

Turkestan at the beginning of the XX century: the socio-historical conditions-the question of the relevance of the time – based press-literary process

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Abstract: *Any literary process operates in connection with the existing social conditions, political system. The socio-political changes and historical conditions that occurred in Turkestan at the beginning of the XX century at the end of the XIX century had a stronger impact on literature than usual. In his works, the creators of this period described the themes of National Freedom, national identity, enlightenment in the curtains. This article covers the issues of historical conditions, the influence of socio – political factors, which played an important role in the development of the process of Uzbek literature-intensive literature of the beginning of the XX century. The manifesto adopted by the government in 1905 and its significance, the essence of which is thought based on sources. The press in Turkistan, the work of printing is touched on. Important updates in the literature of Jadid, the method of artistic image, reviews on literary criticism have found its akin.*

Keywords: *National Revival, Turkistan, cross section of the period, jadidism, Manifesto, time press, literary process, felyeton, “Behbudiya kutubxonasi”(Behbudiya library).*

I. INTRODUCTION

Historical documents indicate that some stage of Uzbek literature did not come close to political and social processes and did not merge with the period of national awakening. The fact that literature works based on social conditions, determines its direction is evident in the example of the literature of the same period. At the beginning of the XX century, which we want to think about, we defined 1905-1917 years as a limit for the literary process in the time press. This range of years is considered by one as the first stage of intensive literature, on the other hand, it is also determined by political processes. This first phase of our literature's turn towards secular content is characterized by the leadership of the spirit of enlightenment, the abundance of accelerated views, the strength of ideological Paphos, the weakness of artistry, and the emergence of traditional types of poetry, as well as embryonic forms of genres such as drama novels[1,23]. The starting point of the new literature is recognized by many experts as the beginning of the 10-is of the XX century[2,3]. It should be said that the literature of the XX century was the beginning of new Uzbek literature. Updates in literature, ideological struggles, controversy became the main feature characteristic of the literature of this period.

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II. THEORETICAL BACKGROUND

The period of national awakening Uzbek literature found its value in the years of independence, which is one of its ideologies, the state of classicism. However, it should not be forgotten that no matter how objectively the literature of the period of Independence, Literary Criticism, the masses of knowledge try to express their opinions, there is no more reliable source of information about the true landscape, peculiarities, main features of the literature of this period than the National Press of that time. The first opinions expressed by the Jadid intelligentsia about the National Press are directly the starting point of the Jadid literature review. Alternatively, the contributions of foreign publications such as “Vaqt”, “Tarjimon”, “Sho`ro”, “Dirilik” about the National Press and literature in Turkistan, the suggestionis and references of the customers show how the relations of the period were concerning the process of press and literature.

To date, B.Qosimov, H.Saidov, N.Abdouazizova, G.Nishonova, Z.Ahrorova, D.Rashidova, D.Alimova, N.Avazov, S.Ahmedov, M.Xudoyqulov, N.Karimov, A.Aliyevs published articles about the press of jadid. The research of the above scientists is characterized by the fact that the subject is approached from literature, history, pedagogy, and journalism. They provide valuable information about the occurrence of the time press, the topic, the scope of articles. The base data on the literature materials published in the time press are three in the composition of the research of B.Qosimov, I.Baldauf, S.Ahmedov, Z.Abdirashidov, B.Dostqoraev, N.Abdouazizova. Foreign scientists have also expressed great interest in studying national awakening literature. Many researchers, such as Edward Allworth, Alexander Benningsen, Ahmed Kanlidere, Sarfraz Khan, Hakan Kirimli, Edward Lazzarini, Shimada Shizuo, Lutz Rzehak. Eden Nabi, Adeeb Khalid, Christopher Myurfi, Yavuz Akpinar, Rachel Harrel, Ingeborg Baldauf, Sigrid Kleinmichel, Baymirza Hayit, Hisao Komatsu, Timur Kocag`lu have conducted deep research on the movement of jadidism.

To this day, many specialists have expressed close-knit views on the essence, the formation of the movement of the Jadid, on the subject of jadid literature. Research carried out in Uzbekistan after independence on the topic of intensity Z.Abdirashidov divides into five separate directions:

1. Complex studies.
2. Historical research.
3. Journalistic, philological, and pedagogical research.
4. The study of the creativity and behavior of individual Jadids.
5. Textual criticism[3,50].

