

Overview of Kerman monographs

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Abstract: By rapid growth of science and technology in various areas accompanying with lack of familiarity of young generation with rich folklore culture, gradual ignorance of this valuable repository is of concern. This culture in form of monograph can help considerably preserve this valuable repository. This research is aimed to review briefly monographic background in Iran, rural, urban and neighboring monographs in Kerman regarding necessity and significance of monograph. The present research was done by a library based methodology derived from Al-Ahmad, Saedi, Shahri's monographs and Kermani monographs. Research results show that monograph dated back to one hundred years ago based on Lorimer's book "Kerman folk culture". After establishment of Kerman studies center in 1989 and conduction of 18 seminars, provincial researches have been specially paid attention and valuable works of monograph have been registered in the province such as Koozbanan folk culture (2005), Shahr-e babak culture and history (2004). But there is no published work about villages and suburbs of Kerman except the book "a trip on Chatroud town". Since it is not possible to write all details of folk culture, because of high expansion of cities, so pay attention to neighboring monographs including the book "history of mosque and neighborhood of Khajeh Khezr is very vital in order to preserve folk culture. [akimeh Daneshvar, Parvin Salari Chineh. **Overview of Kerman monographs.** *N Y Sci J* 2013;6(12):102-109]. (ISSN: 1554-0200). <http://www.sciencepub.net/newyork>. 17

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1. Introduction

Despite its advantages and achievement, industrial growth and technology have been used as a method for cultural invasion and disappearance of cultural heritage of nations. In one hand, tradition, folklore culture and oral literature is a great support for retention of culture. Monograph is a kind of writing to record this cultural support. In fact, monograph is comprehensive study of a specific but more or less limited subject and it can be a specific subject ranged from literature, art, history, geography, sociology, anthropology and cultural-scientific fields (Anooshe, 1997: 420). In addition to registration of folklore culture and oral literature, writing monograph can show economic, historical, geographical status of villages, towns and neighborhoods and thus provide sociological and psychological researches. A comprehensive attention to this kind of research can solve several socio-economic problems so that this culture can be a pattern for future generations. Writing folklore culture in form of monograph is a method that can be multipurpose in addition to keeping folklore knowledge of a village, city or neighborhood. The most important characteristic of social and anthropological monograph is to write folklore culture, oral literature, geographical, economic situations and traditions that are studied in oral literature. Apparently, the main reason for attention

to rural studies and research on rural lives has been rapid changes that have appeared due to communication with urban life and introduction of machine-based civilization so that world of rural residents has been changed completely. This unexpected great change has brought about several problems (Safinejad, 1976:4). Although monograph is accounted as one of writing forms and at the beginning, monograph has been in a literal form, in books addressing contemporary literature prose, monograph is not available. The reason may be that some thinks these studies are under area of social science. In Europe, several efforts have been made to collect materials related to folk literature since middle of nineteenth century. But in Iran, establishment of rural studies center in the institute for social researches and studies of Tehran University, rural studies have become very important in a way that most of rural monographs have been written from 11951 to 1970. The first Kermani monograph was formulated by attempts of English Lorimar Colonel so called Kerman culture. After establishment of Kerman studies' center, valuable works have been written about Kerman folk literature but in Kerman the only neighboring monograph so called Khajeh Khezr history of mosque and neighborhood (Daneshvar, 2010) and the book "a trip on Chatroud city" are the first monographs published for villages and suburbs of Kerman. It should be noted that due to urban expansions,

neighboring monographs have been paid special attention by researchers in addition to rural monographs. The first rural monograph was made by American Adams. Similarly researches were done in America (1907, 1906). Jalal Al-Ahmed wrote the first rural monograph so called Aurazan followed by the books Tatneshinhay-e block Zahra¹ (1954), Gulf alone pearl of Kharg Island (1960). Then Saedi (1975), Shahri (1992) and Katiraei (1999) wrote monographic works. In 1956, Manoochehr Sotudeh wrote monograph of Kerman tradition and terminology. After establishment of Kerman studies center, writing has had incremental growth in Kerman. Concerning considerable growth of monograph in the world and in Iran and due to significance of folklore culture, it is very important to study and pay attention to the growth or lack of growth of monograph in a city or a region. In present research, it has been attempted to study briefly monograph and its objective. Then history of monograph in Iran and Kerman will be addressed in order to study place of rural, urban and neighboring monographs in Kerman. It is hoped that this research attracts attention of many researchers to write rural monographs specially neighboring monographs.

