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(History, Language and Literature)

Faculty of Literature and Humanities

Shahid Bahonar University of Kerman

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Year 17, No 33, Spring/Summer 2018

In The Name of God

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3. In-text citations appear as (author's surname, volume number: page number); for co-authored references they appear as (first, second, and other author's names, volume number: page number).

– For repeated references use the term “همان” (همان: ۵۰).

– 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.

– Summarized or inferred quotations appear like: (ن. ک: کریمی، ۱۳۸۲:)

۵۰-۴۵).

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

5. Chapter and part numbering is from right to left.

6. Charts, graphs, and illustrations appear, preferably, within the text, next to the explanations.

7. Articles structure:

First page: title, name of author(s), abstract, and keywords.

-**Title:** Should be short and precise, giving a clear expression of the subject.

-**Name of the author(s)** appears under the title, on the left side; the corresponding author's name must be asterisked. Academic ranks and affiliations are mentioned in the footnote.

-**Abstract:** Written both in Persian and English, the abstract should contain introduction to subject, significance of the study, methodology, and results.

-**Key words:** including 3 to 6 words most significant words, around which the article takes form; Use “:” in front of the title “Key words”, and “;” to separate the items.

Following pages: respectively include introduction, discussion, conclusion, notes, references

-**Introduction:** Introduction prepare reader's mind for the main discussion. Usually, it is written deductively. The objectives of the study are also mentioned here. Sectioning and numbering must be as followed:

The title “Introduction” appears like: ۱. مقدمه , followed by its explanations.

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

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-**Discussion:** appears under number 2 and includes analysis, interpretation, reasoning, and results. Title and subtitles should be

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

–**Notes:** includes appendixes, footnotes, and the material which is not part of the main body, but seems necessary to be mentioned.

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References

–Books

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

– فریزر، جیمز جورج. (۱۳۸۴). **شاخه زرین (پژوهشی در جادو و دین)**. ترجمه کاظم فیروزمند. چاپ دوم. تهران: آگاه.

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– مارشال، کاترین و راسمن، گرچن ب. (۱۳۷۷). **روش تحقیق کیفی**. ترجمه علی پارسائیان و سید محمد اعرابی. تهران: انتشارات دفتر پژوهش‌های فرهنگی.

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

–Books by the same author, published in the same year

- دهخدا، علی اکبر. (۱۳۷۷ الف). **لغت نامه**. زیر نظر محمد معین و سید جعفر شهیدی. تهران: دانشگاه تهران
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- گزنی، علی. (۱۳۷۹). طراحی سیستم‌های بازیابی اطلاعات بهینه در نرم‌افزارهای کتابخانه‌ای و اطلاع‌رسانی. علوم اطلاع‌رسانی، ۱۷، ش. ۱-۲. دسترسی در ۱۰ آذر ۱۳۸۵. از طریق نشانی:
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- دقیق روحی، جواد، و بابا مخیر، محمدرضا. (۱۳۸۴). بررسی دیپلوستومیازیس در لای ماهی تالاب انزلی. در خلاصه مقالات سیزدهمین کنفرانس سراسری و اولین کنفرانس بین‌المللی زیست‌شناسی ایران، ویراسته ریحانه سریری، ۲۳-۳۴. گیلان: دانشگاه گیلان.

Conference articles

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

– دالمن، اعظم و ایمانی، حسین و سپهری، حوریه. (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 اطلاعات و مدارک علمی ایران. از طریق نشانی:

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

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

Internet references:

- Laporte RE, Marler E, AKazawa S, Sauer F . The death of biomedical journal. BMJ. 1995; 330: 1387-90. Available from: <http://www.bmj.com / bmj/archive>. Accessed September 26, 1996.

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

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

خانه من for خانه‌ی من / نامه‌ی او for نامه‌ی او / زندگی نامه‌ی خودنوشت for زندگی نامه‌ی خودنوشت

-Combinations like زمینه بررسی، پیشینه تحقیق، رابطه خدا are written as زمینه بررسی، پیشینه تحقیق، رابطه خدا.

-In case of ambiguity, use “َ” . For instance: علی، عیّلی / مبین، مبین

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

-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 فضلالی عهد فتحعلی شاه و محمدشاه و اوایل عهد ناصری است. «این شخص مردی فاضل بوده و تنها اثری که از او به جا مانده است، همین ترجمه هزارویک شب است که آن را به فرمان شاهزاده بهمن میرزا، برادر محمدشاه قاجار، ترجمه کرده است.» (بهار،

۳/۲۵۳۵: ۳۶۹)

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

اگرچه تنها اثری که از طسوجی به جا مانده، همین ترجمه 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)

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ABSTRACTS

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**The Position of Mary Magdalene in
Gnostic Texts Based on the Parthian
Manichean Text M6281+M6246***