. It should also be noted that at the beginning of the on the scale of Uzbekitan on the surface of this period, prof. B. Qosimov. B. Qosimov according to in Turkestan, acceleration began to take shape as a movement from 1905-the year, and the main goal of this movement was the achievement of national independence[4,21-22].

1865-1905 years was the stage of the formation of the accelerated movement. And the announcement of the autonomy of Turkistan on November 27, 1917, was the culmination of this movement. On this pathway, the jadids are as imaginative as they move through the road map that they have drawn up for themselves. Initially, new schools were opened, and the press, literature, and political aspirations came out. Jadids were different in terms of social origin. Those who do not like them are also found enough. As a rule, we conclude that the

accelerated movement did not fully justify itself, could not go far. We explain this situation by the fact that on the one hand they are subjected to government pressure, on the other hand to the resistance of local scribes. If we take into account the fact that the accelerated movement takes place on a wide scale and with a short interval of time, the salinity of the work they perform is more pronounced. The Jadids, in a word, fought against ignorance, and in this struggle their weapon became enlightenment. Their struggle was a struggle of spirituality, spirituality, nationality. And in such fights, there will be no defeat. Proceeding from this, the process of investigating the accelerated motion requires some objectivity.

The course of the National Awakening Movement in Turkestan was closely connected with the timely press. The Press served as a pulpit in the implementation of the program of jadids. B. Qosimov connects the progress of press affairs in Turkestan with the manifesto of October 1905. However, we can not ignore the fact that there is an important role in this issue "Turkistan viloyatining gazeti", which is a government publication. Besides, Z. Abdirashidov stressed that the role of the Usmonli Turkish Muslim Press as well as Iranian, Indian, and Egyptian publications in the formation of modernist ideas in Turkey, especially in Bukhara, is special[3,58]. It should be said that, although the beginning of the XX century the time press has been studied so far in various aspects, the question of its influence on the literary process, the era-the relations of the press-literary process has not yet found a complete solution. This suggests that it is necessary to study the roots of our literary studies in depth.

III. MAIN PART

At us, the work of the National Press (although it is a little late) occurred after 1905-the year. Was the main factor in the political processes that took place in 1905-the year, in the particular Manifesto. The reason is that the socio-political life of the Muslim population of the Empire completely changed its direction as a result of the proclamation of the Manifesto by the Tsarist government in 1905[5,37]. The seal, which Russia experienced with the Japanese for domination over Korea and Manchuria, and historically called the Russo-Japanese War (09.02.1904 – 05.09.1905), created a severe defeat and a dangerous situation for the mighty empire. With its two-million-man army, the enrichment of the four-hundred-year-old Japanese army was a powerful blow that overshadowed the power of the Russian Empire. Even if the war ended with the Portsmouth truce on September 5, 1905, its complications continued for a long time. This defeat of Russia brought about the Russian Revolution of the year 1905: "...do not think that the Japanese came out of the place and exhausted the old government completely ... The people's hope caused a whole-cut-off"[6] and as a result, A Manifesto (Supreme Order) was adopted on October 17 by the decree of King Nicholas II to end the unrest in the country. At the beginning of the manifesto, the reason for its adoption is the "conspiracy and chaos emanating from the smes of the Great Country"[7], which is meant to be eradicated. Nicholas II, who fears the work of these riots "brings harm to the integrity and unity of the country", calls on "sincerely sincere citizens" to know Russia as their homeland "restore peace and tranquility". This manifesto consists of 3 paragraphs, the first: the granting of freedom to citizens in speech, religion, assembly, society; the second: the establishment of a political party and the State Duma; the third: the introduction of all laws in the State Duma. The inhabitants of all Russia warmly greeted the manifesto, hoping for it. Articles on manifestos were published in gazettes published at various points of the

Empire, a revival was observed in press Affairs. Avloniy reported that after the manifesto 22 gazettes and 8 magazines were published in the Uzbek language in the country between 1905-1917[8,115-123].

The first sign of freedom of speech was quot; progress. He was called upon to take advantage of the opportunities he had Manifestoed in the “Taraqiy.O`rta Osiyoning umrguzarligi” newspaper[9]. In particular, taking into account the proposals of these representatives at the General Meeting to be held in Petersburg for the State Duma, elected representative from each province, “all of them consulted together to develop laws”. He also calls on the election of a worthy representative from Turkistan and states that “those people should speak and work with preparation for the benefit of their regions in the consultation room”. because of the manifesto, he noted that their lives would be a little more comfortable and better, at the same time, he called his people to vigilance.