Definition of monograph

Monograph is consisted of two words “mono” meaning unique and single and “graph” meaning writing and picture. It totally means description, picture or writing a unit including monographs written about commemorative book, biographies. In other words, monograph is to study comprehensively a specific and more or less limited subject. The subject can be about literature, art, history, geography, sociology and anthropology or cultural-scientific (Anoosheh, 1997:402). In a more common definition, monograph is one of writings in which a society or a social unit is investigated comprehensively (Karami, 2000:47). Most of monographs are attributed to rural monographs in which all characteristics of a village will be investigated deeply and carefully (Safinejad, 1976:4).

Monographic characteristics

Monograph has no longitudinal limitation and it can be big, short, as an essay and thesis. But the most important characteristic of monograph is that it limits to an individual subject and is investigated comprehensively. Monograph is not an

abstract description because it considers all social affairs and their real relationships with each other. If components are studied separately for simplicity, their relations should not be ignored (the same: 4). In rural monographs, writing of folklore culture, dialects, geography and all spiritual, material, educational, social, economic aspects and traditions of rural folks will be studied. The more dominant the author is on socio-economic, cultural, historical and religious situations, the better he can show culture of that village. If the author wants to try his best, say the right things and gather information according to scientific principles, he should be patient, listen and write a lot (Homayoni, 1992:20). It is evident that the researcher not only should know research methodologies but also he should be familiar with theoretical principles and different areas in social science in order to make a monograph after spending a lot of times. In addition to scientific method, it is necessary to study a certain society in different situations and seasons and immediate conclusions should be avoided (Safinejad, 1976:3). It is noteworthy that itinerary is different from monograph. Because in itinerary, the author writes his adventures regarding his purpose and do not pay attention to all aspects as monograph. On the other hand, itinerary may be description of several travels of an author such as Naser Khosro itinerary. His itinerary is due to travelling Rey, Qazvin, Asia Minor, Mecca, Sham, Taif and Yemen (Safa, 1983, 896:2) or Tohfah al-Iraqi which is written by Khaqani due to his travel to mecca and Iraq. He also described statesmen and famous people settled in those cities. Finally he wrote poems about his condition (the same, 782).

Monographic background

Primary monographs were mostly historical. At the end of last century, Adams has done historical researches on New England villages and similar researches were done by attempts of two other researchers called Wilson-Williams in 1906-1907. But empirical studies on American contemporary villages have been started since 1910. Among American sociologists who published the first rural monographs in the second decade of 20th century are W.H. Wilson, a religious man, who has done 16 researches on rural societies and religious institutes and C.O.Cill who has published a research on decline and reduction of influence of rural churches and proposed strategies to solve this problem. In Europe including France, historical and rural researches were paid special attention. For example the book “village in the old system” written by Babeau (1882) and “peasants and workers” written 700 years ago by Avene (1889). After the Second World War, European Sociologists particularly French ones studied status quo of their villages under influence of American sociologies and research methodology common in that country. Among

¹ Block Zahra is the name of region located at south east of Qazvin

2- Tatneshinha is name of a tribe that unlike other villages of Block Zahra do not speak in Turkish or Azerbaijani languages. Therefore they were called Tatneshinha by residences of that region. Tati is one of old dialects in Persian language

