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HISTORY OF THE FORMATION AND DEVELOPMENT OF ORIENTAL SCHOOLS IN FRANCE (IN THE XVI - EARLY XX CENTURIES)

Abstract: The article reviews the history of the formation and development of schools of oriental studies that existed in France in the XVII – beginning of XX centuries. The author thoroughly analyzes the methodology of these schools' activity aimed at studying the history, geography, culture, language, religion and art of the East. Also, in order to study the nations of the East, such scientific centers widely cover the processes of organizing research, language study, search for sources, their translation and study.

Key words: East, Central Asia, Orientalism, Schools of Oriental Studies, Historiography, Source Studies, French Oriental Studies, Studies, History, Ethnography, Culture, Religion, Art, External Relations.

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Introduction

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Oriental Studies is a complex science-based system for studying history, language, literature, art, religion, mentality, philosophy, social life and economy of the peoples and countries of Asia and North Africa. The French have ranked first in the origin and development of world Orientalism among Eastern research centers in the West [23; 113].

The first schools of Oriental Studies in France were founded back in the XVII century to collect a systematic source on statehood, geography and history of the peoples of the East. These schools trained highly qualified political and scientific professionals (diplomat, consul, ambassador, scientist, researcher, polyglot-man who knows a number of languages, teacher, publisher, librarian, museum scientist), who are familiar with the history and culture of Eastern countries, have a deep knowledge of Eastern languages and are worthy of research.

Faculties at various higher education institutions are also currently teaching oriental studies. These

centres have their own specific methodology, which as a result of their centuries-long activity has been repeatedly rebuilt, modified and renamed.

RESEARCH OBJECTIVES.

French Oriental Studies can be divided into four main stages, which are complementary to each other:

The first stage, the period up to the 16th century, i.e. the need for a religious movement, was the need to study Oriental languages such as Ancient Hebrew, Arabic and Persian in order to have relationships with the medieval Christian world.

The second stage may be that France, in the sixteenth to eighteenth centuries, penetrated the Asian continent in accordance with economic needs, that is, missionary work by the Jesuits, while Renaissance philosophers have seen an increasing interest in Asian civilizations.

Since the 17th century Eastern, Persian, Turkish and Chinese languages have been widely studied in Europe. Some dictionaries of Oriental languages, texts and translations of Oriental writers (mainly Sa'di) [2], published in Paris in 1667 by the "Bibliothèque Orientale" of D' Erbelo (*Barthélemi d'Herbelot de*

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Molainville, 1625–1695). In the late seventeenth century large collections of Oriental manuscripts were collected at the University Library of Leiden, Paris and Oxford. In the second half of the eighteenth century, the scientific study of Oriental studies began. In addition to the vast amount of wealth from colonized eastern countries to the West, many written monuments were removed and extensive manuscript collections created. These include manuscripts on history, science and culture, religious studies, law, philosophy, language and literature, the translation and research of which led to the formation of scientific oriental studies [24; 9].

The third phase, nineteenth and twentieth centuries, marked the beginning of French colonial expansion. The increasing need for research, especially in the Arab countries, the Far East and Central Asia, is the subject of all human sciences. At this stage, the scientific fields of Egyptian, Chinese and Assyriological studies were formed. Central Asian research has also been formed during this period.

Moreover, while the importance of Persian sources for the study of Central Asian history has increased since the first half of the nineteenth century, during the period covering the second half of the nineteenth century and the first quarter of the twentieth century, France was known as the first state in Chinese studies. According to V. V. Bartold, synology was considered as "French science" in the XIX century [21; 174].

The fourth stage - period after 1991, when the French Institute for Central Asian Studies – (*L'institut français d'études sur l'Asie Centrale – IFEAC*) was established in Tashkent in 1992.

The research conducted in France on Asia and Central Asia is carried out by universities, institutes, organizations and other scientific institutions, which are called differently. {Let us call them the "Science Centre" - R.D.}.

If originally there were created schools focused on oriental studies in general, in the XIX – XX centuries special scientific centers adapted for the study of certain regions were created at universities.

"The Collège de France is one of the oldest higher education institutions in France and has laid the foundations for the development of teaching and research activities in Paris. It was founded in 1530 by the French king Francis I on the recommendation of the palace librarian, translator of ancient literature Guillaume Budé and was originally created for the readers of the royal palace [17; 93]. In general, the college is a secondary school in France, Belgium and Switzerland, but in this place the College de France is a higher education institution [17; 93]. This institution was named Collège royal in the seventeenth century, later Collège Imperial, and its current name from 1870. In some writings it was also called "School of Classical Languages" [20; 163].

