



CULTURAL COOPERATION OF THE COUNTRIES OF THE REGION IN THE FORMAT OF REGULAR AND SYSTEMIC RELATIONS AND DEVELOPMENT OF THE HISTORICAL AND CULTURAL POTENTIAL OF CENTRAL ASIA IN MODERN CONDITIONS

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ABSTRACT

The purpose of the study is to develop scientifically based proposals and recommendations for the current period, based on approaches to the history of economic doctrines in the direction of state support for handicrafts.

KEYWORDS. *Cultural cooperation, format of regular and systemic relations, development, historical and cultural potential, central asia, modern conditions.*

INTRODUCTION

In modern times, the creativity of our region is in a single historical and cultural space, which has a tremendous impact on the development of world civilization. Many learned orientalists in Central Asia were the hub of ethnogenetic processes. Tribes and peoples arose here, disappeared and arose again. These connections and processes were diverse and multidirectional, but the main thing is that it was a special center, a special zone of ethnogenesis, as well as a variety of cultural, economic, political, ideological ties. This means that the states of the region have a whole range of cultural and civilizational prerequisites for integration, which can be the basis for regional multilateral cooperation. The formation of a modern multipolar world and the development of a broad intercultural dialogue is an urgent issue regarding the dissemination of cultural standards, the preservation of ethno-cultural heritage, close interaction between states, for example, in organizing friendship festivals, music, days of culture and cinema, joint publication of books, etc. Various public events help to bring the "people's diplomacy" of Central Asia to a qualitatively new level, that is, to establish direct partnerships between cultural and scientific institutions, industrial and agricultural teams, and public organizations of our countries. Moreover, at present, civil (people's) diplomacy is becoming a full-fledged author of the world political process, the development of international relations can no longer be determined solely by the activities of international and state bodies without broad reliance on social forces. An important role in shaping the system of values that determine the cultural, spiritual and moral guidelines of the peoples of our region is played by cooperation in the field of book publishing, distribution of books and printing. Masterpieces of the cultural heritage of Central Asia is timely and in demand.

METHODOLOGY

Analysis methods based on systematic analysis, scientific abstraction, historicity and logic, induction and deduction, analysis and synthesis, correlational and regression (OLM) analysis, SEM, SEM-Path, Latent (LCA) models were used in the research process.

LITERATURE REVIEW

The great writer Chingiz Aitmatov noted: "The historical commonality, linguistic similarity, the presence of common traditions and customs give us innumerable opportunities to be together and build a new world together, a single civilizational community." Therefore, the civilizational approach proceeds from the idea of the constant return of the cycle, the idea of a plurality of cultures, which is characteristic of philosophers. The main features are the denial of the unity of mankind and its history, Eurocentrism, the assertion of the idea of the plurality and uniqueness of cultures, as well as the transfer of the laws of a biological organism to the development of culture.



The theory of local civilizations considers humanity as a set of historically established communities, each of which occupies a certain territory and has its own characteristics. Spengler noted that "Humanity is not one, and therefore, each culture is unique, incomparable, inimitable. Each culture is like a biological organism, leads a separate existence, has an internal unity. Like an organism, it has a measured life span (1000 years) and goes through the following stages of development: childhood, youth, maturity, old age, death. Spengler calls the last stage in the development of culture civilization - this is the decline of culture, degradation. If culture is an organically vital phenomenon, then civilization is an exclusively technical-mechanical phenomenon. Europe experienced its heyday in the era of antiquity, and now it has entered a phase of civilization, a crisis of culture. The signs of the crisis are the triumph of technology, consumer psychology, mass culture and mass man, the decline of art. If we analyze Toynbee's opinions, he considers local civilization as the main unit of history. Denies the unity of mankind. He formulated the law of the development of civilizations, which is called the law of "challenge and response." Each civilization in its development faces certain challenges of history, i.e. with natural and social problems. If a civilization adequately responds to the challenge of history, then it receives an impetus for further development. If this challenge turned out to be beyond her strength, then civilization breaks down, and then its decline. The driving force of civilization, due to which the response to the challenge occurs, is its elite, the creative minority, opposed to the passive majority. The stage theory considers the historical process as a cyclic alternation of certain stages, each of which has a bright originality.