In the “Tarjimon”, too, several notes on the manifesto are three, in these articles The Manifesto is mainly emphasized by the person and the word land, which is described as "Great opportunity and happiness" [10]. At first glance, the Manifesto Awakens the imagination, as if it brought freedom to the peoples of the country, end the Russian Revolution and unrest. But the fact that the gazettes that came out after the manifesto was stopped by the government not even for a year, the various interrogations and fines of the editors help to reveal the true essence of this "freedom". In his first issue “Taraqiy” , the first victim of the Manifesto, clearly wrote that this "freedom": "he was seriously ill with dripping water over the bed"[11], with which he "opened fire against the government and its administration"[8,116]. The "weak and lethargic" who gave this manifesto did not become an andarmon to the “freedom” but urged their wives to continue to fight. This article revealed the false face of the manifesto, and therefore the censorship policy of the Russian government, which provoked many "closed" issues, such as the fact that the indigenous people are coming from all hugs as a constant obstacle in the affairs of the press and enlightenment. "Progress" knew well that he could not go far with this profession, because he felt how the fate of all the publications in Turkistan would end, he did not hesitate to give articles "an ax to his vein". "Taraqiy" said the right words, but in turn, most of the Muslims from Turkestan did not fully understand the essence of the manifesto, the particle could not ignite the spark. The Duma, which was said in the Manifesto, fully understood the concepts of elections, deputies, representatives (there should have been 6) who had legal knowledge to participate in (the first) Duma meetings, was not found. Representatives of the second Duma are also excluded from the Duma because they can not establish diplomatic relations, "...because he spoke against the government” [12]. And the Turkistan and the Siberians will be deprived of the right to send a representative to the Third Duma. Behbudiy analyzed this situation and found that the fact that no representative was sent aware of the political science emanating from the “people of the law and the universite” was the biggest mistake of the Turkistanites: “in fact, our fault is our ignorance. Because we are without knowledge, that is, we are not aware of politics, economy and law”. After the Manifesto of October 1905, Jadidism entered its development phase [3,49] it is not difficult to notice from the above figures that the press works in Turkistan have significantly lagged. Government pressure, lack of subscribers, lack of editors, etc.has been a hindrance to the progress of time press work. And at the same time, opportunities were also given in the influence of some socio-political processes. In this regard, it should be said that manifesto was an important political impetus in the formation of the Uzbek time press. At the same time, one should not forget about the influence of the Turkish-Tatar Press on the formation of

the Uzbek time press, of course. All these factors fulfilled their function in the establishment of press affairs in Turkestan, left their effect in the life of Muslims of Turkestan. In the works of the press, in social activity, in the field of school education, there was revitalization. Let's look at this only on the example of chariot-printing works. After the manifesto, the method intensified the provision of textbooks and manuals for schools, the scope of printing works with the need to print newspapers and magazines. Naturally, the most famous printing houses available in the country belonged to Russian officials and merchants. At the beginning of the XX century, there were only 16 printing houses in Samarkand itself, all of them were organized by Russian administrators. They were usually partners, united with each other, to continue their activities longer. In 1907, the Sliyanov-Gazarov Printing House merged with the Printing House of the brothers Ignatov, forming the Sliyanov-Gazarov and K printing house[13,105]. The magazine "Oyina" was also published in the same Sliyanov-Gazarov printing house. Then this publishing house Demurov joins tipo-lithography, becoming the only large polygraph base. Many works of jadids saw the face of the world in similar printing houses. Gradually, they began to build small-scale publishing companies. In particular, "Maktab", "Ravnaq", "Nashriyot", "G'ayrat" printing house. In the press, too, several congratulations-articles sent to the "Nashriyot", "G'ayrat" societies are threeway [14,171]. These lithographs were not technically perfect, but the local population did not have enough qualifications either. In them, mainly textbooks and rare copies of brochures were issued. Among the jadids, the Avlaniy, the Umayyad were engaged in printing with the support of proprietors. We can also add Mahmudxo`ja Behbudiy to the list of these.

