
THE STUDY OF THE HERITAGE OF ALISHER NAVOI IN THE EAST AND WEST AND ITS INFLUENCE ON THE DEVELOPMENT OF SOCIO-PHILOSOPHICAL THINKING

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ABSTRACT

Navoi's studies of the 20th century about the philosophical heritage and Sufism of Navoi have been opened in the state. The rich heritage of Navoi attracted and still attracts many researchers. It would not be an exaggeration to say that not a single second tormentor of the past has a table of admirers and investigators, like Navoi. Last year, a whole school of Navigation was formed, which was created by students of their time, such as Fitrat, Aibek, Sadridin Aini, Abdurakhman Saadi, Olim Sharafuddinov, Maksud Shaikhzade, Hamid Suleiman, Natan Mallaev, Rakhim Majidi, Vahid Zahidov, Izzat Sultan, Aziz Kayumov, Suyuma Ganieva, Malik Aripov, Najmiddin Kamilov, Ibragim Khakkulov, Shukhrat Sirojiddinov, Khamidulla Baltabaev and others.

KEYWORDS: *Philosophy, Creative Heritage, Scientists, Personality, Humanism, Research, Works, Work, Funds, Interests, Creativity.*

INTRODUCTION

The personality and creative heritage of Alisher Navoi were of interest to scientists and specialists from all over the world. In particular, one can list such foreign scientists as Russian orientalist M. Nikitsky, Turkish scientists A. Vagif, Aybeg, A. Hikmet, N. Vei, French orientalists S. Sasi, L. Buvay, German orientalists V. Baft, K. Ekmann, V.Hinz, Hungarian scientist G.Vambury, A.Shakirzode, A.Levend, British scientists E.Gibb, H.Prugstahl, P.Kortelli, G.Dikk from Canada, N.L.Amir from Iran and others [one].

In Uyghur literary criticism, the topic of Navoi has long been in the center of attention of researchers. It should be noted the scientific works of such scientists as S.Malov, A.Ziyoi, M.Khamraev, Yu.Mukhlisov, U.Mamatakhunov, S.Erkinov, R.Kodyri, Sh.Umar, V.Gupur, A.Hussein, T .Aliyev, S.Mullaodov, L.Ruzieva, I.Imirov, K.Khasanov, M.Khamroev, Y.Mukhlisov, R.Kadiri, I.Ruzieva and L.Raikhanov.

A. Nizari is a famous Uighur poet who created his own "Khamsa" called "Love epics" with his own plot, and the names of the poems are consonant with the names of the poems "Khamsa" by Alisher Navoi. But it must be said that even before the twentieth century, the West began to comprehend Navoi, since interest in the personality and heritage of the great humanist was not limited to the East. The encyclopedia "Oriental Library" by the French scientist Artolemed Yerbelo, published in 1697, provides a biography and titles of Navoi's works.

In the studies of the orientalist Sylvester de Sacy (1758-1838), the name of Navoi is mentioned - all this testifies to the fame of the great poet and statesman in the West.

The Russian orientalist P. Saveliev, in an article published in 1835 and specially dedicated to Mir

Alisher, gives a completely truthful assessment of the creative activity of the great poet and gives brief information about his works. A significant event in the development of Navoi studies of that period was the master's thesis of M. Nikitsky, dedicated to the life and work of Navoi. This researcher generalizes the materials given in such historical and memoir works as "Tazkirat ush-shuaro" by Davlyatshah, "Tukhfai Somi" by Soma Mirzo, "Majalis ul-ushshak" by Sultan Hussein, "Ravzat us-safo" by Mirkhond, devoted to the political and literary life of the era of domination of the Temurids dynasty. Nikitsky, on the whole, correctly assesses the literary and state activities of Navoi [5].

Nikitsky appreciated the great poet worthily, argued that "Mir Alisher occupies an honorable place in the history of Eastern literature", he called on Russian orientalists to pay special attention to his work.