Hamidreza Ardestani Rostami¹

Abstract

As most of Manichean researchers have asserted, Mani has been influenced by Gnostic thoughts, and the study of Manichean and Gnostic texts and beliefs reveals the common characteristics between the Manicheans and the Gnostics. In the present Study, one of these common characteristic, i.e., the similar position of Mary Magdalene in Gnostic texts (the Gospels of Thomas, Philip, Truth, Mary, etc.) and Manichean texts, has been investigated relying on the Parthian Text M6281+M6246. Finally, it has been found that that as Gnostics glorify Mary and know her as the true successor of Jesus Christ and his first visitor after the resurrection. Likewise, in Manichean text, Mary is the first person who meets Jesus after her rising from the dead, and she unfolds the mystery of the world for the Apostles, especially for the saint Peter, who is considered as the successor of Jesus Christ in Orthodox sect. In this text Mary is found as the master of the Apostles as well as the successor of Jesus Christ.

Keywords: Gnosticism, Mary Magdalene, Jesus Christ, Mani, The Parthian Manichean hymn of the Crucifixion

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**The Classification of Folk Tales in the Collection
"Seven" by Bastani Parizi and "The History
of Kerman" by Mahmoud Hemmat ***

**Fatemeh Aminizadeh¹
Zohreh Zarshenas²**

Abstract

Stories reflect a significant part of a people's culture, and they can be considered and studied from different aspects. Scientific studies in the field of story have begun for more than two centuries. The Grimm brothers were the first ones who collected tales using a scientific approach. About a century later, in 1910, Antti Aarne prepared the grounds for universal study of stories by composing his *Index of Folktale Types*. Aarne's index was later revised by the American folklorist, Stith Thompson. This revision is known as the Aarne-Thomson tale type index. In the field of Iranian tales, the first and the most serious work for the scientific classification of stories was done by Ulrich Marzolph in 1984. Although Iranian researchers and students have undertaken considerable studies in this field, no significant work has been conducted in the classification of tales. The present study seeks to classify folktales in many contemporary historical texts of Kerman, which makes this study unique. This study has investigated seven works by Bastani Parizi (1924-2014) and one work by Mahmoud Motadayyen, also known as Hemmat Kermani (1918-1995), based on the the Aarne-Thomson and Marzolph indices.

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KeywordsFolk literature, Tale, Classification, Bastani Parizi, Historians of Kerman

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The Formation of Connection between Urmia Lake Basin and East Anatolia*

Ali Binandeh¹

Abstract

Urmia Lake Basin with its special natural and geographical conditions has always attracted the attention of different groups of people from prehistory to the present. The connection of Urmia Lake basin with North Mesopotamia by corridors like Kel-e Shin and Haj Omran is much easier than the its connection with other regions, specially with central Zagros. Some see the formation of this connection a result of the migration of people in North Mesopotamia to this region, seeking better pastures and conditions through the valleys connecting the western part of Urmia Lake basin to North Iraq. According to archaeological evidences, during the Chalcolithic period, the connection between North-West Iran and East Anatolia had been formed by Erzurum, the east of Aras river, and the periphery of Urmia Lake. Although in the discussion of cultural similarities, the evolution process of societies must be also taken into account, the evidences and records suggest that this culture is much more influenced by Mesopotamia and has been transferred through Zagros valleys.

Keywords: : Urmia Lake basin, Prehistory, Mesopotamia, Anatoli.

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The Semantic Roles of the Preposition “az” in Persian Language*

Ehsan Changizi¹

Abstract

Language, like a living being, changes through time and studying of its characteristics in its present form without considering diachronic changes is incomplete and insufficient. In this article, the semantic roles of the preposition “az” in Avestan, Old Persian, Middle Persian, Parthian, Dari Persian and New Persian languages have been studied by using grammatical data in these languages and their glossaries. In Avestan and Old Persian “az” has appeared in the form of hača/hačā and is derived from the root “hak-”, i.e., “to accompany?”. In Middle Persian and Parthian, it has remained as “az” and “až” respectively. In Vedic Sanskrit, this preposition has been used in the form of “sačā” to refer to the semantic role of accompaniment. But, in ancient Persian languages, there is no evidence of encoding the semantic role of accompaniment with “hača/hačā”. In Avestan and Old Persian languages, “hača/hačā” has implied different semantic roles like source, separation, cause, method. Also, in Middle Persian and Parthian languages, the functions of “az” and “až” have been preserved while some other semantic roles like instrument, nature, comparison, and part-whole relationship have been encoded. In addition to its functions in previous periods, in Dari and New Persian, “az” has the role of encoding other semantic roles, and in the encoding of some semantic roles like instrument and nature, it could be substituted with the preposition “bâ”

Keywords: Preposition, az, bâ, semantic role

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**The Fire-temple of Arakhash (the Building of
Imamzadeh Mohammadi), Another Evidence
of the Ancient City of Alishtar ***

