



BONYĀD-E FARHANG-E ĪRĀN

BONYĀD-E FARHANG-E ĪRĀN (Iranian Culture Foundation) was established 16 September 1964. The Foundation was funded with an initial grant of one million *tomans* (ca. \$133,000) from Queen Farah's office; later its funds became a regular appropriation in the national budget. In 1357 Š./1978 this subsidy reached 10 million *tomans* (ca. \$1.3 mill). According to its constitution, consisting of 25 articles, the Bonyād was to consist of founder members, a (largely ceremonial) board of trustees and a secretary general (the general manager). Formally the secretary general was nominated by the founder members and appointed by order of the queen, honorary president of the Foundation (art. 16 of the constitution). Accordingly Parvīz Nātel Kānlarī was appointed as secretary general in November, 1964, and held this position until the revolution of 1357 Š./1978-79.

The Bonyād was set up in order to promote Iranian culture, preserve and further Iran's cultural heritage, make efforts to refine, develop, and disseminate the Persian language, and introduce Iranian culture to other nations (art. 1 of the constitution).

The Bonyād succeeded to a high degree in carrying out its mandate, for which four main departments were set up. Each department was directed by one or two scholars, under whom a number of researchers in different fields of Iranian studies were working. The four departments concentrated on (1) publishing Persian dictionaries, (2) Persian grammatical studies, (3) scientific and technical dictionaries intended to meet the urgent needs of scientists engaged in writing scientific books in Persian or in translating such books into



Persian, and (4) Middle Persian (Pahlavi) studies, whose aim it was to publish glossaries and texts. The most important project of the first department was the compilation of a historical dictionary of the Persian language. For practical reasons it was decided to confine it at first to the oldest period of New Persian (4th/10th century). All texts of this period were systematically studied and indexed. This work resulted in the publication of the first volume of *Farhang-e tārikī-e zabān-e fārsī* (I, A-B, 1357 Š./1978). The second department published the *Tārik-e-zabān-e fārsī* by P. N. Kānlarī (4 vols. in 5 pts., 1348-56 Š./1969-77) and the third several volumes on the terminology of oil, medicine, accountancy, law, and logics (see below). The fourth department published a few glossaries (see below), though much more had been prepared for publication. It also published facsimile editions of the manuscripts TD₁ of the Iranian *Bundahišn* and the codex DH, containing the Iranian *Bundahišn*, *Zand ī Wahman Yasn*, and parts of the *Dēnkard* (both publ. 1349 Š./1970). These projects were warmly welcomed by Pahlavi scholars (see, e.g., J. P. de Menasce, *Stud. Ir.* 1/1, 1972, pp. 134-35; M. Dresden, *JAOS* 89/4, 1969, pp. 828-29).

The publications of the Bonyād under the direction of ‘A.-A. Sa‘īdī Sīrjānī (about 300 titles) were not confined to those of its staff but also included works by other scholars. They are in the following fields:

Facsimile editions of important Persian manuscripts, including Abū Mansūr Mowaffaq b. ‘Alī Heravī, *al-Abnīa ‘an ḥaqa’eq al-adwīa* (1344 Š./1965); the *Tafsīr-e Qor‘ān-e Pāk* (known as the Lahore *Tafsīr*) of the 4th/10th cent. (1344 Š./1965); ‘Abd-al-Raḥmān Šūfī, *Ṣowar al-kawākeb*, translated and copied by K̄vāja Naṣīr-al-Dīn Ṭūsī (1348 Š./1969); Abū ‘Alī Moḥammad Ba‘amī, *Tarjama-ye Tārik-e Ṭabarī* (1345 Š./1966); Sayyed Esmā‘īl Jorjānī, *Daḳīra-ye k̄vārazmšāhī* (1355 Š./1976).