Asian countries, India is one of monographic pioneers. Srinivas with cooperation of some scientists compiled the book "Indian villages" in 1960. Dube published the book "Indian village" in 1961 thereby rural portrayal was flourished (Safinejad, 1976: 4, 5). But the first Persian monograph has been written by King David Khan (an Armenian man). It was about Paris and its socio-official situation (Anoosheh, 1997, 402). A scientific research on rural society was started in Iran later than European and American nations. Rural studies in Iran was firstly literal (Safinejad, 1976, 7). After establishment of rural studies' section in social research & study institute in Tehran University, rural study became important in a way that the most rural monographs were written during years 1951-1970 (the same, 7). Jalal Al-Ahmed formulated Aurazan in April (1951) that was published by Danesh library in 1954. The book "Tatneshin hay-e of Block Zahra" in 1956, Gulf alone pearl in Kharg Island in May 1960 by Jalal Al-Ahmed are the first Iranian rural monographs. In 1960, Javad Safinejad started to gather and produce contents of the book "Talibabad" and completed it in 1964. The book was published in March 1966. Yush monograph written by Sirous Tahbaz in 1962 and Sarvestan folklore culture (Homayouni, 1969) and three works written by Gholam Hussein Saedi so called "from Heva, KHiav or Meshkin Shahr and Aylkhchy are considered as the most important monographic works and they were firstly published in 1965.

Necessity and significance of monograph

In a wide land such as Iran, cities and villages spread in west, east, north and south and they are far from each other and people have their own accent and folklore culture. When we study folklore of each region or tribe separately, it is seen that despite apparent difference in its origin, the basis and source of all is the same. They all are branches of a tree and separate from the same bulk and feed from one root. It is the strongest document for Iranian national union and the conclusive reason for their alliance. The best method for familiarizing with this document is compilation, formulation and publication of materials of folklore culture (Homayouni, 1992:23). Therefore, culture of each nation is considered nationally as the identification and identity document of people. Traditions, dialects, customs are accounted as historical backgrounds showing change of thoughts and social development. Today, literal researches are not as necessary as collection of dispersal materials of folklore culture. There are number of books, poetries and proses and they are always available thus they are not destroyable. But materials, works and documents of folklore culture that have not been gathered yet and

they have no available source except eldest people, they are under risk of destruction. Works and documents should be collected immediately based on remaining of old generations in cities, towns and villages (the same:23).

Monographic objective

The aim of anthropologic researches and studies of monograph is not only for familiarity or satisfaction of curiosity sense, social situation and folk literature but also the aim is to explore such subjects sociologically and psychologically. Monographic authors believe that they are not going to analyze problems and they are not anthropologists. They only express problems collect and formulate traditions, beliefs and routines of rural people. In his two books so called "Tatneshin hay-e Block Zahra" and Aurazan, Jalal Al-Ahmed stated that at first the author does not know what category his research belong to, whether it is itinerary or not, whether it is a research on folk traditions or their accents or not? (Al-Ahmed, 2005). In the book "Tatneshin hay-e Block Zahra" he wrote

After staying two or three months in the village, I prepared notes. In early stages, it was a kind of entertainment for me and no rule and purpose was considered. Later, although it was still an entertainment, rule and purpose were considered there" (Al-Ahmed, 1997, 6). In the book "from Heva", Gholam Hussein Saedi studied tradition of people in the south, spiritual, mental and social condition of people. regarding mental issues so called different kinds of winds people faced due to poverty and pressure, he believed that he does not want to analyze traditions and he is not qualified to analyze issues and he only expresses them (Saedi, 1974). In another work, Al-Ahmed wrote:

The author of this book (Tatneshin hay-e Block Zahra) does not know accents and does not deal with anthropology and its rule or economy in these pages. he is not going to judge on something rather he tried to provide a brief collection with more accuracy including routine life of rural people and their traditions ranging from their death to their words, tales, texts and idioms, harvesting on fields and social organizations (1997,17).

