

confined to word-making but covers the entire language. (3) Its members, as a group, believe in their work, while the old one was organised and at least at first controlled by people (e.g. Furūghī) not in sympathy with language purification. (4) Its members and those outsiders working with them are professionally more highly qualified than their predecessors, in linguistics and other relevant fields. (5) It is a more open operation, in that it consults the public, or at least the scholarly community. (6) Its work is more systematic, and its procedures more elaborate.

As for the future of the academy, and of language purification, it is difficult to predict after the February 1979 overthrow of the monarchy by a revolution with strong religious overtones. The *Farhangistān* is now inactive, if not in fact defunct. If the atmosphere prevailing during the first nine months of the new régime continues, any undertaking of his type would most likely discontinue, or at least be weakened and restricted. Under such conditions, the activities of any language academy would very likely be confined to the coining and adoption of technical terms.

Bibliography: A short history of the two language academies and similar organisations in Iran and of language reform is provided in M. A. Jazayery, *Farhangistān: la Academia Irania de la Lengua*, Mexico City (forthcoming), which contains a comprehensive bibliography. A shorter account, from a somewhat different perspective, will be found in his article *The modernisation of Persian vocabulary and language reform in Iran* (forthcoming). For a list of the persons writing in pure Persian from the earliest times, see 'A. A. Hikmat, *Pārsi-yi naḡh̄z*, Tehran 1951, where examples of such writings are given. See also M. Ishaque, *Modern Persian poetry*, Calcutta 1943. Information on the various terminology and purification groups is found in Muḥammad Muḥit-Ṭabāṭabā'ī, *Nigahbāni-yi zabān-i Fārsī*, in *Yaghmā*, xxiii (1971), 569-75; Muhsin Shāmlū, *Ta'rīkhī az waq'-i luḡhat dar Irān*, in *Wahid*, v (1968), 834-8; and in the Jazayery monograph cited above. On the committee at the *Dānish-sarā-yi 'Alī*, see 'Isā Ṣadīk, *Yādḡār-i 'umr*, Tehran 1959-75, ii, 105 ff. The constitution and internal by-laws of the *Farhangistān*, lists of its members and committees, and of words adopted up to 21 March 1942, are found in *Wāzhahā-yi naw ki tā pāyān-i sāl-i 1939 dar Farhangistān padhīrufta shuda ast*, Tehran 1973 (repr. of the original 1942). A brief analysis of the words approved by the two *Farhangistāns* is given in Jazayery's book and in A. Shakoor Ahsan, *Modern trends in the Persian language*, Islamabad 1976, 111-30. On the developments between the two *Farhangistāns*, see also *Luzūm-i ḥifz-i Fārsi-yi faṣīḥ*, in *Yādḡār*, vi (1948), 1-40. On Kasrawī, see now (in addition to *Bibl.* in the article, s.v.), *Niwīshṭahā-yi Kasrawī dar zamīna-yi zabān-i Fārsī*, ed. Husayn Yazdāniyān, Tehran 1979. For an analysis of Kasrawī's views on, and methods of, language reform, see Jazayery, *Yādūshṭhā-yi dar pīrāmūn-i kūshishhā wa andīshahā-yi Kasrawī dar zamīna-yi zabān*, which appears on pp. 11-47 of that book in lieu of an introduction. On the second *Farhangistān*, see Jazayery's monograph and article cited at the beginning of this bibliography, the Ahsan book cited, and the publications of the *Farhangistān* itself. The latter include *Farhangistān-i zabān-i Irān: hadaf, sāzman, waṣīfa, rawīsh-i fa'āliyyat*,

Tehran 1972, and the *Pīshnīhād-i shumū list* monographs of which four were published, Tehran 1972-6. Samples of its adopted words are found in *Barābarhā-yi Fārsi-yi barkhī az wāzhahā-yi āmuzishī*, Tehran 1974.

(M. A. JAZAERY)

(iii) TURKEY

There are two academies in Turkey, the Society for Turkish History and the Society for the Turkish Language, both set up on the initiative of Mustafa Kemal Atatürk [q.v.], who supervised their work closely until his death in 1938, whereupon nearly all his estate was divided evenly between them. Both during and after his lifetime, these academies closely followed his views on the interpretation of Turkish history and the reform of the Turkish language respectively. In brief, they maintained that the Turks were an ancient people, connected with Anatolia since the oldest times, with a language of their own and responsible for major contributions to world civilisation. The operational results of this approach, which the academies were expected to foster, were to be an increase in pride among Turks regarding their past and their language and the will again to play a role in world civilisation through rapid modernisation.

The Türk Tarih Kurumu (TTK) or the "Society for Turkish History" had as its predecessor the Türk Tarihi Tetkik Heyeti or "Committee for Research into Turkish History", founded in 1930. In 1931, this was succeeded by the Türk Tarihi Tetkik Cemiyeti or "Society for Research into Turkish History", whose own name was changed to Türk Tarih Kurumu (meaning the same) in 1935.

The scope and goals of the TTK were to study the history of the Turks and of Turkey and to publish and disseminate the results of this research. The following methods were suggested for attaining these objectives: 1. Research and investigation of sources relating to the history of the Turks and of Turkey. 2. Translation (into Turkish) and publishing of these source materials. 3. Convening of congresses for discussion of new findings and other scholarly topics. 4. Despatch of scholars (individuals or groups) for investigation of documents which shed light upon the history of the Turks and of Turkey. 5. Cooperation with local and foreign scholarly institutions regarding the study and publication of relevant material.

The TTK, organised like other academies and learned societies throughout the world, is housed in its own building in Ankara, with an impressive library (including archival materials, 901 manuscripts, 189 microfilms, 172 photocopies of manuscripts, numerous local and foreign journals and 73,166 books and offprints, by late 1979) and its own printing press. It serves as the centre for the TTK's manifold activities, which include research, lectures, exhibitions and international congresses—convened approximately once every five years since 1932—as well as publication of the proceedings of these congresses under the title *Türk tarih kongresi sunulan bildiriiler* (later renamed *Türk tarih kongresi bildirileri*), along with numerous other works. The TTK's conception of Turkish history is maximalist; one of its first publications was a four-volume textbook for secondary schools (*lise*), emphasising the overall history of the Turks (and Turkic peoples) throughout Asia and their contributions to world civilisation. The 347 scholarly books—many of which comprise several volumes—published

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TÜ.I

Türk Tarih Kurumu (Ankara)

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TTA

Türk Tarih Kurumu kuruluş amacı ve çalışmaları / edited by Fahri Çöker.- Ankara: Türk Tarih Kurumu, 1983.

xii, 806 p., [48] p. of plates: ill.; 24 cm.- (Türk Tarih Kurumu yayınları, xvi. dizi, sa. 48)

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