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Abstract

Alishtar is the name of the central part of a small plain located in North Lorestan province. Some decades ago, in the northern part of Alishtar plain, a building known as Imamzadeh Mohammadi was discovered after centuries being buried under dust. Imamzadeh Mohammadi is a new name given to this building by the inhabitants of Alishtar less than half a century. This name was chosen after the discovery of a tombstone inside the building. According to an ancient custom, Iranians named these buildings, the owners of which were unknown, as Imamzadeh. Investigations of Imamzadeh Mohammadi revealed that probably this building belonged to the Seljuk era. Reflecting more on this building, it was found that its plan layout showed a kind of chartaqi (four-arched structure) in the pre-Islamic era. This building, thus, shows two pre-Islamic and post-Islamic periods of prosperity. Also, historical and geographical reports in Islamic texts contain the names of the prosperous city of “Alishtar” and the fire-temple of “Arakhash” in this region. There seems to be a connection between the building of Imamzadeh Mohammadi and the fire-temple of Arakhash. The researchers have attempted to study these topics in the present research.

Keywords: Aleshtar, The building of Imamzadeh Mohammadi, The fire-temple of Arakhash, Historical geography.

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The Evolution Process of Rain Asking Rituals in Dasht-e Khak Rural District of Zarand*

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Abstract

"Dasht-e khak" rural district is located within 30km of Zarand county, and within 105km northeast of the central district of Kerman province. One of the main problems in the desert region of Dasht-e Khak is drought and lack of water. Rain asking rituals, which had been originally carried out in arid regions with insufficient rainfall, reflect a kind of human inability to control natural forces. Considering the existence of drought and insufficient rainfall in most regions of Iran and people's inability in changing the conditions, rain-asking ritual performances entered the social arena, inducing social and spiritual relief in society. Rain asking rituals in Dasht-e Khak rural district is significantly different from other similar rituals and has had a unique and special process of evolution, and it is totally different from other similar rituals in appearance, however, all such rituals implicitly follow the same objective, i.e., rainfall. The present study is an attempt to investigate the evolution process of rain asking rituals and their relevant symbols in Dasht-e khak district of Zarand in Kerman Province, using a descriptive-analytical method and library resources.

Keywords: Rain asking, Dasht-e Khak, Talo, Symbol, Performance rituals

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An Investigation and Analysis of Texts Attributed to Jāmāsp*

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Abstract

Jāmāsp Nāmag (Story of Jāmāsp) and *Ayādgār ī Jāmāspīg* (Memorial of Jāmāsp) are two works which include prophecies attributed to Jāmāsp. These two texts alongside *The Zand ī Wahman Yasn* (Commentary on the Vohuman Yasn), are the main available sources on the Zoroastrian apocalypse. *Jāmāsp Nāmag* and *Ayādgār ī Jāmāspīg* are composed of different parts in Middle Persian, Pazand, and Persian, and they have undergone several changes throughout history. In this paper, after studying the general structure and the content of different parts of these two texts, analyses will be offered which will contribute to a more accurate understanding and clarify the process of historical changes and the distribution of these texts. The influence of the Arab conquest on the emergence and formation of some topics in *Jāmāsp Nāmag* and *Ayādgār ī Jāmāspīg*, the comparison of these texts with the other apocalyptic text in Middle Persian, i.e., *Zand ī Wahman Yasn*, the investigation of some mythological topics and historical events in these texts, as well as the presence of a kind of rhythmical structure in *Jāmāsp Nāmag* are other issues which will be addressed in this paper.

Keywords: Zoroastrian apocalypse, Pahlavi Texts, Eschatological Texts, Jāmāsp Nāmag, Ayādgār ī Jāmāspīg

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An Investigation and Analysis of the Elements of Urban Power in Historical and Contemporary Periods*

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Abstract

City should be regarded as a mirror in which any change is closely associated with the political, economic, social and cultural systems of different societies. In fact, the city administration in each period indicates the relations and connections of the different systems governing the city. To examine these changes, these relations and connections governing urban communities need to be studied. What has most affected the city is power structure in city, that in fact, power structure and government system are a miniature of all comprehensive relations, which are in close connection with social, economic, political, and legal structures. The main issue is that cities are strongly influenced by power and its elements, and the way of being influenced is the case of this study. The purpose of research is to identify the elements of power and how they affect Iranian cities in different historical periods. Therefore, to understand the general characteristics of the way of city administration in Iran, there is a need to examine the political and social characteristics and general structure of Iran in historical periods. In this paper, the type of pattern governing Iranian cities in different historical periods have been investigated and analyzed using a descriptive and documentary method. The results of this study suggest that investigating the elements of urban power in the past and present eras, the more going further, cities and the elements of urban power undergo a series of changes, which are sometimes advantageous to cities, and sometimes cities have faced bewilderment and crisis.