For the first time in "Nashriyoti Behbudiy", the booklets of Turkistan, Bukhara, Khiva map, "Padarkush" booklet, and the work "Sayyohi hindi" by Fitrat have been published in Russian. Although the price of these books was determined, Behbudiy "he published and distributed them from his account" [15,30-31]. Behbudiy was the only teacher who wrote, published, and "distributed them freely" textbooks for the schools he opened under his leadership. The work of publishers, which are part of the libraries, is still an ongoing process today. Given the fact that this publishing house also operates in the structure of the "Behbudiy kutubxonasi"(Behbudiy library), we will dwell a little on this library. This library was officially opened in the "Yangi rasta" part of the city on September 11, 1908, with the permission of the Samarkand governor[16]. But the message of the opening of the library goes the much earlier rumor. Because the most popular publication about this was reported "Turkistan viloyatining gazeti". All official issues of the library are identified in the program consisting of 27 chapters[17]. The membership fee to the library is 3 souls per year. The purpose of the library was also to make eyes on the fact that Muslims would benefit more by spending less. In general, what is needed for a single library, Behbudiy was in an attempt to present all this. In the activity of the library, he was assisted by his comrades Haji Muin, Vasliy Samarkandi, and teacher Abdulkadir Shakuriy`s. The library was a fund with a very rich variety in terms of content. In particular, religious and secular books published in various states, fast magazines and newspapers, encyclopedias, dictionaries, maps, and atlases can be used to read[16].

Initially 200, later 225 volumes were produced 14 hours in the commencement of the library days, which has a book[18] [16]. 7 months before the opening of the Reading Room, the number of its members reached 125 people and the society met the need for about 2000 books. The first two years were auspicious for library work. Enough of the library members and side-pressing fans have been found. But by the 1910 year, his activity began

to decline. There were many reasons for this. In particular, the jadid-ancient conflict and the rumors of ancient scribes fitting against jadis became the main reason for this. And abom, who was begged by knowledge and did not understand the merits of this work, fought for his plant. Mullah ordered the library to be a place of disbelief, a place of harm so that parents would not send their children to those places[16].

And by the 1912 year there was no need to open the library and sit down. The number of daily arrivals remained equal to the number of library workers. Gradually this situation began to lead to financial problems. Therefore, at the beginning of the year 1914, the library was difficult to operate. At the annual meeting of this year, it was decided to keep the library under the testimony of all 15 members and put on a play to solve its financial aspect[19,267]. But this event did not benefit to revive the library. The fate of the National Library, which behbudi had long wanted to serve the people, was laid a point. After that, Behbudiy moved the library to his yard and gave him the name "Behbudiya kutubxonasi". In this regard, he also announced that books published in Russia and abroad will be sold at a low price. The name and price of the books, which are sold in the number of ten in a row "Oyina", are listed. It is possible to find out what kind of books the former library had without their eyes on them. Similarly, books such as, "Tarixi Eron". "Tariximadaniyat", "Usmonli rus safari", "Yaman sayohatnomasi", "Tarixi asotir", "Muxtasar tarixi madaniyat", "Hindiston sayohatnomasi", "Ilmi hayvonot", "Latoyifi Khoja Nasriddin", "Nizami kulliyot", "Bedil kulliyoti", "Masnaviyi sharif", "Haqiqatnoma", "Siroj ul-axbor" (Afghanistan), "Qadilar dunyosi" (Qozon), "Chehranamo" (Misr), "Habl ul matin" (Kalkutta), "Tarjimon" (Bagchasaray), "Mulla Nasruddin" (Baku), "Yulduz" (Kazan), "Sho`ro" (Orenburg), "Тарихи Эрон", "Тарихи маданият", "Усмонли рус сафари", "Яман саёҳатномаси were considered valuable for their period.

And after the death of Behbudy, a person interested in the fate of such a unique legacy was not found. In recent research published on the issue of the library, it is noted that there is no fact about its post-revolutionary state[20,29].