Science in Iran, including Moḥammad b. Ayyūb Ṭabarestānī, *Šomār-nāma* (1345 Š./1966); *Yawāqīt al-‘olūm* (1345 Š./1966); K̄vāja Naṣīr-al-Dīn Ṭūsī, *Tansūk-nāma-ye īl-kānī* (1348 Š./1969); Šams-al-Dīn Domīsarī, *Nawāder al-tabādor* (1350 Š./1971); Abu’l-Fotūḥ ‘Ejlī Eṣfahānī, *al-Īzāḥ* (1347 Š./1968).

Sources on Iranian history and geography. Under this title a number of Persian translations by modern scholars of Arabic historical and geographical texts were published to facilitate the use of such texts for those who could not use the original, e.g., Dīnavarī, *Aḳbār al-ṭewāl* (1346 Š./1967); *Tārik-e Ṭabarī* (1352-54 Š./1973-75); Ḥamza Eṣfahānī, *Tārik-epayāambarān o šāhān* (1346 Š./1967). In addition, a number of Persian historical and geographical texts,



mostly edited for the first time, e.g., Gardīzī, *Zayn al-aḳbār* (1347 Š./1968); Ḥāfeẓ-e Abrū, *Joḡrāfiā* (the part about Herat; 1349 Š./1970); Moḥammad Šafī' Tehrānī, *Nāder-nāma* (1349 Š./1970); 'Abd-Allāh Ḥosaynī Balkī, *Fazāyel-e Balk* (1350 Š./1971); 'Alī Lāhijī, *Tārīk-eḲānī* (1352 Š./1973); *Haft kešvar* (1353 Š./1974); Nāẓem-al-Eslām Kermānī, *Tārīk-ebīdārī-e Īrānīān*. This series included translations of some important works by foreign scholars, such as V. V. Barthold's *Turkistan* (1352 Š./1973) and C. E. Bosworth's *Islamic Dynasties (Selselahā-ye eslāmī; 1349 Š./1970)*.

Philosophy and mysticism, including editions of such Persian texts as 'Ayn-al-Qozāt Hamadānī, *Nāmahā* (1348-50 Š./1969-72) and Ġazālī's *Eḥyā' al-'olūm* (1351-58 Š./1972-79), or studies, such as Meškāt al-Dīnī, *Mollā Šadrā* (1345 Š./1966).

Pahlavi texts and glossaries, including *Draxt Āsūrīg*, ed. and tr. with commentary by Y. M. Nawwābī (1346 Š./1967); M. Bahār, *Vāža-nāma-ye Bondaheš* (1345 Š./1966) and *Vāža-nāma-ye Zādspram* (1351 Š./1972); M. J. Maškūr, *Farhang-e hozvārešhā-ye pahlavī* (1346 Š./1968); A. Tafāzzolī, *Vāža-nāma-ye Mīnū-ye kerad* (1348 Š./1969) and a Persian translation of *Mēnōg ī xrad* with commentary (1354 Š./1975); F. Vahman, *Vāža-nāma-ye Artāy Vīrāz-nāmak* (1355 Š./1977).

Scientific and technical dictionaries, including J. Tavānā, *Farhang-e eštelāḥāt-e šaṇ'at-e naft* (1344 Š./1965); M. Ṭabātabā'ī, *Farhang-e eštelāḥā'jt-e pezeškī* (1351 Š./1972); A. Abu'l-Ḥamd, *Farhang-e eštelāḥāt-e ḥoqūqī* (1353-56 Š./1974-77); M. Ḳvānsārī, *Farhang-e eštelāḥāt-e manteqī* (1356 Š./1977).