The book "Turkic reader", prepared by Professor N.N. Berezen (1818-1896) and published in Kazan in 1857, contains excerpts from two works by Alisher Navoi - "Vakfia" and "Munshaat". The famous Russian scientist V.V. Velyaminov-Zernov prepared a scientific-critical text of the dictionary, compiled in the 16th century on the basis of the works of Alisher Navoi and known as "Abushka" and published it in 1868. Another Russian orientalist, N.I. Ilminsky, in his work published in Kazan in 1862 and dedicated to the Turkic-Tatar languages, highly appreciated the merits of Alisher Navoi in the development of the literary Uzbek language and characterizes him as a person who selflessly fought for the development of his native language [four].

Katremer in 1841 in Paris published the works of Navoi "Muhokamat ul-lugatayn" and "Tarihi muluki Ajam".

The Hungarian scholar G. Vamberi, in his works devoted to Central Asia, begins to give excerpts and translations from the works of Navoi. He translated into German the introductory part of "Mahbub ul-Kulub" (Beloved of Hearts), some chapters of "Farhad and Shirin", as well as excerpts from other works of the great poet.

The French wax specialist M. Belen published a voluminous article entitled "On the life and work of Mir Alisher Navoi" in 1861 in the Asiatic magazine [4]. At the same time, he wrote a large work on the work "Majalis un-nafois", translated some chapters of "Mahbub ul-Kulub". It should be noted that the works of Nikitsky and Belen were considered studies that were fully recognized by orientalists of the 19th century; moreover, they served as the main source in the study of Navoi at the beginning of the 20th century.

Western scientists who traveled to the countries of the East in the 19th year, lovers of antiquities and collectors of artifacts serving in colonial countries, at the first opportunity tried to get copies of Navoi's works and take them to their homeland. As a result, the works of the brilliant poet have accumulated in large numbers in museums, libraries and private funds in Great Britain, France, Germany, and Italy. The "Catalogue of Turkic Manuscripts", published by the English orientalist C. Rieux in 1888 in London and now stored in the British Museum, testifies to the great interest in the work of the Uzbek thinker.

In his catalog, the author gives a description, in particular, of 12 rarest copies of Navoi's creations. The famous source and textologist Ch. Ryo treated the personality of Alisher Navoi with the greatest respect, as evidenced by his following words: "Mir Alisher is a historical figure who has rendered the greatest merit in raising the status of the Turkic language to a literary one. He was a highly cultured person and a brilliant thinker, and this is generally recognized. He, without a doubt, is the most fruitful poet of all Turkic-speaking poets" [9].

Among the European orientalists E.Bloche, M.Buvat, E.Brown also studied the work of Navoi, the manuscripts of his works. So, E.Brown in his four-volume book "History of Iranian Literature"

covers the life and work of Alisher Navoi, dwells on his work. Brown highly appreciates the work of the poet and writes: "The significance and impact of Mir Alisher, both as a creative person and as a patron of the people of the pen, are indescribably great. He is the greatest benefactor of his era and his country.

Thus, we can see that the interest in the work of Alisher Navoi in the European Oriental studies of the 19th century has become very significant. Based on the sources created in the Navoi era, they subjected to scientific research the issues of the personality and creativity of the brilliant poet and outstanding statesman, thereby creating the foundation for a new stage of Navoi studies. Firstly, they summarized and introduced into scientific circulation handwritten sources dating back to the end of the 15th - beginning of the 16th century and containing information about Navoi.

Secondly, the traditional eastern interpretation of Navoi, which has continued to this day, based on description, was discontinued, and instead a scientific approach was proposed to the work of the brilliant master of the word. However, the Navoi Veda of this period did not delve into the biography of the great poet. Summarizing the information about Navoi contained in historical sources, they did not subject them to a comparative critical analysis. As a result, the real biography of the thinker has somewhat faded. In the view of the orientalist of the 19th century, Navoi became a confidant close to the padishah, who lived a quiet life as a holder of a seal, a vizier. In the memoirs (tazkir) of Navoi, much is said about his "Nazira" (initiations) and "tatabbu" (imitations), which misled Western orientalist, who understood Navoi as a "poet-imitator".