A . Sorokin considers the cultural-historical process as a cyclic alternation of three types of culture. Firstly, sensual, which is characterized by empirically sensual perception, an assessment of reality from the point of view of utilitarian (benefit) and hedonistic (enjoyment). Secondly, ideational is a culture that is characterized by an orientation towards supersensible values (God, the Absolute).

Thirdly, idealistic - a mixed type that combines the features of the first and second types. Each of these three types has a unity of values and meanings, which is manifested in all spheres of culture.

When questions of inter-civilizational relations are considered, one must proceed from the fact that they are filled with real content as a result of the activities of certain subjects, bearers of civilizational identity. In the search for new algorithms and technologies for intercivilizational contacts, states have a priority role. At each stage of the development of human civilization, the state is faced with a huge mass of problems, including the essential and substantive aspects, which directly relate to the process of formation and functioning of the state mechanism. At the beginning of the new millennium, states experiencing a complex of contradictions caused by global changes are solving complex issues of national and regional security, the formation of a new world order based primarily on respect for the principles and norms of international law. Despite the fact that the problem of cultural and civilizational differences between social communities is not something new in the history of the development of the human community, in the last decade of the twentieth century, the formation of various political systems in states, the import of institutions and forms of management, the emergence of global information networks have changed assessment of the role of intercivilizational interaction among politicians, diplomats, and the scientific community as a whole.

As we know, the state was the result of evolution and search at a certain stage in the development of human society, about five thousand years ago, as a political form of the first local civilizations. According to the Marxist-Leninist theory, the main reason for the emergence of the state was the split of society into opposing classes with irreconcilable contradictions that were of a stable nature. However, the founders of Marxism also allowed a different approach to explaining the emergence of the most ancient states. As F. Engels noted, "spontaneously formed groups of single-tribe communities, as a result of their development, first came to the state in order to satisfy common interests and to protect themselves from external enemies." Thus, he allowed some "universal" functions of the state. The emergence of the state was associated in different eras with the need to implement the common interests of the population. State functions specify the essence of the state, its social purpose. In the process of the historical development of society, the typology of states, the content and significance of the functions performed by them changed.

In modern theoretical approaches to the typology of states: along with the formational one, the civilizational approach has been developed. Based on the ambiguity of the term and the concept of "civilization", a number of domestic researchers in the field of the theory of state and law argue that these approaches should not be opposed. In the dissertation work, we decided to consider the theoretical views of N.Ya. Danilevsky, O.



