
"Ethique Protestant et L'Esprit du Capitalism", refuting the methods and some historical approaches of Max Weber, while, recognizing his towering figure in the field of sociology of religion.

Because of importance of his views and following the publication of Weber's above mentioned book in Farsi, we present here the Persian translation of Professeur Le Goff's introduction with his critical points adding some footnotes for the interest of Iranian readers.

study of the Socio-Economic Problems of Land Fragmentation in Iran

This paper is written based on a research carried out at three rural districts in a city located on Central State of Iran, named Shahzand.

Although some Scholar studied about Juftgave but nobody paid any attention to the Nassaghbandi system.

The main Purpose of this paper is to describe, for the first time, the assaghbandi traditional system which dominated agriculture and rural areas of Iran, looking at the Juftgave as a traditional cultivating unit.

A Critique of Weber's Protestant Ethic and the Spirit of Capitalism

The fall of socialist regimes in the East of Europe and the demystification of Marxism in the world brought Max Weber's "Protestant Ethic and the Spirit of Capitalism". once again, to the public attention.

"Club France Loisir," a well known French publisher, presented in 1990, the above mentioned work of Max Weber in French to the world of Francophile.

Jacques Le Goff, a distinguished French scholar and an eminent representative of "Nouvelle Histoire", wrote a critical introduction to the

Water - Mills of Kamareh

The first section of this paper discusses the researches done on various kinds of water-mills in rainy and dry areas of Iran, and estimates their number. The most interesting part of this section is the introduction of an automatic water-mill in Marand of Azarbayjan, working without using the potential energy of current water,

The second section of the paper discusses various kinds of Water-mills in the region and their statistics, as well as indicating the reflection of water-mills in the regional culture.

Finally, different parts of such Water-mills are described.

"Phenomenology and Phenomenological Sociology"

phenomenology is not restricted to philosophical domain. In the past half of a century it has put its imprint on social sciences including sociology.

In reaction to positivism it paved the way for the emergence of phenomenological sociology, though it has not been immune from some distortions and misunderstandings. This paper while reviewing some concepts misconcepts and theoretical underpinnings of phenomenological sociology, compares it with Ethnomethodology. In the final section, this author tries to come to conclusions and offer some suggestions and critiques.

ethnographers to revive the last remnants of the traditional Iranian culture.

This study tries to reopen new and forgotten areas of research to the Iranian anthropologists and ethnographers, especially to those amateurs interested in preserving the anthropological legacy of this country.

Along with pinpointing problems, the paper also indicates some solutions to those problems at regional and national levels. At the end, as an example , it shows how "average water-mill" can be used for historical demography.

The Subterranean Dams of Qanats

This paper, for the first time, introduces the subterranean dams built on some qanats, whose subterranean canals pass through rocky areas. This technology , developed centuries ago in Iran, allowed preservation of the not-so-needed water of qanats during the winter season and its planned use during the spring and summer seasons, when water is so much needed and the outputs of qanats are low.

The qanat of Vezvan, in Meimeh of Esfahan , is one of such qanats which is still in use. Due to the rockiness of the passage of the underground canal of this qanat, a dam is constructed on it 16 meeters under the ground . The paper discusses this Iranian invention and describes , in detail , the subterranean dam of Vezvan.

Abstract

The main purpose of present article is codification of Ibn Khaldon's social thought with respect to The process of concept formation in sociology.

For fulfilling this aim a number of concepts such as family, dynasty, "asabiyya," tribe, ecological functioning which have a key role in his thought were selected and sociologically clarified in terms of boundary, fitness, and compatibility. Hence, by a detail inspection of these concepts some sociologically imporant points had been derived, such as the unit of analysis, the process of structural formation, the basic assumptions about interaction varianccs, the paths of structural change and the type of ideal political state. Therefore a logical articulation of these derived concepts in form of a theorctical construct was used as criterion for indicating to what degree with respect to recent intellectual engagements in sociology Ibn Khaldon could be judged as a sociologist.

Pathology of Folklore Research

This paper , reviewing the anthropological researches in Iran within the last three. decades , tries to indicate disharmony and shortcomings of these researches. Besides referring to the general Weakness of anthropology in Iran, the paper points out the problems that exist, specially in areas such as anthropolgy of science and traditional handicrafts , and Warns the possibillity of eradication of a major part of the humanity's treasure and creativity in this part of the world in the near future . Therefore, it stresses the emergency of the case and the short time left for anthropologists and

Paper Abstracts in English

Network Analysis in Sociology

In this paper, net work analysis is considered both as a method and as a theoretical approach. As a method, network analysis is regarded as a kind of relational method.

Some of its features including type of unit of analysis, data, type and techniques of analysis, sampling technique are briefly examined. As a theoretical approach some basic epistemological and ontological assumptions of network analysis are introduced. In final section, the linkage of network analysis with some sociological theories such as suicide theory, action theory, exchange theory, integration theory and world system theory are examined.

Conversion of central death rates into probabilities is the main methodological problem in the construction of an abridged life-table. In this article, we have introduced and demonstrated-using an approximate estimate of the age specific death rates of Iran, 1986-three principal methods to overcome this problem : 1) the method based on the assumption of even distribution of deaths in each age interval, 2) the Greville method, and 3) the Reed and Merrell method.