However, the article "Behbudiy kutubxonasi" in Samarkand" in the "Turkistan" newspaper shows that this conclusion is unfounded. According to Behbudiy the fact that the workers in charge of the library also did not receive a message and more than one and a half thousand (659 Muslim, 923 Russian) books indicate that it was unknown to what extent it became unattended. In this regard, it is necessary to clarify one confusion associated with the "Behbudiya kutubxonasi". Researcher Sanobar Shodmonova interprets two articles about Samarkand reading society ("Behbudiya library") in her monograph "Turkistan tarixi matbuot ko`zgasida" [21,223-224] about other libraries. Noticing that the letter, whose author was mentioned as Yusufzada in one of the numbers of the "Turkistan viloyatining gazetisi" in 1910, belongs to the library, which Behbudiy opened, he comes to such a conclusion and points to the fact that another library other than the "Behbudiya kutubxonasi" was created in this way. However, this does not give any information about the new library. It should be noted once again that all the news and news about the National Library of the "Turkistan viloyatining gazetisi" was published at that time about the "Behbudiya kutubxonasi".

"Behbudiya kutubxonasi" and "Nashriyoti Behbudiya" also served the people together and became settlement covering the dynamic appearance of Behbudiy. "Behbudiya kutubxonasi" and "Nashriyoti Behbudiya" operated until 1908-1915. The unique works and manuals in the library fund have satisfied the needs of many

readers. The maps and textbooks published by the efforts of "Nashriyoti Behbudiya" served many years for school teachers and teachers.

IV. DISCUSSION

Prof. B. Qosimov in essence, compares the accelerated movement with the European Renaissance. Only its only difference from the Renaissance is that the intensity scan is a phenomenon of national self-awareness. Some sources on the history of Uzbek literature relate the development of Uzbek literature at the end of XIX beginning of the XX century to the influence of European culture and literature experiences. Many researchers unanimously argue that the literature of Jadid was influenced by world literature, in particular European literature. In this sense, this period of Uzbek literature was considered as a process of renewal, the emergence of the first drama, novel, story, new poetic forms was considered a fantastic phenomenon in terms of the literary environment of the period. The ideas of specialism were put forward by the views that it received power from European thinking from the Renaissance period to the beginning of the twentieth century[22,42]. The way they chose was to harmonize the eastern and Western traditions on all fronts, not relying only on European experience. During this period, artistic literature, in particular poetry, played a huge role in the promotion of the National idea. Jadid poets first glorified a new science, science and promoted the people to study these sciences and Sciences[5,34]. Poems in the spirit of enlightenment, created in the last quarter of the XIX century, can be obtained as a stage of the formation of jadid poetry. The rules of classical literature underwent a re-examination. In the Navoiy period, the idea of a perfect person took a social role in the poetry of Jadid. The idea of a perfect person in the Navoiy century was somewhat far from possible. And the idea of a modern science-enlightened man in the works of Jadid was the same idea of a perfect man in classical literature. Uzbek literature began to have a realistic character. Views, ideas were updated, literature fell from heaven to Earth(B.Qasimov). The inconsistency of literature with journalism in the press has increased. Therefore, in the literature of this period, the boundary between the publicists and artistic genres was lost, passed on to each other. This can be seen in the example of a felyeton. On the pages of the press began to see such separate corners as "Felyeton", "Small felyeton". The prose type of literature became the field of basic experiments, updates, artistic discoveries, and research. The jadids mastered the traditions of theatrical art from the Turkish Tatar brothers. Unlike them, they wrote essays reflecting the National Colorite and reflecting our domestic life written in the Uzbek language. According to Jadid literature, not the separation of heroes from the rich-poor began to be divided according to the principles of not indifferent to the fate of the land or indifferent to human character. The value of literature was determined by social activity with social life. The creators switched to the method of expressing their critical views on censorship, pressure, cause of the ban, mask their views on national identity, through the transfer of time and space. The above points can be common signs that characterize the literature of jadid. Generalization of these signs. It can also be seen in the main aesthetic trends that determine the content and essence of the jadid literature brought by the D.Quronov:

the social ideals of the accelerated movement in general, the aesthetic ideal of the era of literature, which has been taught;

the social orientation of literature towards the assimilation of certain ideas;
the thematic aspect of the proximity of literature to real life;
the simplicity of the content and nature of literature[23,10].

The creators of Jadid enriched the new Uzbek literature with new genres. The first stage of Jadid literature took place in 1905-1917 years. During this period, Uzbek literature changed its direction dramatically, gained a new appearance. Realism in literature unsurlari has gone from strengthening. The rise of Uzbek literature to a qualitatively new level was closely associated with a change in the social consciousness of the people[22.32].