Spengler, A.J. Toynbee, who define the socio-cultural approach in the concept of the development of civilizations, within which we can talk about ancient and eastern civilizations (and about the corresponding types of states); about Western and Eastern civilizations (and about the corresponding types of states); about pre-industrial, industrial and post-industrial civilizations (and about the corresponding types of states), etc. Thus, the essence of the socio-cultural approach is to interpret the history of statehood as a change in the unique state-legal forms of different peoples and regions, a special path of state-legal development of each of the unique local and regional civilizations. The socio-cultural approach is based on the external features of the functioning of statehood. In the theory of the state, there is also a civilizational approach based on the internal aspects of the functioning of states. From such positions, in the civilizational approach to the typology of states, the correlation of states and the individual is taken as the basis for classification. In accordance with the most general classification, traditional and modern (constitutional) states are distinguished. The traditional ones include monarchical states in which the people are not a source of power, and state powers are unlimited. In modern (constitutional) states, the sphere of activity of the state is limited, the people form legislative bodies, human rights are recognized and guaranteed. There are other clarifying and complementary classifications. In addition, it should be borne in mind that states may be at different stages of transition from traditional to constitutional. According to M.N. Marchenko on the complementarity of formational and civilizational approaches. Some other authors adhere to a similar position, believing that "the coexistence of various formations and civilizations in one synchronous slice, their parallel and intersecting development is an integral feature of the world-historical process." The range of methodologically important issues of the development of statehood in the context of globalization involves the use of different interpretations, including their typology. At present, for a deep and comprehensive understanding of these processes in states, the assessment of their civilizational coordinates seems to be one of the important conditions. S.V. Chernichenko, considering the question of the purpose of the state from an axiological position, notes the need, first of all, to evaluate the state from a moral point of view. At the same time, he clarifies that the state should be viewed not from the point of view of morality, but from the point of view of its usefulness. He connects the usefulness of the state with the degree of its compliance with its purpose. In his opinion, "the evolution of statehood is associated with the development of ethnic groups, then nations and peoples, with the change of civilizations, but this connection is not direct." In the context of the ongoing correction of political architectures at the global and regional levels, states are the main link in the complex processes of intercivilizational relations. The diverse problems of modern statehood reasonably attract the attention of foreign and domestic scientists. The concepts of "problem" states are considered, including "weak", "unrecognized", "failed", "outcasts"; as well as theoretical constructions of the "crisis of sovereignty", the creation of a "world state", etc. States are deeply influenced by the political crisis of the global society.

Different approaches to the conceptualization and interpretation of the role of civilizations in international relations as to whether the differences of civilizations should be considered as a source of conflict and whether they can serve as an alternative unit for better analysis and explanation of international reality.

In a historical sense, as Nuri Yurdusev suggests, civilizations can be seen as social identities based on large-scale collectives, compared to other units of identity representing smaller social entities. They are large-scale both in time and in the space they cover.

According to Braudel, "Civilizations are the reality of an extreme *longue durée* (long duration)." Toynbee did the same, "defining civilizations as societies that are wider in space and time than nation-states or any other political communities, and do not encompass all of humanity and cover the entire habitable or navigable surface of the earth" (Yurdusev, 2003).

Yurdusev explains that historically most civilizations have been international systems. He also notes that the concept of civilization is very often accompanied by the term culture, although they are not synonymous, and that civilization is also equated with progress and development. But however, an important question remains, where it is necessary to distinguish, delimit and compare several civilizations in order to analyze, understand and explain international relations .

And Samuel Huntington has made the controversial and much-discussed argument that in the coming period, the main source of conflict will not be ideologies or economic interests, but cultural differences. Cultural conflicts will dominate the agenda of the new world.



At the same time, Huntington's fundamental assumption reflected the view that civilizations differ from each other, that they have a "fundamental incompatibility of beliefs, values and cultural norms", and these differences can open the way for conflicts between them.

Viewing civilizational differences as a source of conflict, but not as a source of wealth in the context of collective human civilization, is akin to the famous EU motto "unity in diversity and diversity in unity". His "clash of civilizations" hypothesis has been challenged by several other scholars, including Ian Hall and Anna Haki. However, the terrorist attacks of September 11, 2001 and the subsequent wars in Afghanistan and Iraq have been interpreted as supporting the "clash of civilizations" hypothesis (Kapustin, 2009). Huntington's theory remains controversial, but continues to feature prominently in contemporary IR discourses (Bajpai, 2018). When he published his "clash of civilizations" hypothesis in book form, Huntington defined a civilization as "the most extensive cultural unit" and stated that by ignoring the enclosing civilizations, the units that make them up cannot be fully understood (Huntington, 1996). Both Huntington and Toynbee recognize the weakness of this approach in the fact that civilizations do not have clear spatial and temporal boundaries. It is therefore difficult to define a clear international reality for ontological and epistemological purposes.

