islamic literature, panegyric odes, and various literary types. This descriptive-analytic study aims at studying different aspects of blessing and imprecation in pre-Islamic (ancient and middle) works. In this regard, considering the ancient Iranian works (Avesta and Achaemenid engravings), Parthian and middle Pahlavi works (Sassanid emperors and statesmen engravings, the book of Deeds of Ardeshir, Son of Papak, the book of The Memorial of Zarriran, etc.), different types of prayer and curse have been found and their roles in advancement of affairs, goals, the requesters, the requested prayer or curse, functions and their rhetorical aspects have been studied. In Avesta, these two categories, especially blessing and prayer, can be seen more in benedictory parts that are in line with religious goals, teachings, and thoughts based on which demonic creatures are cursed and the divine creatures are blessed. In Achaemenid engravings, prayers and curses aim at encouraging and sometimes deterring in terms of protection of the engravings on the one hand, and indicate the kings' sense of patriotism due to their prayers for the land, on the other hand. There can be found no curse in the Middle era engravings but prayers have survived. The prayers, in this era, request for long life and victory over enemies. The literary functions of prayer and curse are more prevalent in this era, indicating people's emotional states in different narrative situations.

Analysis of the Status of Khaje Atabak Ala'addin and Qutbaddin Mohammad in Kerman; Past to Present[*]

Jamshid Rousta [1]

Abstract

During the reign of Seljuks of Kerman (433 -583-A.H) like that of the Great Seljuks, there were Divans like Divan of Ministry, Divan of letters, Divan of Justice and other offices such as Atabaki and Dadbegy. Despite their very effective role at this stage of the history of Kerman, Ala'addin Boozghosh and his son Qutbaddin Muhammad, two of the Seljuks of Atabakan of Kerman, have been less regarded by researchers and many aspects of their lives are ambiguous. Therefore, the present study, through an analytical method and using library resources and field research (investigating the mausoleum of Khajeh Atabak), the first step, is to introduce these two Atabaks and their political-cultural services, and in the second step mentions the condition of their mausoleum today. The results show that although the two Atabaks were once were of authority and did great service in Kerman of the past, today they are not remembered by the public and their mausoleums are also abandoned and ignored in one of the old quarters of Kerma.

Keywords: Kerman, Seljuks, Ala'addin Boozghosh, Qutbaddin Muhammad, Mausoleum of Khajeh Atabak.

A Survey of the Achaemenid Metal Bowls and PhialsRegarding Their Form, Status, Decoration, and Distribution[*]

Ali Asghar Salahshoor [1]
Samer Nazari [2]
Marziyeh Sherbaaf[3]

Abstract

The Achaemenid art is a combinatorial art with its elegance and beauty. One of the most elegant artifacts by Achaemenian artists is metal wares, especially bowls. The Achaemenid bowls are one of the most important documents discovered in different parts of the Empire. Some of these bowls have royal inscriptions which represent the importance of these types of wares in the Achaemenid court. These bowls give us significant information about metalwork, decorating style, techniques of production, and commercial, social, economic, and artistic communications. Based on a descriptive-analytical view, the aim of this study is to examine the status and importance of metal bowls in the Achaemenid society. Also, it tries to determine the forms and decorations of bowls and Phials, as well as their dispersion domain, similarities and the main workshops to produce them. This study is based on the library method with comparing and analyzing bowls' patterns. It shows the spread of Achaemenid metal bowls and phials, especially the carina form, throughout the empire. Plant decorations such as lotus, rosette, etc. can be seen on the bowls, like on other Achaemenid artifacts (e.g. reliefs). The tradition of making metal bowls in Achaemenid style continued in different regions even after the fall of the Empire.

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Keywords: Achaemenid, Metallurgy, Carina bowls, Distribution domain.

The Relationship between Concepts of "Splendor: xwarrah" and "Dutifulness: xwēškārīh" on the basis of Middle Persian (Pahlavi) Texts and their Social Functions in Ancient Political Thought[*]

Esmail Sangari[1]
Alireza Karbasi[2]

Abstract

In social and political scene of ancient Iran, many words used in Middle Persian (Pahlavi) texts, have had a pragmatic function apart from their theoretical and abstract foundations. The two words "Splendor: xwarrah" and "dutifulness: xwēškārīh" are the most important words which have close relationship and have the same functions. Middle Persian texts emphasizing on Dinkard show that these two words are in direct proportion to one another. It means that dutifulness in every one is a capacity of divine light and absolute brightness which is the same as divine splendor. This divine splendor is granted to every creature depending on the level of his might and performing his creation dutifulness. This glory is the result of the best performance of dutifulness by the person who has benefited the best functions for fortifying life factors. This capacity is made in every person by performing the best kind of dutifulness in order to be similar to supernal creatures. Therefore, he will be worthy of the title "splendid: xwarrah-omand" and stands in "Farhangiān" position. In this study, through examining primary Pahlavid sources and conforming them to social structure in ancient Iran, it is aimed to show the link between these two concepts as a combination of theory and practice in ancient Iranian sages' point of view, so that they could gain the most efficiency and concrete results from people's activity in order to obtain stable might