Keywords: Elements of urban power, Urban governance, Urban structure, Historical periods

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**An Analytical Study of Political and Economic
Rivalries between Russia and Britain
in the Persian Gulf (1820-1907) ***

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Abstract

The Persian Gulf has been always noticed as one of the strategic and important areas among regional and extra-regional countries during its vicissitudinous history. These countries have always tried to promote their economic and political status in this region. From 1820 to 1907, the Persian Gulf became the field of international rivalry. The rivalry between Britain and Russia as two world powers in the 19th century and early 20th century in the Persian Gulf forms a major part of the history of political, social, and economic changes in this region. This article aims at discussing this question that which factors made the Persian Gulf the field of political and economic rivalry between Britain and Russia From 1820 to 1907? In finding answers to these questions, the researcher tries to investigate the topic by referring to the main research sources and using descriptive and analytical method. It seems that considering the geopolitical situation of the Persian Gulf and its proximity/adjacency to India, the British-Russian rivalry started with Britain attempting to preserve its political and military profits in this region, and Russia trying to attain new interests. This rivalry was finally ended with Britain's complete dominance over this region and the expulsion of the Russians from there in 1907.

Keywords: Rivalry, British colonization, Russia, The Persian Gulf

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A Study of Ayyaran's Practices in Epic and Ayyari Texts*

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Abstract

Ayyari (chivalry) techniques and practices form a significant portion of epic texts and heroic stories. Ayyaran are men of noble character that are introduced in the story during the ineffectiveness of war and conflict. They increase suspense in story by using special techniques. In this study, ayyaran's practices have been investigated in a number of epic and Ayyari texts. This Study has been done with the aim of elaborating on the functions and analyzing the devices which create complication or resolution in many stories. For this purpose, after naming each technique, some examples will be given. The investigated texts include Ferdowsi's *Shahnameh*, *Samak Ayyar*, Tarsusi's *Darabnameh*, Beighami's *Darabnameh*, *Borzoonameh* and *Eskandarnameh*. This study has been organized using content analysis method based on library resources. According to the results, the techniques employed by ayyaran for reaching their goal were as follows: changing clothes, transfiguration, disguise, using anesthetic drugs, ring, lasso and box, hiding a defense instrument in the shaft of the boot, entering the enemy's territory secretly, sniffing the soil to detect a location, and talking in different languages. These techniques/methods show how in epic-Ayyari stories the uniformity of events are avoided and how the readers' attention is drawn to the influential and important elements which are sometimes beyond war and conflict.

Keywords: Epic texts, Ayyari texts, Ayyaran's practice.

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A Study of the Ritualistic and Mythological Structure of Qadamgah in Jiroft*

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Abstract

There are many qadamgahs (the place of holy people's step) with different titles in the Islamic world, which have been always respected by the public. People usually go to these places for praying, asking their needs, or for the burial of the dead in these places. Qadamgahs hold a special status in the mythological beliefs of Jiroft inhabitants. The plan layout of qadamgahs is in the form of square or circle, and their roofs are dome shaped, also their entrance doors are short and placed in the direction of sunlight. The purpose of this study is to examine the process of qadamgah formation and to find the roots of mythological beliefs in Jiroft. The main question is that how is the mythological and ritualistic function of qadamgahs and the basis of their formation in the region of Jiroft civilization? The method of data collection is "documentary and field study" and the research method is "descriptive and analytical". This study shows that the ritualistic and mythological structure of these qadamgahs in this area is derived from worship beliefs and respect for natural elements, such as water, fire, soil, tree, rock, and so on.

Keywords: Qadamgah, Ritualistic and mythological structure, Jiroft .

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**An Investigation of the themes of Soheil Mahmoudi's short poems
on the Basis of Haiku and Senryu in his three books: The Dream
of Tree is Deep-rooted, Spring is the Train of Your Dress, and
Now We Are Both Alone***

Razieh Fouladi Sepehr¹

Abstract

Short poems deliver the most meaning in the shortest time to today's thoughtful and serious audience, and because of being free from language, time, and meter constraints, is a kind of incaution, freedom, and self-assertion against conservative forms and ideas. Although short poem is among our original literary heritages, sometime it is also comparable to the two Japanese forms of haiku and senryu. It can be said that the reason for the increasing attention to this kind of poetry is its synchronization and harmony with the pace of modern society. While being adherent to the structure of haiku and senryu, the short poems in the three studied books have gone further in terms of theme and content, and being based on improvised poetry, they are individuated and free from the shackles of repetition and imitation. The content of his poems reveal traces of national, ritual culture and other properties of the time and the society in which the poet lived in his poem's them.

Keywords: Theme, Soheil mahmoudi, Haiku, Senryu.

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