Huntington argues that the West has technologically unified the world and contributed to the emergence of a "multi-civilizational system". This new system was characterized by "intense, sustained and multidirectional interaction between all civilizations". However, in his opinion, this did not lead to the emergence of a "universal civilization" (Huntington, 1998). This observation, in fact, makes it clear that the civilizational approach has another weakness. It seems difficult to understand and/or explain international relations based on multiple civilizations due to their fuzzy boundaries and complex interactions. This creates a problem for using civilization as a unit of analysis instead of relatively well-defined and widely used concepts such as "international society", "international system", "internal level", etc. This observation by Huntington may be true, but his assumption about the inevitable clash of civilizations can be an exaggerated and biased conclusion, especially when criticized through the constructivist concept of intersubjectivity, which in this context can be called "civilizational intersubjectivity". It can be interpreted as the way in which civilizations create images of each other through multifaceted interaction.

At the time, Francis Fukuyama's approach to civilizations bears similarities to Huntington's. Fukuyama, drawing on past examples of the clash of civilizations, argued that "the expansionist and competitive behavior of the European states of the 19th century was based on a belief in the legitimacy of force, especially in relation to non-Europeans, also aimed at raising the various provinces of human civilization to the level of the most advanced countries" (Fukuyama, 1989). With this observation, Fukuyama seems to emphasize a sense of superiority in Western civilization; this confirms the validity of attempts to counter Western dominance in IR by putting forward non-Western theories of IR.

Looking at the history of civilizational approaches, scholars such as Ian Hall and Krishan Kumar emphasize the continuing importance and relevance of a multi-volume study of Toynbee's history. They argue that Toynbee's general approach may have some shortcomings, but nonetheless allows "to shed light on many important historical questions". Moreover, "belief in the equal value of all civilizations makes this approach attractive to those who reject Eurocentrism and increasingly argues for the need to take into account all human experience from ancient times to the present day" (Kumar, 2014).

In *A Study of History*, Toynbee offered various explanations for what happened when civilizations collided with each other, and remained convinced that the ideas conveyed by intercivilizational encounters could lead to major social and political changes within civilizations (Hall, 2018). This statement can indeed be interpreted as the strength of this conceptualization, since it helps to explain human development through international interaction and exchanges.

Kroeber (1953) argues that another strength of Toynbee's conceptualization of civilization is that "Toynbee seems to be the only historian who has committed himself not only to enumerate and define his civilizations, but to formulate the criteria by which he defines them." ". In his opinion, Toynbee was aware of the problem of the stratification of civilizations and made efforts to solve it. According to Robert Cox, civilizations undergo changes that are caused both by their internal diversity and inter-civilizational clashes (Cox, 1995). Civilizations differ from nation-states in their territorial boundaries, since nation-states usually have well-defined boundaries,



while civilizations tend to transcend national boundaries (Bajpai, 2018). Despite the problems associated with it, a civilizational approach can undoubtedly expand and enrich the study of international relations, as well as open up new perspectives in the field of IR.

Gregorio Bettiza promotes the concept of "civilizational politics" and seeks to expand both theoretically and empirically the field of civilizational analysis in IR. In his opinion, "civilization politics offers an important path for theoretically inclined and empirically minded scholars to study how social and political actors have come to understand, change and construct world politics, taking into account multiple civilizations and their relations" (Bettiza, 2014). Bettiza sees the strength of this approach in how civilizations can be deployed in IR to represent transnational and de-territorial cultural communities.

Martin Hall draws attention to the emergence of civilizational identities in IR and argues that "civilizational analysis matters because the notion of civilization is an important way of communicating knowledge and related preferences and policies" (Hall, 2007). This geographic and social diversity also means that civilizations entail some distinctive components and are in a constant state of interaction within themselves and with each other.

In our opinion, the features of the civilizational approach open up a broader perspective and at the same time pose the researcher with the task of determining the boundaries of civilizations. This makes comparison and benchmarking difficult. Research based on this can suffer from ontological ambiguity and epistemological obscurity.

Intercivilizational interactions are ubiquitous. It is often argued, such as Johann P. Arnason, that Europe's progress towards a "modern" civilization was facilitated by interactions with China, India, and the Islamic world (Arnason, 2006; Bajpai, 2018).