Dictionaries (other than the *Farhang-e tāriḳī-e zabān-e fārsī*, 1357 Š./1978, see above), including Naṭanzī, *al-Merqāt* (ed. J. Sajjādī, 1346 Š./1967); Ḥobayš Teflīsī, *Qānūn al-adab* (ed. Ġ. Ṭāher, 1350-51 Š./1971-72); Abū Yūsuf Kordī, *al-Bolḡa* (ed. M. Mīnovī, 1355 Š./1976); J. Daraḳšān and E. Ūlgūn, *Farhang-e Torkī be-fārsī* (1350 Š./1971); A. Nūšīn, *Vāža-nāmak* (selected words from the *Šāh-nāma*, 1351 Š./1972); Moḥammad Ṭūsī, *Mo'jam-e Šāh-nāma* (ed. Ḥ. Ḳadīv Jam, 1353 Š./1974); Jārūtī, *Majmū'at al-fors* (ed. A. Jovaynī, 1356 Š./1977).

Folklore, including a number of classical Persian texts, e.g., *Ḳvābgozārī* (ed. Ī. Afšār, 1346 Š./1961) and Wā'eẓī Kāšefī, *Fotowwat-nāma-ye solṭānī* (ed. M. J. Maḥjūb, 1350 Š./1971), as well as modern studies, e.g., E. Šakūrzāda, *'Aqāyed wa rosūm-e mardom-e Ḳorāsān* (1346 Š./1967) and M. Pāyanda, *Āyīnhā wa bāvar-dāsthā-ye Gīl o Deylam* (1355 Š./1976).



Among the remaining publications one may mention M. Bahār, *Asāṭīr-e Īrān* (Iranian myths; 1352 Š./1973); M. Abu'l-Qāsemī, *Dar bāra-ye zabān-e āsī* (Ossetic; 1348 Š./1969), and a Persian translation of P. Horn's *Grundriss der neupersischen Etymologie* by J. Kāleqī-Moṭlaq (1356 Š./1977); texts and textbooks for the general public, such as Z. Kānlārī, *Dāstānhā-ye delangīz-e fārsī* (1346 Š./1967) and P. N. Kānlārī, *Dastūr-e zabān-e fārsī* (1351 Š./1972); M. Y. Nawwābī, *A Bibliography of Iran* (6 vols., 1348-63 Š./1969-84); Ph. Gignoux and A. Tafazzoli, *Mémorial Jean de Menasce* (1353 Š./1974); books on Iranian crafts, such as *Gerehsāzī dar honar-e me'mārī* (ed. K. Ra'nā-Ḥosaynī, 1351 Š./1972) and *Pardahā-ī az Šāh-nāma* (1346 Š./1967).

The Bonyād published a journal, *Našrīya-ye Bonyād-e Farhang-e Īrān*, with articles in Persian, English, French, and German on Iranian studies, of which, however, only two issues appeared (1347 Š./1969, 1352 Š./1973), and encouraged the work of Iranian cultural centers abroad through gifts of Persian books and by subsidizing and purchasing their publications. In 1352 Š./1973 it instituted a program to promote the study of Persian among Iran's neighboring countries by providing fellowships for students from India, Pakistan, Turkey, and Egypt to enable them to attend the summer language courses in Iran. Moreover, it held seminars on Persian language and literature in the Indian subcontinent. The initiative for these activities was taken by Sa'īdī Sirjānī.

To train scholars in various fields of Iranian studies, the Bonyād established a research institute in 1972, the Pažūheškada, which accepted students for post-graduate studies in four areas: Persian literature (M.A., Ph.D.), pre-Islamic studies (M.A.), general linguistics (M.A.), and history (M.A.).

After the revolution Bonyād-e Farhang and eleven other cultural and scientific institutions merged to form a new organization called Mo'assasa-ye Moṭāla'āt wa Taḥqīqāt-e Farhangī (Cultural studies and research institute) attached to the Ministry of Culture and Higher Education. The Pažūheškada was suspended after the revolution and its students were transferred to similar faculties or institutes.



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The Bonyād's publications were reviewed chiefly in *Rāhnamā-ye ketāb*, *Soḡan*, and *Yaḡmā*. Much information was kindly supplied by P. N. Ḳānlārī.

Search terms:

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