Although the author is not aimed to analyze contents, if some people study it anthropologically, they could study and originate tradition and folklore culture in order not to lose our cultural richness. 90% of monographs belong to villages but not villages with individual characteristics rather villages like several ones placed everywhere and everybody has forgotten them. Al-Ahmed wrote about his reason for choosing Aurazan village:

It may be believed that what has been gathered in this collection is superior to other Iranian villages. For example, it is a small village like other

Iranian villages where the land is plowed by plough, there is always a conflict due to water share, and people rarely take a shower. They drink their tea with raisin and date. The author has chosen this village due to his interest in it (2005:6). Information about rural people and their socio-economic institutions is not only suitable for satisfaction of curiosity but also it helps us change the chaotic condition of these people (Dehbashi, 1985, 341). Saedi by using monographs common in 1971's, gives us some information about layered context of the village, beliefs of rural people, their spirits and characteristics (Mir Abedini, 1998, 789). The author of the book "adobe by adobe" wrote about his purpose:

Informed people know that until publication of Usane and Neirangestan, Iranian cultural systems never paid attention to folklore culture. Therefore, I started to gather traditions and customs that were forgotten in Tehrani families or old men and women hardly remember them. I preferred to complete unfinished task of past people. It is why I used past tense to describe traditions, beliefs and superstitions of Tehrani people. In few cases, I rarely dealt with history of manifestation, formal validation or beliefs because they need separated researches thus we are unable to obtain exactly the time of manifestation, validation, destruction and ignorance of folklore culture (Katirae, 1999, 7).

The most important monographic achievements are:

Writing real life, ceremonies, pleasures, mourns can provide a specific condition to keep and restore some traditions and customs of a right life, a thing that may be necessary for machine-based society without feeling and emotion. This culture resulted from centuries of experiences gained by a group or race. In a time so called technology and development, culture of nations, races, groups are subjected to invasion and destruction and what is remained for a nation is only machine and engines. It is the sweet taste of traditions that should be tasted by youths and they have to be familiarized with this cultural support. Jafar Shahri wrote in the book "old Tehran"

I am interested in reading history but my purpose is not to know who has stolen governmental budget or who has killed, despoiled, conflicted and shed blood because our lifetime is too valuable to spend on such issues rather I wanted to know people in past ages and centuries, to familiarize with their life style. Unfortunately, I have done a lot of researches but reached few results. Therefore, I compiled the book for this purpose and I only have considered people and what is related to society. I dealt with conditions in 50 years ago. The book has been resulted from continuous efforts and difficulties

in restoring traditions, customs, and actions done by old Tehrani people. By such a book, I wanted to serve my hometown and prevent disappearance of its works (because it is soon that we will die). This book is a collection of what I have seen and heard, my knowledge about Tehran before manifestation of Pahlavi dynasty. I have prepared information truly without begging, aid and partner (Shahri, 1992,8).

2- Accuracy and scrutinization of some beliefs that are superstition and have no place in religion require more attention to mental problems and economic bottlenecks like what Gholam Hussein Saedi noted in the book "from Heva":

Common extraordinary Arab and African dances such as fine dances are also obvious examples. Wedding parties, mourning ceremonies and Eids are with details and each of them is mixture of unfamiliar cultures, superstition and extraordinary beliefs and common ceremonies for every event in order to explain all disasters and expected and unexpected accidents (1974, 28).

3- Admirable traditions and customs were maintained and superstition and unsuitability were destroyed.

4- Sometimes, materials are noted that are beyond our mind but they should not be considered untruthfully and impossibly rather there are several factors playing role in appearance of these traditions

If strange materials are unbelievable in this history, they should not be considered untruthfully and impossibly rather lack of political stability, continuous changes of governments accompanying with chaos should be addressed such as destroying past traditions and works and forcing new culture and beliefs that resulted in unfamiliarity of current generation with past generations (Shahri, 1992, 10).

5- Paying attention to monograph can show some historical ups and downs.

Thereby local historical hierarchy is studied by known and documented books. Another important point is that the author (Saedi) dealt with role of Shahsavan tribes in relation to Czarist Russian central government. This in turn clarifies association of city, village and tribe in relation to international policy in some part of Iran. The author does not deal with modernism by development rather he wants to say that under poverty and unemployment in a rich environment, the government should invest and make the region rich, rescue people from poverty (Seif adini, 2004, 157).