For Bajpayee, intercivilizational interactions can become politically important, especially when they play a role in building identities. In this process, civilizational identity can play an important role in establishing the boundaries of a community, revealing and emphasizing differences between self and other. It can also be useful for defining one's self at a global, regional or individual level, and for evaluating others (Bajpai, 2018).

Unlike Huntington's "clash of civilizations" hypothesis, this interpretation of the civilizational approach can be useful to constructivist theorists, as it further explains the formation of an intersubjective civilizational identity in international relations.

The main theory of international relations, Yurdusev emphasizes the importance that the English school attaches to the importance of cultural, civilizational factors in international relations. The English school from the very beginning emphasized the importance of values and cultural and civilizational elements in international relations. Yurdusev emphasizes that Martin White (1977) even stated that a state system would not emerge without a certain degree of cultural unity.

Researcher Artur Kuznetsov, approaches the interactions and potential clashes between civilizations. He puts forward his theory of "grammatological geopolitics". Unlike Huntington, Kuznetsov, in his sui generis theory, defines civilizations based on the alphabets used by nations, and accordingly argues that more accurate conflict prediction can be achieved from the resulting fault lines (Aydınlı and Biltekin, 2018). While this approach is interesting, I tend to regard the explanatory power of this approach as relatively weak, since the defining elements of civilizations go beyond alphabets. Accordingly, he further argues that by applying such an expanded scope, IOs can give more space to the history, culture, economic systems, interactions, and contributions of non-Western civilizations and states. He then concludes that "IR is best understood as the product of interaction and mutual learning among all civilizations and states, even though some have been more powerful than others at different points in history" (Acharya, 2017).

Similarly, Gurminder Bhambra prefers to explain the differences between peoples and recognizes the existence of many civilizations that go beyond the former binary combinations of "civilized" and "uncivilized", modernity and tradition. Thus, Bhambra's new "multiple modernities" paradigm, which can be interpreted as the existence of different civilizations constantly interacting with each other, introduces an important cultural focus in her attempt to go beyond the perceived shortcomings of Eurocentric civilizational approaches (Bhambra, 2011).



And, John Hobson argues that, as a discipline, IR makes a constant effort to view and defend Western civilization as the supreme or ideal referent in world politics. Accordingly, in his opinion, such an approach is contrary to the view that "international theory is free from values and provides positivist universalist explanations of world politics, applicable to all states, regardless of cultural or racial differences."

Given the challenges facing the liberal international order around the world, the "end of history" hypothesis, which can be loosely described as the spread and acceptance of Western civilizational values on a global scale, as Francis Fukuyama announced in 1989, has turned out to be mere conjecture. However, regarding the use of civilization as a unit of analysis in ML, based on the various conceptualizations of civilization as discussed above, the possibility that a civilizational approach can to some extent help overcome fault lines in ML can be further explored.

According to the higher opinions of scientists, it can be said that civilization was conceptualized and used in the IR in different ways. The main weakness of the civilizational approach stems from the blurred spatial and temporal boundaries of civilizations. The multiplicity of civilizations - or, in other words, the absence of a universal civilization - also makes it difficult to understand civilization as a comprehensive level of unit of analysis.

The possibility that clashes between different civilizations could lead to conflict outcomes is an unsound argument for study within IR, as the causes of these conflicts need further study and analysis to see if such conflicts are inevitable.

Despite all the criticism, a civilizational approach to international relations can help open up new perspectives and allow research scientists to expand their ontological and epistemological approaches. In particular, increased emphasis in IR on the study of civilizations and their mutually enriching interactions among them may be useful for non-Western approaches in IR to create stronger arguments against Western-Eurocentric IR studies.