It should be emphasized that the second stage of the development of Navoi-Veddenia was associated with the process of great political transformations. Since the second half of the 19th century, a race began between Great Britain and Russia to turn the East into a colony, and this race caused an increase in interest not only in geography, geology, nature, but also in the spiritual potential of the Central Asian and Indian regions. This interest, for certain reasons, did not weaken even after the October coup in Russia and the establishment of the dominance of the "red empire" in the territory of Central Asia. The scientific report "Alisher Navoi", written in 1868 by M. Belen, an employee of the Hungarian embassy in Turkey, became relevant again. Lucien Bouv's article "Strokes to the civilization of the Temurids", "Catalogue of Turkic manuscripts stored in the National Library" by Edgar Bloch, sections devoted to Navoi in the "History of Iranian Literature" by the English scholar Edward Brown can be attributed to noteworthy studies of that time.

During this period, the tendency to exalt the genius of Navoi and present it as a symbol of the nation among the Turkic peoples, deceived by the false promises of V. Lenin about presenting autonomy and freedom to the outskirts, in particular the republics of Central Asia and Transcaucasia, intensifies. The first attempt was made in the "Initial kurultai of Turkology", held in 1926 in Baku under the motto "Alisher Navoi - the great Turkic poet" and dedicated to the 500th anniversary of the brilliant thinker according to the Muslim calendar (Hijra) [3]. The main attention was paid to the contribution of Navoi to the development of the Turkic languages, his status as a statesman and the ideas of national identity. The reports of the leading scientists of that time, such as "The Life and Literary Position of Navoi" by Ismail Hekmet, "About Navoi" by Mirzo Jalal Yusuf-zade, "Navoi - a linguist", Chuban-zade Bakr, "The influence of Persian literature on Navoi" by Mirzo Mukhsin Ibragim attracted the attention of not only the participants, but also literary critics of all Turkic peoples, inspired them to study the work of Navoi.

The influence of the kurultai was felt that year in Uzbekistan, in particular, in articles about Navoi by Abdurauf Fitrat and Vadud Mahmouidi, published in the newspaper Maorif va ukituvchi (Enlightenment and teacher) [7].

The mood of the kurultai, of course, could cause unexpected embarrassment for the partocrats of the communist totalitarian system. All Russian orientalist were urgently mobilized to correct the

situation. The interpretation of the life and work of Navoi, reflected in the materials of the kurultai, was considered to be opposed to the ideology of that time, and the propaganda of these performances met with serious obstacles. Here is what the orientalist E.E. Bertels wrote. on this occasion: "A characteristic feature of this stage of Navoi studies can be considered the fact that works about Navoi were made almost exclusively by representatives of the nationalist bourgeoisie, who tried to use his name for their own purposes. Therefore, the works published at that time were at best only useless, and for the most part - anti-scientific and harmful. The collection "Navoi" (1926) published in Baku contains a number of articles based on outdated materials and completely incorrectly covering the main issues ... However, the Academy of Sciences of the USSR responded to this unsuccessful anniversary" [2].

A conference on Navoi was urgently convened in Tashkent, standing, in the words of the communists, on a "socialist platform". The purpose of this scientific meeting was to prevent the propaganda among the peoples of the "pan-Turkist ideas" of the Baku kurultai and to show the greatness of Navoi through the image of a representative of the common people who opposed the ruling class of feudal lords and clerics. There was an urgent need for a strong theoretical study, capable of resisting the ideas and sense of national pride of the materials of the first kurultai, sticking labels of "pan-Turkism", "idealization of the past" on them. As the best manifestation of such a study, the book by V.V. Bartold "The World of Ali Sher and Political Life" was published. In this study, the image of Navoi was created, which is fundamentally different from the image that was established in the minds of the masses. Navoi was depicted as a representative of the working people, as an ardent opponent of the exploiting class, a hater of the Shah's regime, in general, because of this, he suffered many troubles from the Sultan.