6- Occasionally, monograph is very important historically such as Kharg Island in Jalal Al-Ahmed book "Gulf's alone pearl" in which he studied accurately background of the Island and in chapters 5 and 6, he described historical and archeological works

in a region where had not been paid attention in that time.

7- In monograph, author's challenges, ambitions and expectations from future can be considered. In fact the book is a place where the author can speak with experts.

8- if Aboureihan Birouni wrote some years ago that it is said that alone pearl comes out of this Island, today we see that this Island has been an alone pearl for centuries, we do not understand its value and it will pass in hands of children as a bead in order that time turn with a long and strong hand picks this pearl from muds and makes a bright jewel from it. A machine-based civilizations life to its credit rotate with its rotation and has reputation (Al-Ahmed, 2004, 15).

9- Monograph causes different characteristics of people to be known. This provide a context for change. For every change and prediction, at first people and environments they are living should be identified. We should know what they eat, what they do and what they wear, what instruments they use in production, what is happened in the village. Then, income methods that are in agreement with past and national rural traditions are used to correct them. In countries such as Iran, there is no scientific information about people who are living in 50000 villages. General studies and design of developmental plans is very difficult. In every region, villages have their own situation and this difference make fundamental classification of Iranian villages difficult (dehbashi, 1985, 342).

9- Sometimes, the author criticizes accurately the status quo. In fact he shows problems. In the book "Kheiv or Meshkin Shahr" Saedi wrote: There is no factory in this region, there is only a huge building in the way of Qalasy. It was a factory in dynasty of Reza Shah that was made for cleaning cotton. But there was no enough cotton in those regions. Therefore factories are useless and pointless. despite many intact mines in Salavan domain and fertilized lands for growing sugar beet and other agricultural facilities, 33 percent of rural men are unemployed and go around without purpose (1975, 104).

10- exact information and statistics seen in some monographs such as what is observed in the book "Kheiv and Meshkin Shahr can be effective in social and sociological studies (for example primary school, there were only two female primary schools and 3 male primary schools in Kheiv, other schools were placed in suburbs or other parts of Meshkin Shahr).

Educated people: 9% of men and one percent of women were educated. 97% of residents were born in Meshkin Shahr, 2% were born in

neighboring cities and one percent was born abroad (the same, 100, and 101)

Types of monographs

1- General works and monographs in rural studies

In such studies, rural society is seen generally without any framework or orientation and sometimes they have been written with aim of discovery. These works can be divided into two groups: general and specific. Itineraries, historical writings and works of geographers can be considered as general works and rural monographs are specific works.

Monographic studies are divided into two groups:

1- Monograph is done to supplement socio-economic studies of rural regions

2- Monographs that have been done independently

2- Studies done with theoretical and historical orientation

Such studies unlike the first group, include theoretical, methodological orientations and some time they accompany with ideological and value biases. They have been done based on linear and cross-country comparative-historical-qualitative methods, case studies based on analysis and discovery, historical and functional analysis and theoretical test for some of rural sociological theories (Azkia, 2009, 14).

In present research, specific monograph is considered.

Kerman monographs

After establishment of Kerman studies center in 1989 and conduction of 18 seminars, provincial researches were paid attention so that approximately 150 valuable works were recorded about Kerman (Naghavi, 2009:23). These works include war (sacred defense), dialect and folklore culture, literal researches in form of poem, fiction, irony, history, geography, historical works, touristic attractions, art and so forth. What is related to this subject matter is prevalence of writing native culture and monographs. In some works, Kerman has been considered as a single unit and its tradition, dialect, historical works and geography have been written down. In the book "Kerman in one glance" and some others, the author has formulated his work using research methodologies in monograph and studied accurately a city using monograph. In fact, he has made a comprehensive monograph such as history of Shahr-e Babak culture written by Mansour Azizi. Monographs of Kerman can be studied in two parts: 1- monographs of Kerman province 2- monographs of Kerman city.