French humanists, namely royal lecturers and professors (*lecteurs èku professeurs royaux*), were instructed to teach a number of subjects that were not taught at the Sorbonne University in Paris and were paid directly from the royal palace. The first two professors began to teach in Greek and Hebrew, but later they increased to 10 and taught other Eastern languages [26].

The College de France has a special place in the intellectual life of French society, serving as an organization in the following order:

- the fundamental principles of full freedom of education, such as openness and acceptance of education (no tests or examinations were conducted, no diplomas or degrees were awarded to students [27]);

- attendees with higher education in the educational institution were trained to improve their scientific level (did not adhere to strict curricula and programs, professors of the department annually independently determined the topics of lecture courses, based directly on their research work).

While the College de France focused on the natural sciences, it also made a significant contribution to the development of linguistics, which is the cornerstone of Oriental studies. In particular, there have been departments such as tropical geography, Muslim sociology, Assyrian studies, Egyptian linguistics, Hebrew and Aramaic languages, Asian archeology, Oriental culture, Indian literature and language, and Central Asian culture and history.

In this scientific institution, the process of studying the East was consistently based on the study and perfect mastery of language. The study of ancient languages gave rise to new scientific influences and opened the way for historical and literary sources [29].

National Institute of Oriental Languages and Civilizations – (*L'Institut national des langues et civilisations orientales – INALCO*). It was founded in France as the first scientific center of Oriental Studies and has been renamed several times up to now. It is an educational institution that acts as an educational and research centre.

- ✚ 1669 "**École des jeunes de langues**" – School of Young Linguists

- ✚ 1795 "**École spéciale des Langues orientales**" – Special School for Oriental Languages.

- ✚ 1914 "**L'École des langues orientales vivantes**" – National School of Oriental Languages.

- ✚ 1971 "**L'Institut national des langues et civilisations orientales**" – (*INALCO*) National Institute for Oriental Languages and Civilizations [28].

At that time the study of the East was organized in the process of search, study and translation of various material and spiritual monuments. The School for Young Linguists was founded in 1669 on the initiative of King Louis XIV of France (1638–1715) and State Counselor Jean Baptiste Colbert (*Jean-*

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Baptist Colbert, 1619–1683). During the Great French Revolution there were some changes in French Oriental Studies, and this school was now called the Special School of Oriental Languages.

Vocational School of Oriental Languages - an educational institution with a three-year internship and training for interpreters [18; 395].

The school offers a wide range of Oriental studies, such as Arab, African, Byzantine, Egyptian, Hindu, Iranian, Semitological, Japanese, Turkological and Synological studies. Language learning is combined with history, geography and culture. Scientific description, cataloguing of written sources, determination of origin, translation and scientific interpretation are the main tasks of Oriental Studies. Eastern epigraphy began to develop as a result of adding epigraphic materials (tombstones, metal structures, and other items) to the sources of the manuscript.

Geopolitical changes in the French Republic were associated with a new concept of government policy in the East, namely the invasion of Egypt, Syria and Lebanon, the expulsion of England from South Asia, primarily from India, ensuring activity in Turkey and Iran. Therefore, the need for specialists who speak Arabic, Persian, Turkish and other Eastern languages was growing.

Thanks to the work of Silvestraz de Sassi (*Silvestre de Sacy, 1758–1838*), author of works such as "Arabic Grammar" and "Xristomatica", the School of Oriental Languages was a major center for the study of Arabic language and Islam in the early 19th century. Beginning in the first half of the 19th century, Persian sources became increasingly important for the study of Central Asian history. From 1823, Ethen Mark Catrmer (*Etienne Marc Quatremère, 1782–1857*) was head of the Persian branch of the Living School of Oriental Languages. Rashiduddin's book "*Jome-ut-Tavorich*" was translated into French with extensive commentary by E. Catrmer [14]. The work of E. Katrmer initiated the study of Rashiduddin's heritage in French and world orientation. Charles Schaefer (*Charles Henri Auguste Schefer, 1820–1898*) translated and published the French book "History of Central Asia" by Abdul Karima Bukhari about Khanat Khiva [5].

"École pratique des Hautes Etudes (EPHE)" - "Higher School of Scientific and Practical Research". Although it is a university-type organization based in Paris, it is not affiliated with any university. Its type is unique in that it was founded by Victor Durui (*Victor Duruy*) in 1868 [17; 188]. The organization reported directly to the Ministry of Education, whose main task was to prepare students for special scientific research. The school had 6 sections. Three of them are devoted to exact sciences, four to historical and philological sciences, five to theological sciences, six to economic and social sciences.