V. RECOMMENDATIONS

When you observe the sources of jadid literature, you may not encounter mature samples of fiction. This is definitely relative. There will be an increase in any artistic image. This process of growth is proportional to artistic analysis. In order for the artistic image to be high, the level of the reader and the literary critic of the work must also grow in such away. In the reader's thinking, the level of acceptance of artistic work will be a factor in determining the power of artistic literature. With the aesthetic demand in the current literary process, the demand in the twentieth century can not be compared. The artistic process can not be investigated from the point of view of today's theory and critical point of view. The fact is that our assessments, which we say are artistic Sagittarius thoughts, incomplete literature, are nothing more than a relative, unifying approach. Where there is no strong bookstore, there can not be strong literature. The rise of literature is associated with the rise of literary studies. Jadid's literature worked in two stages of the Artistic Picture. These were the stage of statement and description.

1. Statement stage. At this stage, for the first time in classical literature, where the Enlightenment of the soul was sung, the simple concerns of ordinary people began to be reflected: in the works of such enlighteners as settled, enjoyed, Furqat, Avaz O`rtar, the household problems of the person of that time were explained by satirist or propaganda.

2. The stage of visualization was fully manifested in the creation of jadid. In it, the sad state of an uneducated person, the intellectual height of educated people, was to be described in the means of images in a way closer to life than the stage of the statement. Watch had the skill to break his mind into the pronouns of logos without making it clear as enlightenment. It has risen from the stage of disclosure to the stage of depiction. The feature in these stages goes one by one. Both are valid for the literary process of 1905-1917 years. The side-by-side artistic analysis was also formed with the artistic image. Real literary criticism in Uzbek literature was born at the beginning of the last century along with the press[24,37]. The jadids recognized criticism as the greatest achievement of century literature. Almost all educators began to talk about criticism. Behbudiy also threw his views on the field with his article "Tanqid saralamoqdur" and literally recognized as the theorist of Uzbek literature of the 20th century. The first simple definition of criticism we can often meet in the press of the beginning of the XX century. In particular, such definitions as "the attitude of one person to what the second person writes", "the reason for the reform", "the power that motivates the writer to work on himself and educates him as a worthy writer to be recognized separately", show the attitude of the jadids to criticism and how they perceive it. It should be noted that the samples of the initial criticism can not be called in pure literary form. In them, confusion and inexperience are felt. Only after 10-is of the XX century "criticism" began to be used in the

sense of literary criticism as an invasion[25,103]. The penetration of the theater, the works of the stage, and the reviews written on them brought about the literature of criticism in the real sense. The review, an important genre of criticism, was the direction in which the most hands were struck. The jadids accepted the theater as an appearance of culture: "One of the first reasons and basis for progress is theatres, they say,"[26,550]. Behbudiy gives an indication of three types of drama in his views on the theater: "on the scenes of the theater, the works are shown as a tragedy, that is, sorrow, sect, that is, laughter, drama, that is, a hangover is an event and the event is an image of the crowd." Gradually, drama became the leading sphere of jadid literature. And the reviews written on the works of the stage opened up new possibilities of literature, literary studies.

VI. CONCLUSIONS

The Enlightenment, press works, charitable societies activities carried out in Turkestan did not find the same benevolent as the local population. However, the jadids found a way to promote their ideas through the press and literature, little by little they were able to forge a change in the minds of the people. He encouraged Muslims to be active in the affairs of society and to learn modern knowledge[5,38]. In this regard, it should be said that manifesto played an important role in the formation of the Uzbek time press, it was a political impetus. At the same time, one should not forget about the influence of the Turkish-Tatar Press on the formation of the Uzbek time press, of course. All these factors fulfilled their function in the establishment of press affairs in Turkestan, left their effect in the life of Muslims of Turkestan. In the works of the press, in social activity, in the field of school education, there was revitalization.

The occurrence, revival of the press will serve as the main pulpit for the literary process. Jadids took a wide spread of their programs with the help of press pages. The experiences of the Usmonli Turkish, Tatar, Egyptian press were mastered. Several literary genres of European literature were imported into Uzbek literature. Literary criticism was formed. The field of literary studies has risen to its new stage. Literature began to live with big goals. The literary process, which took place between the years 1905-1917, genre research, experiments served as an important source for the literature of the later period.

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