Brief introduction of monographs of Kerman province

The book "Kerman in one glance" (1999) republished 7 times up to year 2010 deals with familiarity with climatic and geographic situation,

cultural and native characteristics, historical works, celebrities of organizations, institutions and departments of Kerman province. Nice pictures of antique works and touristic attractions of Kerman have added the book beauty. In the book “moving through historical geography of Zarand and Kouhbanan” the author defined his book in his preface as follows: in order to explore history and historical geography of Zarand and Kouhbanan, two kinds of sources have been used: one is ancient sources and the other is new sources. There are also thousands of dedicated letters from end of Zand era up to now and they are kept in endowments’ office in Zarand (Kordi Karimabadi, 1998, 3, 5). Folklore culture of Golbaf and history and culture of Shahr-e Babak were offered to Kerman studies center in 2000 and they were published in 2004. This book is one of the most complete works of Kerman monograph. At first, the author described history of Shahr-e Babak in different periods, government of Khans and history of villages and suburbs. Then in the second part of the book, he introduced accurately traditions, ceremonies, and plays, so forth. In addition to dialects and proverbs, he described jargons too. In his preface, he wrote: all materials in this book have been written scientifically and historically (Azizi Mazrae, 2004:8). Another monograph from Shahr-e Babak is Shahr-e Babak, land of turquoise, written by Zahra Husseini Moosavi and Mr Bastani Pariza has written a 55 page preface about it. In the preface entitled as Sarchashmeh, Midook, he noted some memories about Shahr-e Babak. Then, the author described geographical, historical, social situation, ancient works but he did not say anything about anthropology (Husseini Moosa, 2001). In preface of the book “folklore culture of Sirjan (2002), sensational age of Bam and history of local culture of Koohbanan (2005), Mr Bastani Parizi says: the book written by Mrs Roholamini can be one of valid sources for a land where a person called Marco Polo forced to pass Koobanan 700 years ago in order to reach China (Roholamini, 12, 2005). The book “Meimand, the eternal masterpiece,” is monograph of Meimand village. Since the author (Kobra Ebrahimi Meimandi) is native in this village, she could represent a comprehensive and readable monograph from Meimand or Sasanian city. This book was published in 2011. Among the most important monographs published in Kerman are dialect of Googhar, Baft (2006), monograph of Meimand houses written by Shah Shahani, Sirjan folklore culture (2007), historical geography of Zarand and Koobanan (1998).

Monograph of Kerman city

Ghasemi Kermani died in age of 90 (died in 1929). His two books so called Kharistan and Neistan imitated by the books “Golestan and

Boostan” are full of folklore terminologies and words specially terms related to Shawl-weaving workshops. Kerman culture that was gathered by attempts of Colonel Lorimer and his wife (English council in Kerman) during 1912-1914 is the first monograph in Kerman. This book includes cradlesongs, melodies, plays, folklore traditions and customs, couplets and legends of Kermani people. In the preface, Mr Freidoon Vahman wrote: Lorimer’s wife was a German linguist and she encouraged her husband all her life. They travelled south of Iran and northern and western mountains 600-700 years ago. Their typewriter was carried by horse or special mares. They took notes daily and compared their notes at nights under light of calendars (Lorimer, 1914:5). Another monographic work belongs to the late Mahmoud Sarafi (1983) who was head of elementary collage of Kerman. His book “Glossary of Kermani dialects” was published in 1996. Kerman culture written by Manoochehr Sotudeh includes 4700 Kermani terms and professional terminologies such as carpet weaving, agriculture, shawl weaving, pitman, perfumer and traditions and under each word, some explanations have been noted (Sotudeh, 1956). Glossary of Kermani terms was formulated by Mohammad Vaezi in 1972, published in 1978 and republished in 1982. A monographic paper about Kerman city so called “heart of the world” from Mohammad Kazem Aghabakhshi, is one of the first papers published in the book “lectures of the seventh Iranian research congress” that was conducted in August 1977 in Kerman. In this book, at first, Aghabakhshi found the root of the word Kerman. Then he described historical and geographical situation and introduced public places, caravans, mines and devices related to animal and ranchers, handicrafts and spirits of Kermani people (Aghabakhshi, 1977:134). In the same book, there is a paper so called background of Jupar and Barez names from Ebad Alrahman Emadi who studied appellation of these two places concerning to Ardeshir Babakan record (Emadi, 1977:391). In the same book, Mr Ali Akbar Jafari in a paper so called “name of Kerman” concerning the story of Haftvad Worm proved that the name of Kerman is not originated from “Worm” rather it dated back to Darrius dynasty (Jafari, 1977:404). Kerman culture was compiled by Seyyed Abolghasem Pourhuseini in 1985 and it was published in 1991 by Kerman studies center. In addition to gathering Kermani terms that were written with phonemes, necessary explanations have been arranged alphabetically. In this book, Mr Pourhuseini introduced famous markets of Kerman, gardens, mosques, gates, alleys, neighborhoods, sightseeing regions, shrines and souvenirs. In his book, he wrote: in 1942, one of professors suggested: now that you are going to your hometowns, gather local terms, traditions and ethnic characteristics in order to