The debates and discussions of the 20s of the twentieth century around the social status and ideological worldview of Alisher Navoi ended in the victory of mass repressions and the policy of "iron gauntlets" of the Soviet Empire. So that the national Soviet socialist republics would not feel their "infringement", they were allowed to have a limited number of classic creators. Along with the Russian classics A.S. Pushkin, M.Yu. Lermontov, N.V. Gogol, L. Tolstoy, it was allowed to study the work of Nizami Ganjavi in Azerbaijan, Abdurakhman Jami - in Tajikistan, Shota Rustaveli - in Georgia, Alisher Navoi - in Uzbekistan, but with one condition - the interpretation should be carried out on the basis of the methodology of the dominant ideology.

Propaganda of palace literature was strictly forbidden, religious literature was completely excluded as a means of intoxicating the minds of the people. They were condemned as feudal-clerical and religious-mystical literature, its representatives were to be regarded as servants of the exploiting class, apologists and sycophants worthy only of contempt. This circumstance, in a certain sense, led to a perverse interpretation of Navoi, falsification of his life full of contradictions, creation in the minds of readers of the image of a rebel, dissatisfied with the Shah's regime, almost a revolutionary and an atheist.

In the 1940s, work began on generalizing and systematizing the scientific research accumulated in recent years, the reason for which was the preparation for the 500th anniversary of Alisher Navoi. Along with Russian orientalists, Uzbek scientists were also involved in the study of Navoi.

In 1948, for the first time in Soviet times, the anniversary celebrations of the great poet took place, which were preceded by the publication of many scientific works. During this period, the studies of Bertels E.Ea, A.Sharafiddinov, A.N.Kononov, S.Aini, A.K.Borovkov, A.Semenov, M.A.Salye, A.Yu. .Sadi, M.Aibek, M.Sheikhzade, I.Sultan, A.Boldyrev, V.Zakhidov, V.Abdullayev.

Under the conditions of a totalitarian regime, in which the main direction of state policy was the planting of a base proletarian cult, the main goal of Uzbek scientists and literary critics was to preserve the status of Alisher Navoi as an outstanding personality and brilliant creator, and

through this ensuring the perpetuity of national values. The studies of these Uzbek intellectuals and Russian orientalists who sympathize with them contributed to the formation of such an independent direction in Uzbek literary criticism as Navoi studies.

During this interim period, studies of the life and work of Navoi were devoted to the studies of some foreign scientists, including Mehmed Fuad Kuprulu, Agah Sirri Lavender from Turkey, Muhammad Yaqub Juzjani from Afghanistan, Iranian scientist Ali Asghar Hikmet. However, these studies in terms of weight and scale could not rise to the level of the works of the Uzbek Navoi Veda, because the achievements of the latter by that time were very significant.

In Soviet times, the principles of ideological struggle dominated the study of literary and cultural heritage. For this reason, our scholars were forced, when covering the history of literature, to present pro-communist-minded poets and creators, bypassing details that did not correspond to the socialist worldview. Studying the historical monuments of the 15th century, information about the life and work of Navoi, our scientists drew attention to the discrepancy between their concept of Barthold.

It is difficult to say that such a one-sided teaching adapted to the interests of the regime did not cause discontent among Uzbek scientists and literary critics. Although they could not come out openly, they nevertheless, with the help of Russian Orientalists, struck blows at certain views. As an example, one can cite the important scientific research of E. Bertels, who, without opposing Barthold's concept, nevertheless undermined its main provisions from within. In his article "Relations between Alisher Navoi and Sultan Hussein Mirza", A.A. Semenov strongly condemns the equating of relations between rulers and poets that existed in the Middle Ages in the countries of the East with the relations "Tsar and Pushkin" known in Russia in a later era [5]. At the same time, succumbing to euphoria, Semyonov himself lost sight of cases of disagreements, chills, which, no, no, yes, sometimes arose in relations between Navoi and Baikara. Moreover, he made a mistake in matters of the genealogy of the great poet.