In the last three sections, Eastern studies were the focus of attention. The subjects of these three sections are methodological training and usually take the form of workshops once a week. After three years of training the students prepared a thesis and became a certified expert. However, many specialized researchers also took part in these special seminars.

"L'École française d'Extrême Orient" -Far Eastern French School. It was founded in 1900 in Saigon and then moved to Hanoi. This school is based on a sample of similar educational institutions (institutes) in Cairo, Constantinople, Athens and Rome and was established to study the classical world and ancient Eastern monuments. According to V.V. Bartold, "such schools, which do not have special curricula and regular students, are not only an educational but also a scientific center for the development and publication of scientific materials and guidelines for foreign scientists to conduct research. The existence of such an institute promotes correct and consistent research by providing researchers with scientifically developed methods" [19; 105–105].

Faculty of Humanities, University of Paris. In addition to English and Russian, Chinese and Arabic were also taught at this educational centre. For 2–3 years, a student who studied classical and modern languages, culture, philosophy, literature, prepared a special written work in Chinese or Arabic for a bachelor's degree (degree between bachelor and doctor). Here the system of education is organized at a higher level than the school of Living Eastern languages.

In addition, courses in Sanskrit, Japanese, Eastern Muslims, Indian philosophy are taught to all freelance students who are eager to be licensed.

Faculty of Humanities, Provincial Universities
Chinese and Arabic were taught at the University of Bordo, and Sanskrit, Arabic and Chinese were taught in Lyon. Oriental studies occupy an important place at the University of Strasbourg and continue the long tradition of German universities (1871–1918). Arabic and Hebrew were studied for a bachelor's degree. Turkish, Persian, Sanskrit and Egyptian languages were also taught as auxiliary subjects. The University of Strasbourg was considered the only university in France that had Catholic and Protestant theological faculties (after the separation of the Church from public affairs in 1905, these faculties were closed in all educational institutions). At the University of the Aix-Provence, Arabic studies were the leader.

Société Asiatique - Asian Society. In 1822 a group of orientologists founded the Asian Society. The opening of this scientific organization was the most advanced initiative at that time to study the East. Antoine de Chazi, Abel Remusa, leading members of the Asian community, are experts in teaching Sanskrit

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and Chinese, and Sylvester de Sassi is a leading specialist in Arabic in Europe.

The Asian Society "works on the creation of grammars, dictionaries and other books necessary for the study of languages taught in social chairs, the search or copying of Asian manuscripts, their translation, lithographic processing, geography, history or culture, as well as literary, literary and poetic works of the East and the collection and investigation of relevant publications". In this society, organized under the leadership of the Duke of Orleans, these are Sylvester de Sassy (*Silvestre de Sacy*), Champouillon (*Champollion*), Abel Remusat (*Abel Rémusat*), Sen Marten (*Saint-Martin*), Alexander von Humboldt (*Alexandre von Humboldt*) [8; 5,7].

Société de Géographie de Paris - Paris Geographical Society. This society was founded in 1821, and it also provided conditions and support for many travelers and scientists in various fields of science [9; 18]. The French schools of oriental studies, along with the development of scientific oriental studies, had a significant influence on the development of applied oriental studies. In the second half of the 19th century, the number and activity of such schools increased. They have the opportunity to train and organize French travelers - scientists, writers, journalists and engineers.

The conceptually and methodologically achieved level of the French geographical school is reflected in the publication "General Geography" by Jean-Jacques Reclou (*Jacques Élisée Reclus, 1830–1905*) [15; 920]. The advertisement, which enriched its article with huge factual material, wanted to determine the extent to which geographical factors influence the history of humanity.

During this period the French occupied one of the leading places for studying Turkestan. At the same time, significant progress was made in geographical specialization. This area was based on the development of a network of scientific schools, and in 1839 the Paris Ethnological Society and in 1859 the Anthropological Society were founded.

Museums. Two museums in Paris - the Museums of Chernuski (*Musée Cernuschi, 1898*) and Gime (*Musée Guimet, 1889*) - contain works from India, the Far East and Asia. In addition to their regular collections, they also had exhibitions of interesting finds in the fields of archaeology and art history. One of the national French museums, the Louvre, also had a significant number of oriental collections. This is particularly true of the ancient cultures of the Middle East. There is also an educational institution called the School of the Louvre, where students study art history. At this school a great deal of importance is given to Oriental art.