render service to your hometown specially try to gather folklore terms in order not to be destroyed by influence of new civilization (Pourhusseini, 1992:4). the most common terminologies and dialects of Kermani people (2002), history of Sirjan civilization and culture (1992), Persian instances in Kerman dialect (1991), melodies, reputations and folklore culture of Kermani people (2008) and legends of Kermani people are works that although they are considered as monographs, other historical, geographical and social aspects of Kerman have not been referred to. The book 'Pass on Chatrud city' (2005) is the first rural monograph published in Kerman. In this book, Mrs Hamzeh and Mr Roohani described geographical, historical characteristics, features of religious places, antique works and folklore culture of Chatrud. The first neighboring monograph in Kerman province is the book "history of mosque and neighborhood of Khajeh Khezr written by Mohammad Daneshvar (1996). He introduced one of the oldest neighborhoods in Kerman. In the preface, Mr Bastani Parizi introduced this book as a monograph and wrote: it is a booklet that is called monograph in foreign language and describes a neighborhood in Kerman city. In fact, it is not possible to know Iranian cities with two thousand year age except by knowing neighborhoods of those cities (Daneshvar, 2010, 12). In the first part the late Daneshvar described personality of Khajeh Khezr and public beliefs in Khajeh Khezr, relation of endowments of Gangali Khan with his munificence and in the second part, he dealt with history of the structure, history of the neighborhood, introduction of poets, grandees and martyrs of this neighborhood. In the third part, he described structure of Khajeh Khezr mosque, servants, and prayer leaders. Among 415 books published in 1997, this book was introduced among seven famous works and was selected as the best book in the year. Old neighborhoods of Kerman City written by Mohammad Daneshvar is a collection of 41 old neighborhoods in Kerman and includes socio-cultural and political history of Kermani people in different periods (daneshvar, 2008, 10). From Ghale Dokhtar to Decius (2002) is another book written by Mohammad Daneshvar. It includes some public events of Kerman city in past periods especially in last century and includes names of those who played role in these changes. Economic, agricultural, political and cultural conditions up to early recent century and comparing them with status quo of the city are included in this book too (Daneshvar 2002, 7). This book was published in 2003 and republished in 2010.

Conclusion

Monograph is one of writing formats that if its significance is known, it can be our cultural support. In one hand by restoring desired tradition and folklore culture of a region, many researches can be done in fields of psychology, sociology and history. Results show that concerning "folklore culture in Kerman" written by Lorimer, monograph has one hundred year background in Kerman and after establishment of Kerman studies center in 1989 and conduction of 18 seminars, provincial researches were paid attention. valuable monographic works have been recorded in the province including Koobanan folklore culture (2005), Shahr-e Babak history and culture (2004) but concerning villages and suburbs of Kerman city, there is no published work except the book " pass on Chatroud" (2005) and since it is not possible to write all details of folklore culture due to wide expansion of cities, paying attention to neighboring monographs such as the book " history of mosque and neighborhood of Khajeh Khezr (2002) can be very critical and important in order to keep folklore culture.

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