RESULTS AND DISCUSSION

The peoples of Uzbekistan have gone through major stages in the history of their craft art, and each stage is distinguished by regional characteristics, and it is observed that local traditions have developed on new bases, in ways of joining and harmonizing []. In this regard, Amir Temur understood very well that the economic development of the state cannot be ensured only by military campaigns leading to victories, unlike Genghis Khan and his successors who ruled in Central Asia until then []. As a good, calculating ruler, he not only has various material wealth, but even more experts: artisans, artists, architects and scientists.

He brought it not because there was a lack of such specialists in Movarounnahr, but because he believed that the more cultural forces increased, the richer the handicraft activity and the higher development of art and science []. Along with his contemporaries, the world's leading foreign and local writers and scientists in the field of social sciences touched upon these issues in their works.

In its place, chronologically grouped scientific-historical works can significantly assist researchers in grouping and analyzing studies by location and writing style and genre, distinguishing between different opinions, and extracting supporting sources for research and in this field.

According to sources, the number of artisans gathered in Samarkand was more than 150 thousand. They were settled in cities and villages, and craftsmen's neighborhoods were established¹⁶. The location of artisans in the regions also led to the rapid development of handicrafts and their specialization in the production of certain types of products. For example, the differences in the activities of UNESCO and the International Labor Organization (World Craft Council) show the difference in the concept of craftsmanship that they use.

There are two interpretations about the definition of craftsmanship:

1. Crafts as intangible cultural heritage.
2. Crafts as a cultural and creative industry (Cultural and creative Industries - CCI).

In Uzbekistan, handicraft activity is considered as a cultural and creative field of industry, and as a result of the gradual reforms, from 2000 to 2015, the number of members of the "Craftsman" association in our country has steadily increased (Fig. 1).



Figure 1 . Dynamics of the number of craftsmen in the Republic of Uzbekistan in 2000-2020

Since 2015, its index has decreased and reached 22,141 people. In 2016, the number of members decreased sharply by 12,318 people to 9,823 people, and from 2017, the number of members increased. The main reason for this is the reform of this sector.

CONCLUSION

Based on the results of the study, the following conclusions and suggestions were made:

Analysis of scientific and historical studies of the XIV-XV centuries - the period of Amir Timur and the Temurids, which are considered as a special period of economic And political stability, by grouping by space and style of writing and genre, allows to distinguish between different scientific views and objective sources that help research.

According to scientific and historical sources relating to the period of Amir Temur and the Temurids, science during this period, along with the prosperity of Islam, was recognized as a factor in increasing the socio-economic development of handicrafts and trade relations, and its development was identified as one of the priorities. tasks on level state politicians The creation of favorable preferential conditions positive influence to the internal and external trade in the country, improvement handicrafts and an increase in the volume of products.

Priority should be given to handicrafts as an integral part of our national and cultural heritage, passing them from generation to generation as an effective way to develop tourism opportunities, and more preferential support and social protection should be provided by adopting the law of the Republic of Uzbekistan "On handicraft activities".

Conducted scientific and historical research and international experience show that What cancellation age And quantitative existing restrictions on the acceptance of students in connection with the historical trends of "mentor-student", traditions and modern requirements for the organization of labor, as well as in helping to prepare a new generation of artisans, in improving the quality of education, allows you to educate school-age adolescents in the spirit of cultural and historical values, to be busy in their free time and effectively employed in the future, to strengthen the professional skills and competitive relations of the specialists of the industry.

It is necessary to achieve a regular increase in the number of artisans, additional creation of new jobs, as well as the prevention of lack of talent by expanding the ways of timely state financing, in particular, the allocation of subsidies, as well as the creation of various trust funds in association, an increase in the volume of soft loans, taking into account the position of objects in the context house-workshop-shop in increasing the tourism potential and the importance of our national values for artisans, based on the number and cost of their projects.

It is necessary to support mainly youth and women, as well as segments of the population with disabilities and in need of social support, by preferential membership for a certain period of time, providing them with the necessary capital and raw materials for their initial activities With taking into account individual characteristics of artisans in terms of socio-demographic indicators.



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