Libraries. The above mentioned scientific and educational institutions have their own libraries (especially the School of Oriental Languages). In

addition, the National Library of Paris has an Oriental manuscript room (there are also books published in Asian languages).

These brief descriptions may be summarized by the fact that while these Eastern centers did not directly study Central Asia, they collected and catalogued collections of Persian, Arab, Chigatai, Chinese, Sanskrit, Turkish, Hebrew, Greek, and Jewish sources in Europe. The study of Central Asian history, religion, and art is directly researched through study and translation [16]. At the same time, the study of the history of neighboring regions (China, India, Mongolia, Iran, and Turkey) also opened up a new stream of studies for French Orientalists in the field of religious knowledge, some aspects of international relations, and the history of the Mongol and Tamerlane empires. was the result of these processes [4, 7, 10, 11, 13, 6]. From the beginning of XIX century Russian sources (M. Muravyov and A. Levshina) also became the objects of French studies [21; 174].

However, it should be noted that the centres for Oriental Studies in France are not independent (except for the School of Oriental Languages). Usually they are general university organizations (faculties, College de France, Higher School of Applied Research, etc.), where Oriental studies and languages are allocated in the same way as other languages. Such organizations established at the university are numerous and are a feature of the French educational structure. These organizations and institutions must therefore specialize in the teaching of certain languages (Sanskrit, Hebrew and Chinese).

To avoid this, special educational institutions were established to manage education in various fields with no training. In Paris, for example, there were institutes of Turkology, Irony, Chinese, Islamic Studies and Semitology which were attributed to the University of Paris and had their own libraries.

Although no research centres specialising in the study of Central Asia were established in France, which existed and functioned at the time, scientific institutions of sufficient scientific and practical relevance for their time were collected.

Another important issue was the study of Oriental Studies in schools. Oriental studies consist of two parts: practical and scientific. These features are clearly reflected in the activities of these schools. For example, the activities of the Higher School of Applied Research of the Paris Geographical Society reflected the practical features of Oriental Studies with great interest in the world of material resources. The first stage of Oriental Studies also consisted of practical Oriental Studies. Later, thanks to its scientific research, Eastern studies began to develop.

Hence, Paris remained a major orientalist centre as early as the twentieth century. Here it was developed in the College of Oriental Studies de France, the Faculty of Languages of the University of

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Paris, the Higher School of Studies, the National School of Oriental Languages. Besides Paris, Orientalists were also trained in Algeria, Bordeaux and Lyon [12; 94–97], at the Faculty of languages of the University of Aix-en-Provence [1; 201–216].

In addition to the peculiarities of French Eastern organizations and academic schools, there are some differences between other schools and research centres in Europe:

- Growing attention to our region from abroad (including the United States and England) since the mid-19th century [22; 12] began in France in the 17th century. In the United States and Europe, centres for the study of Central Asia developed mainly in the second half of the twentieth century.

- Scientific centers established in the United States receive financial support from Rockefeller and Carnegie, while research centers in France are officially established at universities and are provided by the state (personally by decisions of King Louis XIV, Colbert, the monastery and then the relevant ministries).

- German, Turkish, English-British researchers were mainly deported migrants from Turkestan, French researchers were mainly Europeans (1850–1917), and their scientific, cultural and ethnographic historical features played an important role.

- French schools have different styles of teaching, some of which are based on complete theoretical knowledge (e.g. Collège de France), others

specialize in practical knowledge and teaching (e.g. the Ecole Supérieure des Hautes Etudes en Sciences Appliquées), while others focus only on research and financial support (National Centre for Scientific Research). Interestingly, French Orientalists have diplomas from several schools and centres and are leading experts in theoretical, practical and language education.

CONCLUSION.

Based on mentioned above, it can be said that French scientific and practical classes in the East provided important information about transoxiana not only by Iran, Turkey and Russia, but also by researchers and tourists from these early Eastern schools. In this regard, the schools of Oriental Studies have played a key role in training leading specialists. In turn, researchers systematically collected information about countries in the East.

Studying the activity of these schools, we see that the scientific, cultural and ethnographic life of the Eastern world has been thoroughly investigated by researchers. Particular attention is paid to the study of language. The rich spiritual and cultural heritage of the East has been studied and translated by French researchers and passed on to European readers. French orientalist, who studied Oriental studies, continued to combine scientific and applied Oriental studies, and the culture and art of the East was appropriated by Europeans.

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