Keywords: Splendor (xwarrah), Dutifulness (xwēškārīh), Social class, God, Creation

Examining the Role of Social Factors in the Extinction of Behdini Dialect in Kerman, and an Attempt to Rescue it[*]

Armita Farahmand; [1]

Abstract

Language shows the past and the identity of a people. However, many minority languages have disappeared or do not have a chance to survive under the influence of official languages. The Zoroastrian language is called Dari or Gavruni or Behdini which has two main accents of Behdini Yazdi and Behdini Kermani. Today, only a small number of elderly Zoroastrian people could speak the Zoroastrian Behdini Kermani dialect. This study intends to revive Behdini dialect and to help conserve other Behdini accents. It will investigate the role of the dialect Behdini Kermani from ancient times to date, as well as a number of differences between this dialect and Behdini Yazdi language, how Behdini dialect fell into the category of moribund languages, and the projects are underway to save this dialect.The study shows that the Zoroastrians of Kerman, due to the social, political, cultural, economic, change in lifestyle, expansion of mass media, and devaluation and low social status have abandoned their mother tongues. Nowadays, Zoroastrians must have a change in sentiment, attitudes and beliefs concerning the role, application and importance of their mother tongue and help conserve their language through Zoroastrian schools, religious classes, media, Zoroastrian societies and organizations, politicians, and elderly figures

Indo-Europeans and Indo-Iranians, Origin and Migration; An Archeological Study*

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Abstract

The study of Early Indo-European and Indo-Iranian people is always one of the challenging subjects of study in Near East and Central Asia. The question of their early homeland and also their directions of migration is one of the subject matters about which scholars have differentiated points of view. The goal of this study is the review of these points of view regarding the original homeland and the time of their migration from this homeland to the time of their arrival in Iran. Most of the information comes from books and articles about archaeology of Eastern Europe, Central Asia, Iran and Afghanistan. In addition, there are some discussions on linguistic studies. The study shows that, in the 5th and 4th millennia BC, early Indo-Europeans were living in Caspy-ponti steppes and late in the 3rd millennium BC they started migrating to the east and west (Central Asia and Europe) and, finally, in the second half of the 2nd millennium BC, early Indo-Iranians, began to migrate to Iran

Keywords: Indo-Europeans, Indo-Iranians, Migration, Aryans.

The Position of Government in Beyhaghi's Viewpoint⁕

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Abstract

Masoudi (Beyhaghi) History" covers the incidents of the 10-year-reign of Masoud Ghaznavi, and the stories of his downfall, the occupation of his lands, the rise of disagreements, and his murder. Along with a criticism of Masoud and his deeds in his book, Beihaghi expresses his idea of governance which considers the king as the absolute and right power, and he proposes his theory regarding government as having a religious-political foundation and being based on the divine rule of the king on earth (Zel-Allah fi-l-Arz= God's image on earth). Here, God's will dominates all, and the king's deeds are aligned with destiny; the king is the agent of God's will (تُعزُّ) (مَنْ تَشاء و تُذِلُّ ....), and as the representative of the Calipha accords his deeds with God's ordains; he takes advantage of his consultants' views, his troops, and his people's support, in order to spread the religion, especially into India. Based on an analytical method, this study is carried out to deal with Beihaghi's view about governance and concludes that he accepted a traditional management and an Iranian-Islamic concept of Plato's view of governance

Keywords: Beyhaghi's history, Theory of government, Plato, Politics and Religion, Superiority, Fate.

Three as a Number, and the Symbolic Triplet oppositions in the Myth of Zahak in Shahnameh[*]

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Abstract

Three as a number is used with its symbolic concepts of perfection, accomplishment, and plentitude in most of religions, cultures, and myths. Also this number is used to show the extremity of goodness and evil. The existence of triplets is one of the instances of the functions that the number three plays in Shahnameh and the myth of Zahak. The results of this library study, the aim of which is to investigate symbolic triplets of Zahak story and their opposition, show that triplets are the representative of mythical concepts of the number three and the opposition of goodness and evil. The three-times appearance of demon to Zahak makes him reach the climax of his cruelty and tyranny. Also, Jamshid's triple undoing by Zahak, and then Zahak's triple annihilation by Fereydoun show that sometimes triplets are in opposition to each other, and, though these triplets do not perish in this conflict, they are both predominant and conquered; in this myth, for instance, Fereydoun, as a symbol for perfect goodness and a sign of Ahura, is after the overthrow of Zahak (the extreme evil), and with the help of his brothers and Jamshid's sisters, he fights the triple evil (Zahak); in the end, though Zahak is defeated, he is not destroyed completely.

Keywords: Myth, Zahhak, Shahnameh, Symbol, Triplet opposition.