This is how the movement began to introduce information from some sources into scientific circulation, to ensure, as far as possible, historical objectivity, without touching the "corns" of the dominant ideology that dictated the criteria and directions of literature. A significant contribution to the further enrichment of the biography of the brilliant thinker was made by such Navoi scholars as M.T.

Deep scientific research of Uzbek scientists on the study of lyrics and dastans, artistic skill and creative method, the relationship between traditionalism and innovation, the worldview and philosophy of the great poet, identifying the place of oral folklore in his work, as well as studying issues of interliterary mutual influence served to raise Navoi studies to the level of independent scientific directions. In this regard, the works of P. Shamsiev, N. Mallaev, V. Zakhidov, I. Sultan, A. Kayumov, S. Ganieva, H. Suleiman, A. Rustamov, A. Khaitmetov, A. Abdugafurov, B. Valikhodzhaev, Y. Iskhakova, I. Khakkulova, N. Komilova, R. Vakhidova, M. Khakimov, M. Khamidova, S. Erkinova, Sh. Sharipova, L. Zahidova.

A. Mirzoev, R. Musulmankulov, A. Afsakhzod, E. Shadiev from among Tajik scientists, Turkmen researchers B. Karriev, M. Kosaev, K. Barjanova, K. Ogalyev, Azerbaijani specialists H. Orasli made a great contribution to the study of Navoi's creativity, J. Nagieva, Russian Navoi Veda I.V. Stebleva, S. Ivanov and a number of orientalists.

Since the 20s and 30s of the last century, the study of Alisher Navoi's work began in our country on the basis of consistently scientific criteria. The first steps in this direction were Abdurauf Fitrat's articles "On Navoi as a Persian-speaking poet and his Persian Devon" (maorif va ukitguchi magazine, 1925) and the poem "Farhad and Shirin" (Alanga magazine, 1930). In connection with the decision to widely celebrate the 500th anniversary of the birth of Navoi in the territory of the

former Soviet Union, an abbreviated version of "Khamsa" (Sadriddin Aini, 1939), "Chor Devon", "Muhokamat ul-lugatayn", "Mahbub ul-kulub" were published, various research monographs have been created, the poet's works have been translated into Russian, Ukrainian, Tajik, Azerbaijani and many other languages. Monographs were published by such scientists as Alim Sharafiddinov ("Alisher Navoi", 1939), M. Shaikhzoda ("Brilliant poet", 1940), V. Abdullayev (Life and work of Navoi in Samarkand).

The collection "The Founder of Uzbek Literature" ("Uzbek adabiyotining asoschisi", 1940) was published, which included scientific articles by A. Borovkov, E. Bertels, H. Olimjon, H. Zarif, O. Usmanov, M. Shaykhzod and other creative personalities and scientists.

In connection with the beginning of the Great Patriotic War in 1941, the anniversary of Alisher Navoi was celebrated on the territory of the former Soviet Union in May 1948, in connection with which scientific treatises were published Bertels E. Ea ("Navoi. Experience of a creative biography"), O. Sharafiddinova ("Alisher Navoiy. Hayoti va izhodiyoti"), S. Ayni ("Alisher Navoiy").

Since the 1960s, the Navoi scholars have carried out even more productive work. Important events in Navoi studies were the publication of the complete edition of Khamsa (Porso Shamsiev, 1960), the academic edition of "Khazoinul-maoni" (Khamid Suleymanov, 1959-1960) and the "Works" of Alisher Navoi in 15 volumes.

The list of studies carried out before the 90s of the last century and devoted to the life and creative activity of Navoi is a separate book (Alisher Navoi: 1441 - 1501. Index of Literature, 1991).

During the period from 1987 to 2003, the 20-volume "Complete Works" of Alisher Navoi was published by the Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan and the Institute of Manuscripts named after Kh.S. Suleimanov.

CONCLUSION

Based on the socio-philosophical analysis of Sufism by Alisher Navoi, a rigorous study of the concept of a perfect person (komil inson), developed by this great thinker and mutasawwif, we made the following conclusions:

1. Interest in the work of the great poet and thinker, especially his religious and philosophical heritage, is growing everywhere. In the last decade alone, the majestic monuments of the Uzbek thinker have been erected in Moscow, Washington, Baku, Shanghai, Tokyo, Dushanbe, Seoul, Minsk, which testifies to the wide popularity of our ancestor's work. From this point of view, the study of the problem of perception and interpretation of the work of such a brilliant classic as Alisher Navoi, in Navoi studies of both the West and the East, is of particular relevance. Navoi is (as noted with deep gratitude in the science of the West and East) one of the leading representatives of world literature, whose contribution to the overall history of the development and improvement of cultural relations between Central Asia and Western Europe is significant. The wide popularity of Navoi in the world is also evident from the fact that in the codes and reviews outlining the history of various literatures within the framework of the general history of the culture of human society, his name is consistently listed in the same row with the names of Dante, Shakespeare, Firdowsi, Nizami, Saadi, Rustaveli, Jami and etc.
2. The Decree of the President of the Republic of Uzbekistan "On the wide celebration of the 580th anniversary of the birth of the great poet and thinker Alisher Navoi", which emphasizes that "in recent years, large-scale work has been carried out to deeply study the unique, multifaceted creative heritage of Alisher Navoi, wide popularization of the poet's works in our country and abroad and perpetuation of his memory. His books are regularly published,

extensive research, republican and international scientific conferences dedicated to his work are conducted.

3. In recent years, thanks to the efforts of such Navoi scholars as academician A. Kayumov, professor D. Azimova (Davrona), poet and translator Sabit Madaliev, Aydin Gudarzi-Najafov, such theological works of Navoi as "Khamzat ul-mutahayyiriyin "(Five of amazement)," Nazm ul-zhavokhir "(Pearl stanzas)," Munozhot "(Prayer to God), Arbayin (Forty hadiths). In this work, these works of Navoi were studied through the prism of Sufism and the concept of a perfect person (komil inson).
4. Despite the wide opportunities provided by the independence of Uzbekistan for a complete and objective study of the work of the great thinker, the religious and philosophical worldview, Sufi teachings, and religious and educational activities of Navoi have not yet become the object of special studies. Back in 1991, Malik Aripov's monograph "The Humanism of Alisher Navoi" was published, in which the author touched on Sufi motifs in the work of Navoi in the context of the teachings of vahdat al-wujud", one in this book one can feel the echoes of the soviet period, which presented the thinker as an ardent pantheist, identifying God and nature.
5. In order to fill the existing gap in Navoi Veda, we have made an attempt to present in full the Sufi teaching of Navoi, to study in detail his concept of a perfect person. The study found that Alisher Navoi was a devoted supporter of the Naqshbandiyya tariqa, the murid of his idol and friend, mentor and teacher Nuriddin Mavlyano Jami. All of Navoi's work is permeated with Sufi terminology and Sufi images.
6. We confirm the fact that in life Navoi adhered to the same principles of Sufi morality, which he sang in his works. He surrounded the heroes of his poems - just kings - with wise philosophers, world-famous scientists. Under the rulers, in modern terms, a kind of scientific council functioned, which formulated a strategy of action, developed recommendations and proposals, explained complex socio-political and spiritual problems, instructed the powerful on a rational path. And the rulers listened to the voice of the wise men, heeded their advice, and the wise men faithfully served the sovereign.
7. Our next conclusion is that only a true Sufi, such as Navoi was (or became by the age of forty Navoi), is able to give away all his wealth for charitable purposes, he himself remained content with little, as evidenced by his work "Vakfiya". Such generosity, disinterestedness, mercy are peculiar only to true representatives of the tariqa. In other works devoted to life, the righteous path and the teachings of the Sufis, Navoi again and again returns to this topic, with delight and tenderness talks about his predecessors, who voluntarily renounced the throne, high ranks, wealth and position.
8. The study proved that Navoi was endowed by the Almighty Lord with a natural inclination to comprehend the extraordinary and understand subtle and complex things, and when the need arose to reflect on the Turkic speech, the whole world appeared to him, which was more than eighteen thousand worlds.

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